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CALLIMACHUS

LYCOPHRON

ARATUS

CALLIMACHUS

AND

LYCOPHRON

WITH AN ENGLISH TRANSLATION BY

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ARATUS

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LONDON: WILLIAM HEINEMANN
NEW YORK: G. P. PUTNAM'S SONS
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PREFACE

This volume was intended to appear in 1914. The delay occasioned by the war, while it has doubtless enabled improvements to be made in detail, has at the same time made it hard to observe a meticulous consistency.

Such as it is, the hope may be permitted that the book will be found helpful as an introduction to the Alexandrine literature. The scholar will readily understand that the limitations of this series compelled us to partial statement where full discussion was desirable; he will understand, too, that to secure even such statement as we could attempt, we had to study the severest compression. In particular, it may be explained that, to satisfy the limits required for publication, a very considerable amount of work had to be ruthlessly jettisoned. At the same time the translators most cordially and gratefully acknowledge that the Editors of the series have done their utmost, by an unusual concession in the matter of notes, to render the volume useful.

To enumerate the names of the scholars who have at one time or another given us advice on special

points might seem to exaggerate the importance of the book. But, while the translators are alone responsible for their final decisions, they gratefully remember among those who have aided them: the Astronomer Royal, Sir Frank Dyson; Mr. W. T. Vesey; Mr. E. W. Maunder; the Astronomer Royal for Scotland, Professor Sampson; Professor Cossar Ewart; Professor E. T. Whittaker; Mr. F. J. M. Stratton, D.S.O.; Dr. T. G. Smyly; Professor A. S. Hunt; Professor Burnet; Professor Arthur Platt; Professor Phillimore; and among the younger men *qui olim memorabuntur*, Mr. E. P. Dickie, M.C., and Messrs. A. and N. Porteous for help in revising the proofs.

To the firm of Messrs. R. & R. Clark we owe our cordial thanks. Mr. William Maxwell has shown a warm personal interest in the progress of the work which is in accordance with the best traditions of Scottish printing. To Messrs. Clark's accomplished Reader we desire to offer no merely formal acknowledgement of the vigilance and scholarship by which the book has been materially improved.

A. W. M.
G. R. M.

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INTRODUCTION

1. The Life of Callimachus

Our authorities for the life of Callimachus are a notice in Suidas *s.v.* Καλλίμαχος and various references in other authors.

Suidas says: "Callimachus, son of Battus and Mesatma, of Cyrene, grammarian, pupil of Hermocrates of Iasos, the grammarian [an authority upon accents, *Gr. Lat.* iv. 530 f. Keil], married the daughter of Euphrates of Syracuse. His sister's son was Callimachus the younger, who wrote an epic, On Islands. So diligent was he that he wrote poems in every metre and also wrote a great number of works in prose. The books written by him amount in all to more than eight hundred. He lived in the times of Ptolemy Philadelphus [reigned 285–247 B.C.]. Before his introduction to that king he taught grammar in Eleusis, a hamlet of Alexandria. He survived to the time of Ptolemy, surnamed Euergetes, and Olympiad 127 [an error, see below], in the second year of which Ptolemy Euergetes began to reign."

Suidas gives also a notice of his nephew: "Callimachus of Cyrene, epic poet, nephew of the preceding son of Stasenor and Megatima, sister of Callimachus." From this Hemsterhys conjectured that in the first notice also Megatima should be read for Mesatma.

The most probable date on the whole for the birth of Callimachus is *circ.* 310 B.C. We learn from *Vit. Arat.* i. that Callimachus, both in his epigrams and also ἐν τοῖς πρὸς Πραξιφάνην, referred to Aratus as older than himself. But as they were fellow-students at Athens the difference of age is not likely to have been considerable: we may put the birth of Aratus in 315, that of Callimachus in 310.

Callimachus claimed to be descended from Battus, the founder of Cyrene (Pind. *P.* iv., v., Hdt. iv. 155 ff.): Strabo xvii. 837 λέγεται δὲ ἡ Κυρήνη κτίσμα Βάττου· πρόγονον δὲ τοῦτον ἑαυτοῦ φάσκει Καλλίμαχος. In any case he belonged to a family of some eminence, and we learn from himself that his grandfather had distinguished himself in military affairs (Epigr. xxiii.).

While still a young man he was, along with Aratus, a pupil of Praxiphanes the Peripatetic philosopher (author of treatises On Poetry, On History, etc.), in Athens (*Vit. Arat.* i., iv., and the Latin *Vit. Arat.*) probably *circ.* 287–281.

Subsequently, as Suidas tells us, he was a teacher in Eleusis, a suburb of Alexandria; afterwards he was introduced to the court of Ptolemy Philadelphus, in whose service he continued—apart from occasional excursions—till his death *circ.* 235 B.C.

The statement in Suidas that Callimachus παρέτεινε μέχρι τοῦ Εὐεργέτου κληθέντος Πτολεμαίου [came to the throne in 247], ὀλυμπιάδος δὲ ρκζ′, ἧς κατὰ τὸ δεύτερον ἔτος [271 B.C.] ὁ Εὐεργέτης Πτολεμαῖος ἤρξατο τῆς βασιλείας is manifestly wrong. Merkel proposed to read ρλγ′, *i.e.* 247. Kaibel makes a more elaborate conjecture, reading <ἤκμασε δὲ ἐπὶ τῆς ὀλυμπιάδος ρκζ′> καὶ παρέτεινε . . . ὀλυμπιάδος δὲ ρλγ′, ἧς κτλ., *i.e.* his

"floruit" was in Ol. 127 and he survived to the time of Ptolemy Euergetes, Ol. 133. No passage in his works implying a later date than Ol. 133, that was assumed as the date of his death.

But we read in Suidas *s.v.* Ἀριστοφάνης Βυζάντιος . . . μαθητὴς Καλλιμάχου καὶ Ζηνοδότου· ἀλλὰ τοῦ μὲν νέος, τοῦ δὲ παῖς ἤκουσε. The natural interpretation here (though some would take the last sentence as a chiasmus) is to understand the first τοῦ as Callimachus, the second as Zenodotus; and hence it is sought to be inferred that Callimachus survived Zenodotus, whose death is put *circ.* 245–235.

Among the more distinguished pupils of Callimachus were Eratosthenes of Cyrene, Aristophanes of Byzantium, and Apollonius, a native of Alexandria or of Naucratis, but from his sojourn in Rhodes called "the Rhodian." With the last named Callimachus had a quarrel which, purely literary in its origin, developed into a bitter personal feud, and led to Apollonius withdrawing from Alexandria to Rhodes. In the view of Callimachus the day of the Homeric type of epic was past. That spacious type of poetry must now give place to a poetry more expressive of the genius of the age, the short and highly polished poem, in which the recondite learning of the time should find expression. Apollonius, on the other hand, in his *Argonautica* sought to continue the Homeric tradition. We are not concerned here to decide the dispute, but we can appreciate the two points of view. To Callimachus it may well have seemed that the long epic, written in the traditional epic language with its set phrases and formulae, could hardly be other than a weak and artificial echo of Homer: it could be no expression

of the living culture of Alexandria: it could have no originality, nothing individual (Callim. *Ep.* xxx.). To Apollonius, on the other hand, it might seem that for Callimachus romance was dead; and to him, who deserves to be called the first of the romantics, Callimachus might appear even more truly

The idle singer of an empty day,

lifeless and "wooden" and uninspired: *cf.* *A.P.* xi. 275.

The true inwardness of the quarrel may not have been apparent to their contemporaries or even to themselves, and it may have seemed to be merely a question of the Small Book *v.* the Big Book. Athen. ii. 72 A tells us ὅτι Καλλίμαχος ὁ γραμματικὸς τὸ μέγα βιβλίον ἴσον ἔλεγεν εἶναι τῷ μεγάλῳ κακῷ, "that a big book is a big evil." Even if we accept the modern explanation that this refers merely to a papyrus-roll (βιβλίον) of inconvenient size we have the evidence of Callimachus himself in *Hymn. Apoll.* 105 ff.: "Spake Envy privily in the ear of Apollo: 'I admire not the poet who singeth not songs in number as the sea.' Apollo spurned Envy with his foot, and spake thus: 'Great is the stream of the Assyrian river, but much filth of earth and much refuse it carries on its waters. And not of every water do the Melissae carry to Deo, but of the trickling stream that springs from a holy fountain, pure and undefiled, the very crown of waters.'" It might be fanciful to equate the λύματα (schol. *Hymn* i. 17 λύματα· καθάρματα) and καθαρή of this passage with the κάθαρμα of Apollonius' epigram; but in any case the schol. on this passage says expressly: ἐγκαλεῖ διὰ τούτων τοὺς σκώπτοντας αὐτὸν μὴ δύνασθαι ποιῆσαι

μέγα ποίημα, ὅθεν ἠναγκάσθη ποιῆσαι τὴν Ἑκάλην. Some have supposed that Apollon. *Argon.* iii. 932 ff. ἀκλειὴς ὅδε μάντις ὃς οὐδ' ὅσα παῖδες ἴσασιν οἷδε νόῳ φράσσασθαι κτλ. was a second edition insertion intended to refer to those words of Callimachus, the crow being Callimachus, Mopsus being Apollonius himself.

Doubtless Callimachus attributed the attitude of Apollonius to envy; he says of himself: ὁ δ' ἤεισεν κρέσσονα βασκανίης, Epigr. xxiii. 4, cf. *Hymn. Apoll.* 105; and he wrote a poem called *Ibis*, "of studied obscurity and abuse on one Ibis, an enemy of Callimachus: this was Apollonius, who wrote the *Argonautica*" (Suidas *s.v.* Καλλίμαχος), which served as the model for Ovid's poem of the same name: Ovid, *Ibis*, 53 ff. "Postmodo, si perges, in te mihi liber iambus Tincta Lycambeo sanguine tela dabit. Nunc, quo Battiades inimicum devovet Ibin, Hoc ego devoveo teque tuosque modo. Utque ille, historiis involvam carmina caecis: Non soleam quamvis hoc genus ipse sequi. Illius ambages imitatus in Ibide dicar Oblitus moris iudiciique mei."

To understand the allusion in applying the name Ibis to Apollonius we have only to read the description of the bird in Strabo xvii. 823, where he is speaking of the botany and zoology of Egypt: "Tamest of all is the Ibis, which is like a stork in shape and size, and is of two colours, one storklike [the white or Sacred Ibis], the other all black [the Glossy Ibis]. Every crossing (τρίοδος) in Alexandria is full of them, in some respects usefully, in others not usefully. Usefully, because they pick up all sorts of vermin and the offal (ἀποκαθάρματα) in the butchers' shops and fish-shops (ὀψοπώλια). They

are detrimental, because they are omnivorous and unclean (*παμφάγον καὶ ἀκάθαρτον*) and are with difficulty prevented from polluting in every way what is clean and what is not theirs (*τῶν ἀλλοτρίων*)."

Callimachus, as we have seen, abhorred the common path (*E.* xxx. 1 f.), and loved the pure spring (*H. Apoll.* 110 f.). So his professed disciple Propertius iii. 1. 1 ff. says: "Callimachi Manes . . . Primus ego ingredior puro de fonte sacerdos Itala per graios orgia ferre choros. . . . Non datur ad Musas currere lata via . . . opus hoc de monte Sororum Detulit intacta pagina nostra via." To Callimachus Apollonius was a treader in the beaten track, a feeder upon the unclean. Himself he would not have poetry to be

> "Like a broad highway or a populous street
> . . . . . .
> Or like some roadside pool, which no nice art
> Has guarded that the cattle may not beat
> And foul it with a multitude of feet."

2. Callimachus and the Alexandrine Library

The statement, so unreservedly made in many works on Greek literature, that Callimachus succeeded Zenodotus as librarian of the Alexandrian library, would scarcely concern us here were it not that one observes in some recent writing remarks on the position of Callimachus among his contemporaries which proceed on the assumption that the librarianship of Callimachus is an ascertained fact.

The genesis of the statement is briefly this. In 1819 F. Osann discovered in a Plautine MS. in Rome a scholium which professed to be based on a note by one Caecius on the *Plutus* of Aristophanes. Osann communicated the beginning of this scholium to Meineke, who published it in his *Quaest. Scen. Spec.* iii. p. 3.

A complete copy of the scholium was published by F. Ritschl in his *Die alexandrinischen Bibliotheken*, Breslau, 1838, pp. 3-4. The MS. in which it occurs is in the library of the Collegio Romano and is a fifteenth-century parchment codex of Plautus in 4to, designated 4.C.39, containing fifteen plays. The scholium occurs on the page where the *Poenulus* ends and the *Mostellaria* begins. It runs thus:

"Ex Caecio in commento comoediarum Aristophanis poetae in pluto quam possumus opulentiam nuncupare. Alexander aetolus et Lycophron chalcidensis et Zenodotus ephestius impulsu Regis ptolemaei philadelphi cognomento, qui mirum in modum favebat ingeniis et famae doctorum hominum, graecae artis poeticos libros in unum collegerunt et in ordinem redegerunt; Alexander tragoedias, Lycophron comoedias, Zenodotus vero Homeri poemata et reliquorum illustrium poetarum. Nam Rex ille philosophis affertissimus et caeteris omnibus autoribus claris disquisitis impensa regiae munificentiae ubique terrarum quantum valuit voluminibus opera demetrii phalerii phzxa senum duas bibliothecas fecit, alteram extra Regiam, alteram autem in Regia. In exteriore autem fuerunt milia voluminum quadraginta duo et octingenta. In Regia autem bibliotheca voluminum quidem commixtorum volumina quadringenta milia, simplicium autem et digestorum milia nonaginta,

sicuti refert Callimacus aulicus Regius bibliothecarius qui etiam singulis voluminibus titulos inscripsit. Fuit praeterea qui idem asseveret eratosthenes non ita multo post eiusdem custos bibliothecae. hec autem fuerunt omnium gentium ac linguarum quae habere potuit docta volumina quae summa diligentia Rex ille in suam linguam fecit ab optimis interpretibus converti. Ceterum pisistratus sparsam prius homeri poesim ante ptolemaeum philadelphum annis ducentis et eo etiam amplius sollerti cura in ea quae nunc extant redegit volumina usus ad hoc opus divinum industria quattuor celeberrimorum et eruditissimorum hominum videlicet Concyli Onomacriti athenieñ, Zopyri heracleotae et Orphei crotoniatae. Nam carptim prius Homerus et non nisi difficillime legebatur. Quum etiam post pisistrati curam et ptolemaei diligentiam aristarchus adhuc exactius in homeri elimandam collectionem vigilavit. Heliodorus multa aliter nugatur quae longo convitio cecius reprehendit. Nam ol' LXXII duobus doctis viris a pisistrato huic negotio praepositis dicit homerum ita fuisse compositum. Qui quidem zenodoti et aristarchi industria omnibus praelatam comprobarint, quod constat fuisse falsissimum. Quippe cum inter pisistratum et Zenodotum fuerint anni supra ducentos. Aristarchus autem quattuor annis minor fuerit ipso et Zenodoto atque ptolemaeo."

The unknown Caecius or Cecius W. Dindorf (*Rhein. Mus.*, 1830, iv. p. 232) proposed to identify with John Tzetzes.

In 1839 J. A. Cramer published at Oxford his *Anecdota graeca e codd. manuscriptis Bibliothecae Regiae Parisiensis.* The first of the *Anecdota* (vol. i. p. 3 ff.) is a short anonymous treatise Περὶ κωμῳδίας

from cod. 2677, "written apparently in the sixteenth century" according to the Paris catalogue: but Cramer notes that "Catalogi autem confector indicare neglexit, interesse quaedam vacua folia inter caetera quae Codice insunt et opusculum nostrum, quod diversa prorsus manu scriptum videtur et aliquantum recentiori: ut aliunde crediderim in unum volumen cum prioribus coaluisse." Cramer does not quite accept the identification of Cecius = Tzetzes.

The relative portion of this treatise is as follows: *ἰστέον ὅτι* Ἀλέξανδρος ὁ Αἰτωλὸς *καὶ* Λυκόφρων ὁ Χαλκιδεὺς *ὑπὸ* Πτολεμαίου *τοῦ* Φιλαδέλφου *προτραπέντες τὰς σκηνικὰς διώρθωσαν βίβλους. Λυκόφρων μὲν τὰς τῆς κωμῳδίας,* Ἀλέξανδρος *δὲ τὰς τῆς τραγῳδίας, ἀλλὰ δὴ καὶ τὰς σατυρικάς. ὁ γὰρ* Πτολεμαῖος, *φιλολογώτατος ὤν, διὰ Δημητρίου τοῦ* Φαληρέως *καὶ ἑτέρων ἐλλογίμων ἀνδρῶν, δαπάναις βασιλικαῖς ἁπανταχόθεν τὰς βίβλους εἰς* Ἀλεξανδρείαν *συνήθροισεν, καὶ δυσὶ βιβλιοθήκαις ταύτας ἐπέθετο. ὧν τῆς ἐκτὸς μὲν ἀριθμὸς τετρακισμύριαι δισχίλιαι ὀκτακόσιαι, τῆς δὲ τῶν ἀνακτόρων ἐντὸς συμμιγῶν μὲν βίβλων ἀριθμὸς τεσσαράκοντα μυριάδες, ἀμιγῶν δὲ καὶ ἁπλῶν μυριάδες ἐννέα· ὧν τοὺς πίνακας ὕστερον* Καλλίμαχος *ἐπεγράψατο.* Ἐρατοσθένει *δὲ ἡλικιώτῃ* Καλλιμάχου *παρὰ τοῦ βασιλέως τὸ τοιοῦτον ἐνεπιστεύθη βιβλιοφυλάκιον.* (An edition of this anonymous treatise corrected from various MSS. was published by Studemund, *Philologus,* xlvi. (1886).)

Next in the *Rhein. Mus.* vi. (1847) H. Keil published from a MS. at Milan, "cod. Ambrosianus C 222 sup. 4. mai. bombycinus, saec. xiii., qui olim Georgii Merulae fuit" the Prolegomena to Aristophanes of John Tzetzes. The superscription

βίβλος Ἀριστοφάνους Τζέτζην φορέουσ' ὑποφήτην is followed by two versions of the Prolegomena, the similarity of which to the scholium Plautinum completely confirms Dindorf's conjecture. The relative passages in the two versions are as follows:

I. "Alexander the Aetolian and Lycophron the Chalcidian encouraged by royal bounties revised (*διωρθώσαντο*) for Ptolemy Philadelphus the scenic books—I mean the books of Comedy, Tragedy, and Satyric dramas—there being with them and helping in the correction such a librarian of so great a library — Eratosthenes, *ὧν βίβλων τοὺς πίνακας Καλλίμαχος ἀπεγράψατο.* Alexander corrected the Tragics, Lycophron the Comics. *νεανίαι ἦσαν Καλλίμαχος καὶ Ἐρατοσθένης.* These revised the scenic books, as the Aristarchuses and Zenodotuses looked over those of the poets."

II. The second version, after a similar reference to the founding of the library, proceeds to mention the number of books in the two libraries, "whereof the number in the outside library was 42,800; in that within the Court and Palace the number of 'mixed' books was 400,000, of 'simple and unmixed' books 90,000, *ὡς ὁ Καλλίμαχος νεανίσκος ὢν τῆς αὐλῆς ὑστέρως μετὰ τὴν ἀνόρθωσιν τοὺς πίνακας αὐτῶν ἀπεγράψατο.* Eratosthenes, his contemporary, was entrusted by the king with such a great library. *ἀλλὰ τὰ Καλλιμάχου καὶ τοῦ Ἐρατοσθένους μετὰ βραχύν τινα χρόνον ἐγένετο τῆς συναγωγῆς τῶν βίβλων, ὡς*

ἔφην, καὶ διορθώσεως, καὶ ἐπ' αὐτοῦ τοῦ Πτολεμαίου τοῦ Φιλαδέλφου."

Thus the Plautine scholium alone names Callimachus as librarian, and even the phrase "aulicus Regius bibliothecarius" does not necessarily imply that he was Chief Librarian. The words, in fact seem rather to be merely a loose translation of the statement in the second version of Tzetzes.

The Prolegomena of Tzetzes can be consulted conveniently in the Appendix to Nauck's edition of the *Lexicon Vindobonense*, St. Petersburg, 1867, or in Kaibel, *Comicorum Gr. Frag.* (Berlin 1899), p. 18 ff.

3. Works

It will be convenient to divide these into two groups.

A. Works mentioned by Suidas *s.v.* Καλλίμαχος.

His list does not profess to be complete: "among his books are also these." The list runs as follows: 1. The Coming of Io. 2. Semele. 3. Settlements of Argos. 4. Arcadia. 5. Glaucus. 6. Hopes (Ἐλπίδες). Nothing is known of any of these. They may not have been independent works at all, but merely subsections of the *Aitia* or other works mentioned below.

Suidas then mentions 7. Satyric dramas. 8. Tragedies. 9. Comedies. 10. Lyrics (μέλη). 11. Ibis (see above).

Then follows a list of works presumably in prose:

12. Museum. This, of which nothing is known,

may have been a sub-title of the Pinaces. 13. Tables of all those who were eminent in any kind of literature and of their writings (Πίνακες τῶν ἐν πάσῃ παιδείᾳ διαλαμψάντων καὶ ὧν συνέγραψαν) in 120 books. 14. Table and register of dramatic poets chronologically, from the earliest times (Πίναξ καὶ ἀναγραφὴ τῶν κατὰ χρόνους καὶ ἀπ' ἀρχῆς γενομένων διδασκάλων).

No. 14 is doubtless only a sub-title of No. 13. These tables were a catalogue of the books in the larger Alexandrian Library, *i.e.* part of the Brycheion near the Museum. Besides giving a list of an author's works, this catalogue contained a biographical sketch of each author. It would seem that the authors were distributed in at least eight classes: Epic and other non-dramatic poets; Dramatic poets; Legislation (this was Pinax No. 3; Athen. 585 B, νόμον συσσιτικόν. . . ἀνέγραψε δ' αὐτὸν Καλλίμαχος ἐν τῷ τρίτῳ πίνακι τῶν Νόμων); Philosophy (Diog. Laert. viii. 86; Athen. 252 C); History (Athen. ii. 70 B); Oratory (Athen. 669 E Καλλίμαχος ἐν τῇ τῶν Ῥητορικῶν ἀναγραφῇ); Miscellaneous (τῶν παντοδαπῶν, Athen. 244 A). The Pinaces gave also the opening words of each book and the number of lines it contained (Athen. 244 A, 585 B; Harpocrat. *s.v.* Ἴων).

15. Table of the Glosses and Compositions of Democritus (Πίναξ τῶν Δημοκρίτου γλωσσῶν καὶ συνταγμάτων). 16. Local Month-names (Μηνῶν προσηγορίαι κατὰ ἔθνος καὶ πόλεις). 17. Foundations of Islands and Cities and changes of name (Κτίσεις νήσων καὶ πόλεων καὶ μετονομασίαι). Known only from Suidas. 18. On the Rivers in Europe. A sub-title of No. 23. 19. On strange and marvellous things in Peloponnesus and Italy. A sub-title of

No. 24. 20. Περὶ μετονομασίας ἰχθύων. 21. Περὶ ἀνέμων. Probably sub-titles of the Ἐθ. Ὀνομ. (see below). 22. On Birds (Περὶ ὀρνέων). This, cited by Athen. 388 D as Περὶ ὀρνίθων, may have been a sub-title of the Ἐθ. Ὀνομ. (see below). 23. On the Rivers of the World (Περὶ τῶν ἐν τῇ οἰκουμένῃ ποταμῶν). 24. Collection of marvels in all the earth according to localities (Θαυμάτων τῶν εἰς ἅπασαν τὴν γῆν κατὰ τόπους συναγωγή). This was used by Antigonus of Carystus.

B. Works not mentioned in Suidas' list but known of from other sources.

25. Aetia. 26. Hecale. 27. On Games (Περὶ ἀγώνων). 28. Galatea. 29. Iambi. 30. Γράφειον. 31. Epigrams. 32. The Lock of Berenice (Βερενίκης πλόκαμος) = Catullus lxvi. 33. Six Hymns. 34. Elegy on Sosibios. 35. Ἀρσινόης γάμος, inferred from fr. 196. 36. Branchos. 37. Περὶ λογάδων. 38. Customs of Barbarians. 39. On the Nymphs. 40. Ἐθνικαὶ Ὀνομασίαι, or local nomenclature, Athen. 329 A (= fr. 38). To this belonged probably not only the Περὶ μετονομασίας (κατονομασίας ?) ἰχθύων (No. 20), but also the Περὶ ἀνέμων (No. 21), the Περὶ ὀρνέων, No. 22 above, and the Μηνῶν προσηγορίαι, No. 16 above. 41. On the Rivers of Asia (schol. Ap. Rh. i. 1165). A sub-title of No. 23 above. 42. Πρὸς Πραξιφάνη, *Vit. Arati* i. 43. Ὑπομνήματα ἱστορικά.

4. The mss. of the *Hymns*

All the extant MSS. descend from a Byzantine sylloge which contained the *Hymns* of Homer,

Callimachus, Orpheus, and Proclus. A MS. containing this collection was brought from Constantinople to Venice in 1423 by Ioannes Aurispa (Sandys, *Hist. Class. Schol.* ii. 36). Neither this MS. nor any immediate copy of it survives, but from it are derived all existing MSS. of the *Hymns* of Callimachus.

These MSS. are now divided into three families:

E, best represented by

m (Schneider S) = Matritensis Bibl. Nat. N 24, written by Constantine Lascaris at Milan in 1464 (1454 Schn.), containing Musaeus' *Hero and Leander*, Orpheus' *Argonautica* and *Hymns*, the *Hymns* of Homer and Callimachus, and a collection of ancient epigrams.

q (Schneider Q) = Mutinensis Bibl. Estensis iii. E 11, written by Georgius Valla of Piacenza, who died in 1499 (Sandys ii. 133). Of this MS. Schneider had only an imperfect collation, which he regrets, "nam codex inter meliores est et proxime accedere videtur ad codicis E [*i.e.* Parisinus 2763] bonitatem."

p = Parisinus suppl. Gr. 1095 (page lost which contained iii. 66-145) olim S. Petri Perusinus (library of S. Pierre de Pérouse (Perugia)).

d (Schneider D) = Laurentianus 32, 45. The part of this MS. which contained Callimachus is now lost, having been torn out to be printed in the *editio princeps* of Janus Lascaris, Florence 1494, which now represents the lost MS.

Other MSS. of the E-family are Schneider's V, *i.e.* the MS. from which in 1489 Angelus Politianus

published his Latin version of the Bath of Pallas (Hymn v.).

Also Schneider's E, *i.e.* Parisinus 2763, written in the fifteenth century, and containing Orpheus' *Argonautica* and *Hymns*, the *Hymns* of Callimachus with marginal scholia, *Homeric Hymns*, Moschus' *Amor Fugitivus* (Ἔρως Δραπέτης), Musaeus' *Hero and Leander*, Hesiod's *Works and Days*, *Shield*, and *Theogony*, Theocritus' *Idylls*. This is the only MS. which places the Bath of Pallas after the Hymn to Demeter.

A, best represented by

a (Schneider A) = Vaticanus 1691, fifteenth century, containing Apollonius Rhodius' *Argonautica* with scholia, Orpheus' *Argonautica* and *Hymns*, and the *Hymns* of Callimachus;

also by Vaticanus 36 (Schneider B), fifteenth century; Venetus Marcianus 480 (Schneider C), which belonged to Cardinal Bessarion and was written by Joannes Rhosus; Urbinas 145 (Schneider K), end of fifteenth century.

F, represented by

r = Athous Laurae 587 (in the Laura monastery on M. Athos), fourteenth century.

f (Schneider F) = Ambrosianus B 98, fifteenth century, containing Apollonius' *Argonautica* with scholl., Homer's *Batrachom.*, Herodotus' *Life of Homer*, *Hom. Hymns*, and Callimachus' *Hymns*, etc.

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INTRODUCTION TO CALLIMACHUS'S *HYMNS*

I

As a literary form the Callimachean Hymn is the descendant of the Homeric. That Callimachus wrote his Hymns with a practical purpose, to be recited on real occasions of public or semi-public ceremony, is a very general assumption of modern scholarship. Thus Susemihl, *Geschichte d. griech. Litt. in d. Alexandrinerzeit*, i. 358: "Sie waren ohne Zweifel bestimmt bei festlichen Gelegenheiten declamirt zu werden"; and to the same effect Couat, *La Poésie alexandrine*, p. 198: "Les allusions directes qui s'y trouvent prouvent qu'ils étaient composés pour une récitation publique, en vue de circonstances déterminées. Ils ont le plus souvent pour objet de célébrer dans une fête religieuse, sous le nom d'une divinité, la grandeur du prince et la gloire de son règne." As to the truth of the assumption one may be permitted to be sceptical, and our scepticism is rather increased by the poverty of the arguments adduced in its favour, and the diversity of the theories advanced as to the particular festival contemplated in a given Hymn. It is, moreover, to be remembered that a poem not intended for ceremonial performance may be none the less alive and pertinent to real events. It is difficult to see how Tennyson's *Ode on the Death of the Duke of Wellington* would gain either in poetic merit or in historical value if we knew it to have been actually performed in the Abbey; and it would be a matter rather of personal curiosity than of literary

interest to discover that Mr. Bridges' *Elegy on a Lady* was sung by a choir of maidens at a real funeral.

II.—Hymn I. To Zeus

After announcing his theme—the praise of Zeus—the poet refers to the rival claims of Crete and Arcadia to be the birthplace of Zeus. The Arcadian claim is preferred —Cretans are always liars (1-9). Zeus was born in Arcadia (10-33), thence he was conveyed by Neda to the Cretan cave, where he was cradled by Adrasteia, attended by the Dictaean Meliae, suckled by the she-goat Amaltheia, and fed on honey by the Panacrian bees, while the Curetes danced round him to protect him from Cronus (33-53). The mention of the Dictaean Meliae implies that the cave is on Dicte (*cf.* Arat. 33), not on Ida. The cult of the Idaean cave seems to have superseded that of Dicte, from perhaps 800 B.C. (*cf.* A. B. Cook, *Zeus*, i. 150). Zeus speedily exhibits precocious powers, and his elder brothers ungrudgingly yield to him the sovereignty of Heaven (53-59). His supremacy is due to his own prowess, not, as the old poets fabled, to the casting of lots (60-67). Zeus has all the attributes of the supreme king. The king of birds is his messenger, the kings of men derive their power from him, ἐκ δὲ Διὸς βασιλῆες = Hesiod, *Th.* 96, they are his peculiar care, above all Ptolemy (67-91). The Hymn ends with the χαιρέτισμα, which is the Prayer proper (92-97).

As to the date and destination of the poem, the idea of Richter that it was written for the accession of Ptolemy Philadelphus in 285 B.C. is rejected on the ground that the poem in no way suggests a coronation hymn. A conjecture which finds more favour is that lines 58 f., which tell of the elevation of Zeus over his older brothers, allude to the circumstances of Ptolemy's accession. Ptolemy Soter left five sons of whom Philadelphus was the youngest (Justin. xvi. 2. 7). There is no reason to suppose that they accepted Ptolemy's elevation with equanimity, nor was their fate such as to make any reference

to them a happy one. Recovery of the Egyptian throne was doubtless the ultimate objective of the stormy career of Ptolemy Ceraunus, who left Egypt for the court of Lysimachus of Thrace, where with Arsinoë II. he compassed the death of the crown prince Agathocles; went thence to Seleucus whom he accompanied to Corupedion (281 B.C.) where Lysimachus fell; next assassinated Seleucus and became king of Thrace, but shortly after (280 B.C.) fell in a battle with the Gauls (Justin. xxiv. 3. 4). His brother Meleagrus who succeeded him was almost immediately deposed. As for the remaining brothers, Pausan. i. 7. 1, after mentioning the marriage of Philadelphus to Arsinoë II., says: *δεύτερα δὲ ἀδελφὸν ἀπέκτεινεν Ἀργαῖον ἐπιβουλεύοντα ὡς λέγεται . . . ἀπέκτεινε δὲ καὶ ἄλλον ἀδελφὸν γεγονότα ἐξ Εὐρυδίκης, Κυπρίους ἀφιστάντα αἰσθόμενος.* It is argued, then, that the Hymn belongs to a time when his brothers had not yet made any move against Philadelphus. But it is difficult to assert that there was any time after the elevation of Ptolemy when their hostility was not obvious. Clearly, too, the reference, if reference there be, may just as well be an admonition, reproving their hostile attitude by appealing to the example of Zeus and his brothers. Wilamowitz, *Textgeschichte d. griech. Bukol.* p. 55, who thinks it undeniable that lines 58 f. allude to Ptolemy's succession, considers that the poem is dated by the absence of any reference to the marriage of Ptolemy and Arsinoë II. Couat dated it 280–275. Kaibel on certain metrical grounds put it later than III., V., VI., but earlier than II. and IV.

The preference given to the Arcadian tradition regarding Zeus is made by E. Maass, *Hermes* xxv. (1890), the basis of a theory of the destination of the poem. We have to do, he says, with a contamination of an originally purely Arcadian (Peloponnesian) saga with an originally purely Cretan saga in such manner that the Arcadian (Peloponnesian) is preferred. Now in the time of Battus II., *circ.* 570, we hear of a large accession of colonists from all parts of Greece to Cyrene (Herod. iv. 159), and in the

time of Battus III. troubles, doubtless due to this immigration, caused the Cyreneans to apply to Delphi. On the advice of the oracle they asked Mantinea in Arcadia for a commissioner to arrange their affairs. The Mantineans sent Demonax as καταρτιστήρ, who distributed the population in three *phylae*: 1. Theraeans and *perioeci*. 2. Peloponnesians and Cretans. 3. All islanders (νησιῶται) (Herod iv. 161). Maass argues that the Peloponnesian-Cretan contamination of the Zeus tradition arose in the 2nd Cyrenean *phyle*, and for a symposium of private persons belonging to that *phyle* the Hymn was written. Maass' theory is entirely unnecessary. Everything points to the original Greek settlers of Cyrene having come from the Peloponnesus (Arcadia-Taenarus), partly direct, partly by way of Crete. Thus from the first the Cyrenean settlement would have been precisely of the type which Maass desiderates and finds in the later 2nd *phyle*.

III.—Hymn II. To Apollo

As to the destination of this Hymn, Couat, p. 235, Susemihl i. p. 361, Maass, *Hermes* xxv. (1890), agree that it was written for the Carnean festival of Apollo at Cyrene. Maass, it is true, is somewhat troubled by the "Delian" palm. But he gravely conjectures that a scion of the Delian tree was grown in Cyrene and he appeals to Hehn, *Kulturpflanzen*, p. 224, to show that the palm is easily transplanted. Most readers will probably feel with Malten (*Kyrene*, p. 52, n. 1) that the conjecture is "zu gesucht!" We entirely agree with Malten—though not quite on the same grounds—that "obwohl er also von den kyrenäischen Karneen handelt, hat Kallimachos seinen Hymnus so wenig als ein sacrales Gedicht für Kyrene gedichtet wie Goethe die Walpurgisnacht für den Brocken."

The speaker throughout is the poet, and the occasion imagined is the epiphany of the God. To-day Apollo is to visit his temple. Ere yet the God veritably comes, we perceive the signs of his approach in the quivering of the

holy laurel, in the trembling of the shrine. It is time for the profane to withdraw. Apollo is at the gate—the Delian palm bows to do him homage, the cry of the swan, Apollo's sacred bird, is heard on high. Let the doors of themselves roll back! Let the young men declare his praise with voice and harp! To see Apollo is not given unto all: it is the proof and promise of the Elect. That proof and that promise shall be ours. Now Apollo is present in his temple—let the youths sing his praise: so shall their days be long in the land which Apollo gave unto their fathers (1-15). Now the youths raise their song in honour of Apollo. Be silent, all ye faithful, and hearken to that Paean which wins Thetis from her mourning and stays the tears of Niobe—whose monumental grief still proclaims the sorrow and the sin of envy, of war with Heaven. Against Heaven, against my king: against my king, against Apollo! But they who sing the praise of Apollo shall have their reward (16-29). Rich in gold is Apollo, ever beautiful and ever young, his unshorn locks shed dews of healing wheresoever he goes. He is the pattern and patron of the Archer, the Poet, the Prophet, the Physician, nay he is the Pastoral God (Nomios) as well, ever since upon earth he did such service for Admetus. Lastly, he is the Founder of Cities, ever since as a child of four years he built the Altar of Horns in Delos (29-64). Under his guidance was Cyrene founded (65 ff.). Lines 65-96 are occupied with the story of Cyrene, 97-104 with the origin of the cry *Hië Paean*. Finally 105-113 contain the remarkable parable of Envy.

The schol. on v. 106 says: "In these words he rebukes those who jeered at him as not being able to write a big poem: which taunt drove him to write the *Hecale*." It is generally assumed that Phthonos represents Apollonius Rhodius and Apollo perhaps Ptolemy. There is a striking parallel to v. 106 in Apoll. Rh. iii. 932 f. ἀκλειὴς ὅδε μάντις, ὃς οὐδ' ὅσα παῖδες ἴσασιν | οἷδε νόῳ φράσσασθαι. But into the thorny chronology of the quarrel of Callimachus and Apollonius we cannot here enter. We can only say dogmatically that there is no real difficulty in the syntax

of οὐδ' ὅσα : that the construction intended is ὅσα πόντος ἀείδει, not ἐστί or the like : that πόντος is the sea, not the Euxine, as Mr. Smiley, *Hermathena* xxxix. (1913), following Voss, conjectures : and the "Assyrian river" is, as the schol. says, the Euphrates, not a river—Halys or Iris—in Leucosyria (Smiley, *l.c.*).

For the student who is interested in the relations of Callimachus and Apollonius we append a list of passages in which he may find, as he pleases, coincidence or "versteckte Kritik" : Call. *H.* i. 15 = A. i. 129 ; *H.* ii. 79 = A. i. 431 ; *H.* ii. 96 = A. ii. 711 f. ; *H.* ii. 106 = A. iii. 932 f. ; *H.* iii. 45 = A. iii. 881 ; *H.* iii. 108 = A. i. 997 ; *H.* iii. 176 = A. iii. 1344 ; *H.* iii. 182 = A. iv. 961 ; Call. *Hec.* i. 1. 12 = A. iv. 217 ; *Hec.* i. 2. 11 = A. i. 177 ; *Hec.* 4 = A. i. 972 ; *Hec.* 5 = A. i. 1116 ; *Hec.* 6 = A. iii. 277 ; *Hec.* 19 = A. iii. 1226 ; Call. *fr. incert.* 9 (a) = A. iv. 1717 ; 9 (b) = A. ii. 1094 ; 21 = A. iv. 1323 ; 64 = A. i. 738 ; 65 = A. i. 1309 ; 112 = A. iv. 1614.

As to the date of the poem it is agreed that it must belong to a period when Egypt and Cyrene were friendly, say 258–247 B.C. In vv. 26 and 27 Callimachus speaks of "my king" in the singular. Now we know from official documents that from 267/6 to 260/259 Ptolemy had as co-regent a son named Ptolemy. It is pretty generally agreed that this son was none other than the future Euergetes (Ptolemy III.), the reason for the disappearance of his name from 260/259 being that by his betrothal to Berenice, daughter of Magas, he became virtual king of Cyrene (see introd. and notes to the *Lock of Berenice*). If this is right, then the Hymn cannot be earlier than 258 B.C. Malten (*Kyrene*, p. 51) says that if the war between Ptolemy and Cyrene, of which Polyaen. viii. 70 speaks, is rightly placed by Niese in 250–247, then the poem cannot be later than 250. The words ἡμετέροις βασιλεῦσι v. 68 are much disputed. Who are "our kings"? It seems natural to understand the Battiadae, to whom as a matter of fact the promise was made (oracles in Herod. iv. 155, 157 and Diodor. viii. 29), and so the words are understood by Maass and Studniczka. On the other

hand it is pointed out that the Battiad rule came to an end with the fall of Arcesilas IV. somewhat between 460 and 450 B.C. Hence it is more usually supposed that the reference is to the Ptolemies generally or more particularly to Philadelphus as king of Egypt and Euergetes as king in Cyrene.

The schol. on v. 26 has *βασιλῆι] τῷ Πτολεμαίῳ τῷ Εὐεργέτῃ· διὰ δὲ τὸ φιλόλογον αὐτὸν εἶναι ὡς θεὸν τιμᾷ.* This is accepted by Studniczka who, proceeding on the equation Apollo = Ptolemy, thinks the king referred to must be young, *i.e.* not Philadelphus but Euergetes. But Studniczka goes farther. He holds that the scene of Cyrene's lion-slaying was originally Thessaly and that tradition was accepted by Callimachus in the Hymn to Artemis 206-8 : between that Hymn and the Hymn to Apollo a new version arose which transferred the scene to Libya : this was an invention of Callimachus intended to represent Cyrene as Berenice, daughter of Magas : the lion is Demetrius *ὁ καλός* whom Berenice slew : and the date of the poem is 247 when Cyrene was united to Egypt by the marriage of Euergetes and Berenice.

IV.—Cyrene

1. The legend of the nymph Cyrene was told in the *Eoeae* of Hesiod (schol. Pind. *P.* ix. 6 = Hes. fr. 149) from whom Pindar tells the story in *P.* ix. Cyrene, daughter of Hypseus, is seen by Apollo struggling with a lion near Mount Pelion. In accordance with the prophecy of Cheiron Apollo carries her to Libya where she becomes mother of Aristaeus and eponym of the city of Cyrene. According to Acesandrus of Cyrene the king of Libya at the time was Eurypylus, whose land was being ravaged by a lion. Eurypylus offered his kingdom as a reward for slaying the lion. Cyrene, having performed the feat, received the kingdom. She bare two sons, Autuchus and Aristaeus (schol. Apoll. Rh. ii. 498). According to Phylarchus she came to Libya *μετὰ πλειόνων.* When her company were sent out to

hunt she went with them, slew the lion and received the kingdom. She bare to Apollo two sons, Autuchus and Aristaeus. Autuchus remained in Libya, Aristaeus went to Ceos (schol. Apoll. Rh. *l.c.*). Apollonius's account in ii. 500 ff. does not mention the slaying of the lion. To Nonnus she is essentially the lion-slayer (λεοντοφόνος) 27, 263 ; 25, 181 ; 45, 21 ; 46, 238, etc.

2. The story of the foundation of Cyrene is told in Pindar, *P.* iv., Herod. iv. 145 ff., Lycophron 886 ff., Apoll. Rh. iv. 1232 ff. The Argonauts on their way home were driven by the wind into the Syrtes, from which they carried their ship overland for twelve days and nights to Lake Tritonis. From this they found no outlet to the sea, till Triton appeared to them, in guise of Eurypylus, son of Poseidon, who, in return for the gift of a tripod, presented Euphemus with a clod of earth and showed them the way out. The clod, which was the earnest of the possession of Libya, fell overboard and landed at Thera. Medea declared that (1) had Euphemus taken the clod home to Taenarus in Laconia, then, in the course of the great migrations from the Peloponnesus in the fourth generation, his descendants would have colonized Libya ; (2) as it is, Euphemus will go with the Argonauts to Lemnus where in wedlock with a Lemnian wife he will beget descendants who will come to Thera, whence Battus will lead a colony to Libya and so in the seventeenth generation fulfil Medea's prophecy.

The fulfilment came about in this way. The descendants of Euphemus were driven from Lemnos by the Pelasgians, and came to Laconia where they settled on Taygetus. On the ground of their ancestry they were admitted to citizenship at Sparta, but when they aspired to the kingship they were thrown into prison, from which they escaped again to Taygetus. At this time Theras (see *H.* ii. 74 *n.*) was preparing to lead a colony to Calliste (Thera), and he took with him a party of the Euphemid refugees. Finally, by order of the Delphic oracle (for details see Herod. iv. 150 ff.), Battus sets out for Libya with a party of colonists. They reach Plateia, an island

off the coast of Cyrenaica, where they stay for two years. Things going badly with them, they consult Delphi and learn that they must proceed to Libya itself. They cross to the mainland and settle for six years in Aziris (Azilis), τὸν νάπαι κάλλισται συγκληίουσι (Herod. iv. 157, *cf.* Callim. *H.* ii. 89). In the seventh year the Libyans conduct them westward, passing Irasa by night, until they reach the κρήνη Ἀπόλλωνος where they settle.

Here was the "Hill of Myrtles," from which Apollo and Cyrene watched the Theraeans dancing with the Libyan women—the Myrtussa of Callimachus ii. 91, the Μυρτώσιον αἶπος of Apoll. Rh. ii. 505. Smith and Porcher, *Discoveries at Cyrene* (1864), record an inscription (No. 13) found near the temple of Apollo at Cyrene which is dedicated Ἀπόλλωνι Μυρτώῳ, and they remark (p. 27) on the abundance of myrtles in the place at the present day. Here, too, was the imagined scene of the slaying of the lion by Cyrene (*cf.* Malten, *Kyrene*, p. 56).

V.—Hymn III. To Artemis

According to Susemihl (i. 360) the one thing certain about the date of this Hymn is that it was written after 277 B.C., because lines 251-258 presuppose the invasion of Asia Minor by the Gauls in 278/7 B.C., and their raid upon the Ionian towns (Pausan. x. 32. 4), when according to the dubious story of the Rhodian Cleitophon Ephesus was betrayed to them (Plut. *Parall.* 15, Müller, *F.H.G.* iv. 367). The assumption is a common one, but without the slightest foundation. Callimachus refers to the burning of the temple of Artemis at Ephesus by the Cimmerians under Lygdamis in the seventh century (Strabo i. 61, Herod. i. 15). To see in this a covert allusion to the Celts as Couat and others do is a perfectly gratuitous extravagance.

Gercke, *Rhein. Mus.* xlii. (1887), p. 273 ff., sees in v. 130 ff. an allusion to the two Arsinoës who are the εἰνάτερες and γαλόῳ: εἰνάτερες because Philadelphus, the husband of Arsinoë I., and Ceraunus, the husband of Arsinoë II.,

were (half) brothers, and γαλόῳ because Arsinoë I. was the wife while Arsinoë II. was the sister of Philadelphus. This would date the Hymn previous to the repudiation of Arsinoë I. and Philadelphus's marriage to Arsinoë II. Couat, on the other hand, holding that it was written for the festival of Artemis at Ephesus, dates it between 258 and 248 B.C.

E. Maass, *Hermes* xxv. (1890), propounds a theory for which there is absolutely nothing to be said, namely, that it was written for the Artemis festival of the Third Phyle at Cyrene, which, as we have seen, was made up of the Νησιῶται. It is enough to say here that there is not an atom of evidence that the Third Phyle had anything to do with Artemis, and the "surprising fact" from which his theory starts, namely, that Artemis is attended by a choir of Ocean nymphs, is of all things the least surprising. In Homer, *Od.* vi. 105, Artemis is attended by the nymphs, and though they are there said to be daughters of Zeus, the far more fundamental doctrine is that the nymphs are daughters of Ocean. They are the female counterpart of the Rivers (Ποταμοί)—see Hesiod, *Theog.* 337 ff., whose doctrine is followed by Callimachus in *Hymn* i. 35 f. And if the choir of Artemis here needs such a desperate apology, how shall we apologize for Apollonius who (iii. 881 ff.) like Callimachus makes her attended by the nymphs of Amnisus, who are at any rate grand-daughters of Oceanus?

Maass holds that the poem must belong to a time when Alexandria and Cyrene were friendly, thus at earliest *circ.* 260 B.C. Kaibel on metrical grounds would put it earlier than any of the Hymns except vi. The early date for which Gercke argued is accepted by Studniczka, who thinks the humble rôle assigned to Cyrene in this Hymn implies a time when Alexandria and Cyrene were on such unfriendly terms that a court poet could not well occupy himself with the latter.

The lines referring to Cyrene have been the subject of much dispute: *καὶ μὴν Κυρήνην ἑταρίσσαο, τῇ ποτ' ἔδωκας | αὐτὴ θηρητῆρε δύω κύνε, τοῖς ἕνι κούρη | Ὕψηις παρὰ τύμβον Ἰώλκιον*

ἔμμορ' ἀέθλου (206-8). The "Iolcian tomb," according to the schol., is the tomb of Pelias. Studniczka follows Spanheim in thinking that ἔμμορ' ἀέθλου refers to Cyrene's slaying of the lion. Meineke thought the reference was to a hunting contest at the funeral games of Pelias. Malten, *Kyrene*, p. 53, says, "Daß der τύμβος Ἰώλκιος, wo Kyrene an Wettspielen teilnimmt (ἔμμορε, sie ist also nicht die einzige, die dort wettkämpft!), ein Hinweis auf die Grabspiele zu Ehren des Pelias sei, ist eine aus der Natur der Sache ergebende Folgerung Meinekes und Vahlens. Daß in Wettspielen, an denen mehrere beteiligt sind, kein Löwenkampf figurieren kann, ist ebenso natürlich. Also besteht Kyrenes Kunst hier in einem Wettlauf inbinnen (τοῖς ἔνι) ihrer Hunde. Darüber kann man sich wundern, aber die Worte besagen dies und nichts anderes." But, apart from the fact that the freak race suggested receives no sort of support from such expressions as Hor. *Ep.* i. 18. 50 f. *cum valeas et vel cursu superare canem*, not even Malten's authority can compel us to assign an impossible meaning (1) to τοῖς ἔνι, (2) to ἔμμορε, and (3) to ἀέθλου. ἔμμορ' ἀέθλου means "won the prize," and only on that assumption is τοῖς ἔνι, "with which," perfectly natural Greek. Whether the contest was part of the funeral games of Pelias is of course a totally different question.

VI.—Hymn IV. To Delos

For dating this Hymn we have the references in the prophecy of Apollo to the extent of the dominion of Ptolemy Philadelphus (165–170) and to the Gauls (171–188).

Apollo, prophesying of Philadelphus, says, "beneath whose crown shall come—not loth to be ruled by a Macedonian—both continents and the lands which are set in the sea, far as where the limit of the earth is and again whence his swift horses carry the sun." We are immediately reminded of the more detailed account of Ptolemy's dominion in the xviith Idyll of Theocritus, the Ἐγκώμιον εἰς Πτολεμαῖον, where we read, 86 ff.:

καὶ μὴν Φοινίκας ἀποτέμνεται Ἀρραβίας τε
καὶ Συρίας Λιβύας τε κελαινῶν τ' Αἰθιοπήων.
Παμφύλοισί τε πᾶσι καὶ αἰχμηταῖς Κιλίκεσσι
σαμαίνει, Λυκίοις τε φιλοπτολέμοισί τε Καρσί,
καὶ νάσοις Κυκλάδεσσιν, ἐπεὶ οἱ νῆες ἄρισται
πόντον ἐπιπλώοντι, θάλασσα δὲ πᾶσα καὶ αἶα,
καὶ ποταμοὶ κελάδοντες ἀνάσσονται Πτολεμαίῳ.

Into the question of the mutual relations of Theocritus and Callimachus we cannot here enter. Theocritus in his Encomium speaks of Arsinoë II. as still alive, which dates the poem before 270 B.C. Wilamowitz puts it during the First Syrian War—"als der Krieg gegen Syrien, der 274 begonnen hat, guten Fortgang nahm, aber noch im Gange war" (*Textgeschichte d. gr. Bukol.* p. 152). If we assume the year 271 B.C., the year in which that war ended, as the date of the Hymn to Delos, the dominion of Philadelphus at that date would sufficiently justify the words of Callimachus. It included, outside Egypt, Coele Syria (recovered about 280), Lycia, Caria, Miletus, the island of Cyprus, and the Cyclades.

The reference to the Gallic invasion (see notes on the passage) would suit the supposed date very well. The schol. on v. 175 says: "Brennus, the king of the Gauls, gathered together the Celts and went against Pytho, wishing to plunder the treasures of the god. But when they approached, Apollo destroyed most of them by hail. A few survived, and one Antigonus, a friend of Ptolemy Philadelphus, procured them to serve him as mercenaries, Ptolemy wanting such an army at the moment. But they were equally eager to plunder his treasures. Knowing this he arrested them and brought them to the so-called Sebennytic mouth of the Nile where he drowned them. This is the 'common struggle' which he prophesies." Some regard the Antigonus mentioned above as the king of Macedon, others as merely a recruiting agent. The account of the incident in Paus. i. 7. 2 is: "When Ptolemy was preparing to repel the aggression of Magas he procured mercenaries, among them four thousand Gauls. Finding that these were plotting to seize Egypt,

he conducted them over the river to a desert island, where they perished by each other's hands and by hunger." –

It should be remembered, further, that from 308 B.C. there existed the Confederation of the Islanders — Τὸ Κοινὸν τῶν Νησιωτῶν — under the protectorate of Egypt and having its headquarters at Delos. See Dittenberger, *Orient. gr. Inscr.* Nos. 25, 40, 67, *Syll.*[2] Nos. 202, 209, 223, 224, 471, 588. The president of the Confederation (νησίαρχος) was nominated not by the Islands but by Egypt.

VII.—V. The Bath of Pallas

No one has detected in this poem any reference to contemporary events. It shares with Hymn vi. the peculiarity of being written in the Doric dialect, while it alone forsakes the heroic for the elegiac metre. On Kaibel's metrical theory it would come third in date, after vi. and iii. As to its destination, Susemihl holds that it was written to the order of the Argives for a festival of Pallas in that city. That is the view also of F. Spiro, "Prolog und Epilog in Lykophrons Alexandra," *Hermes* xxiii. (1888) p. 194 ff., who holds further that it belongs to a period when such commissions were necessary for Callimachus, the period which he pictures in Epigrams xxviii., xxxiv., xlvii., when he was living as a poor schoolmaster in Eleusis, before his introduction to the Alexandrian court. He regards v. 56, *μῦθος δ' οὐκ ἐμὸς ἀλλ' ἑτέρων*,[a] as the announcement by the poet of an artistic dogma which he was afterwards to express in less simple language in the *Aitia*: *βροντᾶν δ' οὐκ ἐμὸν ἀλλὰ Διός*, frag. incert. 146 (490). In v. 140 ff. he detects a "versteckte Kritik" of Lycophron, *Alex.* 1474 *σώζων παλαιὰν Βεβρύκων παγκληρίαν*, which the Hymn therefore according to Spiro presupposes.

It was the custom, we are told by the schol. on v. 1, for the women of Argos on an appointed day to carry the image of Athena and the shield of Diomede to the river Inachus and there to wash them. The image is the Palladium carried off from Troy by Odysseus and Diomede

[a] "I cannot tell how the truth may be; I say the tale as 'twas said to me," Scott, *Lay of the Last Minstrel*, ii. 22.

and by the latter brought to Argos. The shield of Diomede was dedicated by him in Athena's temple, *cf.* Pausan. ii. 24. 2, who mentions a temple of Athena Oxyderces on the Acropolis at Argos dedicated by Diomede in memory of the day when Athena took the mist from his eyes that he might discern God and man (*Il.* v. 127 f.).

For the widespread custom of annually bathing the holy image we have to compare the Athenian Plynteria (Xen. *Hell.* i. 4. 12, Plut. *Alc.* 34), also Pausan. ii. 10. 4 where, speaking of the temple of Aphrodite at Sicyon, he says *ἐσίασι μὲν δὴ ἐς αὐτὸ γυνή τε νεωκόρος . . . καὶ παρθένος ἱερωσύνην ἐπέτειον ἔχουσα· λουτροφόρον τὴν παρθένον ὀνομάζουσι.* See further Ovid, *Fast.* iv. 336 ff., Ammian. Marc. xxiii. 3, Tac. *Germ.* 40, and for the significance of the practice Mannhardt, *Baumkultus* chapter vii., *Antike Wald u. Feldkulte*, chapter v.

VIII.—Hymn VI. To Demeter

Nothing can be determined as to the date of this Hymn. On Kaibel's metrical theory it is the oldest of all. The schol. on v. 1 says: "Ptolemy Philadelphus among other imitations of Athenian customs which he established in Alexandria, instituted the Procession of the Basket (*τὴν τοῦ καλάθου πρόοδον*). For it was the custom in Athens that on a fixed day a basket should be borne upon a carriage in honour of Athena." The details of this Athenian celebration are entirely unknown, but it may be supposed that it followed more or less closely the model of the Athenian Thesmophoria. In that and in similar festivals there are three essential moments: Anodos (or Cathodos), Nesteia, Calligeneia, as they were called in the Thesmophoria. All that can be clearly distinguished here is that the Basket with its mystic contents is carried in procession to the temple of the goddess, attended by women, some of whom being uninitiated—these, if we may infer from the Athenian Thesmophoria, include the unmarried women—go but part of the way, while access to the temple is confined to the initiated

(v. 118 ff.); and, further, that the procession takes place after sunset (v. 7).

IX.—Table of Dates.

B.C.	
323.	Ptolemy satrap of Egypt.
323–321.	Ptolemy under Perdiccas.
322.	Cyrene conquered and attached to the satrapy of Egypt.
321.	Ptolemy marries Eurydice, daughter of Antipater.
321–319.	Ptolemy under Antipater.
320.	Ptolemy seizes Coele Syria; establishes protectorate of Cyprus.
319–311.	Ptolemy under Polyperchon.
318.	Ptolemy marries Berenice.
313.	Cyrene under Ophellas revolts from Egypt.
311–305.	Ptolemy independent satrap.
310–9.	Birth of Ptolemy Philadelphus in Cos.
308.	Establishment of Τὸ Κοινὸν τῶν Νησιωτῶν under protectorate of Egypt.
	Ptolemy recovers Cyrenaica: Magas, son of Berenice, viceroy of Cyrene.
305–285.	*Ptolemy I. Soter*, king of Egypt.
285.	*Ptolemy II. Philadelphus* associated with his father as king; marries Arsinoë I., daughter of Lysimachus.
283.	Death of Ptolemy I. Soter.
280–79.	Invasion of Gauls. Ptolemy recovers Coele Syria.
277.	Ptolemy repudiates Arsinoë I. and marries his full sister Arsinoë II.
	Revolt of Magas of Cyrene, who marries Apama, daughter of Antiochus.
273–1.	First Syrian War; Lycia, Caria, etc., fall to Egypt.
270.	Death of Arsinoë II. Philadelphus.
270–258.	Co-regency of Ptolemy III. Euergetes.
267–3.	Chremonidean War.
262.	Defeat of Egyptian fleet at Cos.

258. Death of Magas of Cyrene, who had betrothed his daughter Berenice to Ptolemy, afterwards Ptolemy Euergetes.

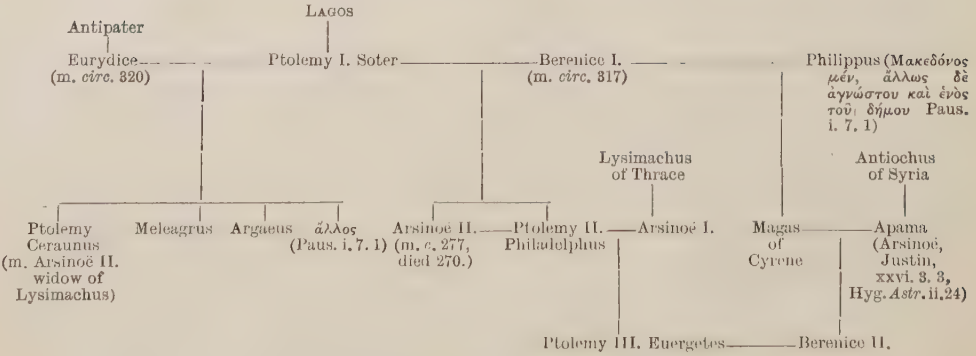
257–6. The affair of Demetrius the Fair at Cyrene.
Ptolemy Euergetes king of Cyrene.
Second Syrian War.

247. Death of Ptolemy II. Philadelphus.

247. *Ptolemy III. Euergetes.* Cyrene united to Egypt by marriage of Ptolemy III. to Berenice, daughter of Magas.
Third Syrian War.

221. Death of Ptolemy III.

X.—STEMMA OF THE PTOLEMIES



CALLIMACHUS'S HYMNS

ΚΑΛΛΙΜΑΧΟΥ ΥΜΝΟΙ

I.—ΕΙΣ ΔΙΑ

Ζηνὸς ἔοι τί κεν ἄλλο παρὰ σπονδῇσιν ἀείδειν
λώιον ἢ θεὸν αὐτόν, ἀεὶ μέγαν, αἰὲν ἄνακτα,
Πηλαγόνων[1] ἐλατῆρα, δικασπόλον οὐρανίδῃσι;
πῶς καί μιν, Δικταῖον ἀείσομεν ἠὲ Λυκαῖον;
ἐν δοιῇ μάλα θυμός, ἐπεὶ γένος ἀμφήριστον.
Ζεῦ, σὲ μὲν Ἰδαίοισιν ἐν οὔρεσί φασι γενέσθαι,
Ζεῦ, σὲ δ' ἐν Ἀρκαδίῃ· πότεροι, πάτερ, ἐψεύσαντο;
"Κρῆτες ἀεὶ ψεῦσται·" καὶ γὰρ τάφον, ὦ ἄνα, σεῖο
Κρῆτες ἐτεκτήναντο· σὺ δ' οὐ θάνες, ἐσσὶ γὰρ αἰεί.

[1] πηλαγόνων *E.M.*; πηλογόνων. The reading of the mss. Πηλογόνων (πηλογόνων· τῶν γιγάντων παρὰ τὸ ἐκ πηλοῦ γενέσθαι, τουτέστι τῆς γῆς schol.) was corrected by Salmasius and others from *E.M. s.v.* Πηλαγόνες· οἱ γίγαντες, Καλλίμαχος "Πηλαγόνων ἐλατῆρα." Cf. Hesych. *s.v.*, Strabo vii. 331, fr. 40.

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[a] Mountain in Crete.

[b] Mountain in Arcadia.

[c] This proverbial saying, attributed to Epimenides, is quoted by St. Paul, Ep. Tit. i. 12, "One of themselves, a prophet of their own, said, The Cretans are always liars, evil beasts, idle bellies" (κακὰ θηρία, γαστέρες ἀργαί), and seems to be alluded to by Aratus, *Phaen.* 30 εἰ ἐτεὸν δή.

CALLIMACHUS'S HYMNS

I.—TO ZEUS

At libations to Zeus what else should rather be sung than the god himself, mighty for ever, king for evermore, router of the Pelagonians, dealer of justice to the sons of Heaven?

How shall we sing of him—as lord of Dicte[a] or of Lycaeum[b]? My soul is all in doubt, since debated is his birth. O Zeus, some say that thou wert born on the hills of Ida[a]; others, O Zeus, say in Arcadia; did these or those, O Father, lie? "Cretans are ever liars."[c] Yea, a tomb,[d] O Lord, for thee the Cretans builded; but thou didst not die, for thou art for ever.

The explanation given by Athenodorus of Eretria *ap.* Ptolem. Hephaest. in *Photii Bibl.* p. 150 Bekk. is that Thetis and Medea, having a dispute as to which of them was the fairer, entrusted the decision to Idomeneus of Crete. He decided in favour of Thetis, whereon Medea said, "Cretans are always liars" and cursed them that they should never speak the truth. The schol. on the present passage says that Idomeneus divided the spoils of Troy unfairly.

[a] The Cretan legend was that Zeus was a prince who was slain by a wild boar and buried in Crete. His tomb was variously localized and the tradition of "the tomb of Zeus" attaches to several places even in modern times, especially to Mount Iuktas. See A. B. Cook, *Zeus*, vol. i. p. 157 ff.

ἐν δέ σε Παρρασίῃ[1] Ῥείη τέκεν, ἦχι μάλιστα
ἔσκεν ὄρος θάμνοισι περισκεπές· ἔνθεν ὁ χῶρος
ἱερός, οὐδέ τί μιν κεχρημένον Εἰλειθυίης
ἑρπετὸν οὐδὲ γυνὴ ἐπιμίσγεται, ἀλλά ἑ Ῥείης
ὠγύγιον καλέουσι λεχώιον Ἀπιδανῆες.
ἔνθα σ' ἐπεὶ μήτηρ μεγάλων ἀπεθήκατο κόλπων
αὐτίκα δίζητο ῥόον ὕδατος, ᾧ κε τόκοιο
λύματα χυτλώσαιτο, τεὸν δ' ἐνὶ χρῶτα λοέσσαι.
Λάδων ἀλλ' οὔπω μέγας ἔρρεεν οὐδ' Ἐρύμανθος,
λευκότατος ποταμῶν, ἔτι δ' ἄβροχος ἦεν ἅπασα
Ἀρκαδίη· μέλλεν δὲ μάλ' εὔυδρος καλέεσθαι
αὖτις· ἐπεὶ τημόσδε, Ῥέη ὅτ' ἐλύσατο μίτρην,
ἣ πολλὰς ἐφύπερθε σαρωνίδας ὑγρὸς Ἰάων
ἤειρεν, πολλὰς δὲ Μέλας ὤκχησεν ἀμάξας,
πολλὰ δὲ Καρνίωνος[2] ἄνω διεροῦ περ ἐόντος
ἰλυοὺς ἐβάλοντο κινώπετα, νίσσετο δ' ἀνὴρ
πεζὸς ὑπὲρ Κρᾶθίν τε πολύστιόν[3] τε Μετώπην
διψαλέος· τὸ δὲ πολλὸν ὕδωρ ὑπὸ ποσσὶν ἔκειτο.
καί ῥ' ὑπ' ἀμηχανίης σχομένη φάτο πότνια Ῥείη·

[1] Παρρασίῃ Lascaris; Παρνασίῃ.
[2] Καρνίωνος Arnaldus, *cf.* Paus. viii. 34, Plin. iv. 6; Καρίωνος MSS.
[3] πολύστιον schol. Apoll. Rh. ii. 1172; πολύστειον MSS. and schol. Pind. *O.* vi. 146; *cf.* Nicand. *T.* 792, 950, *A.* 466.

[a] Arcadia.
[b] *Cf.* Apoll. Rh. iv. 1240.
[c] Goddess of birth.
[d] The ancient Arcadians (schol.).
[e] River in Arcadia.
[f] Melas] Dion. Per. 415 ff. Ἀρκάδες Ἀπιδανῆες ὑπὸ σκοπιὴν Ἐρυμάνθου, ἔνθα Μέλας, ὅθι Κρᾶθις, ἵνα ῥέει ὑγρὸς Ἰάων, ἦχι καὶ

In Parrhasia[a] it was that Rheia bare thee, where was a hill sheltered with thickest brush. Thence is the place holy, and no fourfooted[b] thing that hath need of Eileithyia[c] nor any woman approacheth thereto, but the Apidanians[d] call it the primeval childbed of Rheia. There when thy mother had laid thee down from her mighty lap, straightway she sought a stream of water, wherewith she might purge her of the soilure of birth and wash thy body therein.

But mighty Ladon[e] flowed not yet, nor Erymanthus,[e] clearest of rivers; waterless was all Arcadia; yet was it anon to be called well-watered. For at that time when Rhea loosed her girdle, full many a hollow oak did watery Iaon[e] bear aloft, and many a wain did Melas[f] carry and many a serpent above Carnion,[g] wet though it now be, cast its lair; and a man would fare on foot over Crathis[h] and many-pebbled Metope,[i] athirst: while that abundant water lay beneath his feet.

And holden in distress the lady Rheia said, "Dear

ὠγύγιος μηκύνεται ὕδασι Λάδων. Herodot. i. 145 has *Ὦλενος ἐν τῷ Πεῖρος ποταμὸς μέγας ἐστί.* Strabo 386 has *Ὦλενος, παρ' ὃν ποταμὸς μέγας Μέλας* where it has been proposed to read *παρ' ὃν* ⟨*Πεῖρος*⟩ and to omit *Μέλας*. M. T. Smiley, in *Classical Qu.* v. (1911) p. 89 f., suggests that the Styx is meant, which supplies the waterfall near Nonacris in North Arcadia and later becomes a tributary of the Crathis (Paus. viii. 18. 4). When Leake discovered the waterfall in 1806 the natives did not know the name Styx for it but called it the Black Water (Mavro nero) or the Dragon Water. The name *Πεῖρος* in any case suggests a connexion with the underworld.

[g] Carnion or Carion, river in Arcadia, Paus. viii. 34.

[h] Crathis, river in Arcadia (and Achaea), Paus. vii. 25. 11, viii. 15. 5, viii. 18. 4.

[i] Metope, river in Arcadia.

"Γαῖα φίλη, τέκε καὶ σύ· τεαὶ δ' ὠδῖνες ἐλαφραί."
εἶπε καὶ ἀντανύσασα θεὴ μέγαν ὑψόθι πῆχυν
πλῆξεν ὄρος σκήπτρῳ· τὸ δέ οἱ δίχα πουλὺ διέστη,
ἐκ δ' ἔχεεν μέγα χεῦμα· τόθι χρόα φαιδρύνασα,
ὦνα, τεὸν σπείρωσε, Νέδῃ δέ σε δῶκε κομίζειν[1]
κευθμὸν ἔσω Κρηταῖον, ἵνα κρύφα παιδεύοιο,
πρεσβυτάτῃ Νυμφέων αἳ μιν τότε μαιώσαντο,
πρωτίστῃ γενεῇ[2] μετά γε Στύγα τε Φιλύρην τε.
οὐδ' ἀλίην ἀπέτεισε θεὴ χάριν, ἀλλὰ τὸ χεῦμα
κεῖνο Νέδην ὀνόμηνε· τὸ μέν ποθι πουλὺ κατ' αὐτὸ
Καυκώνων πτολίεθρον, ὃ Λέπρειον[3] πεφάτισται,
συμφέρεται Νηρῆι, παλαιότατον δέ μιν ὕδωρ
υἱωνοὶ[4] πίνουσι Λυκαονίης ἄρκτοιο.
εὖτε Θενὰς ἀπέλειπεν ἐπὶ Κνωσοῖο φέρουσα,
Ζεῦ πάτερ, ἡ Νύμφη σε (Θεναὶ δ' ἔσαν ἐγγύθι Κνωσοῦ),
τουτάκι τοι πέσε, δαῖμον, ἄπ' ὀμφαλός· ἔνθεν ἐκεῖνο
Ὀμφάλιον μετέπειτα πέδον καλέουσι Κύδωνες.
Ζεῦ, σὲ δὲ Κυρβάντων ἑτάραι προσεπηχύναντο

[1] κομίζειν A; κομίσσαι other MSS.
[2] πρωτίστῃ γενεῇ Schneider.
[3] Λέπριον MSS.; corr. Wass.
[4] γυιωνοὶ MSS.

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[a] *Cf.* Paus. iv. 33. 1, "The Messenians say that Zeus was reared among them and that his nurses were Ithome and Neda, after whom the river got its name." *Cf.* viii. 38 ff.

[b] Styx, daughter of Oceanus and Tethys, Hesiod, *Th.* 361.

[c] Philyra, daughter of Oceanus, mother of Cheiron by Cronus.

[d] Paus. iv. 20. 2. The river Neda rises in Mount Lycaeon, flows into Messenia and forms the boundary between Messenia and Elis. *Cf.* Strabo 348 who says it

Earth, give birth thou also! thy birthpangs are light." So spake the goddess, and lifting her great arm aloft she smote the mountain with her staff; and it was greatly rent in twain for her and poured forth a mighty flood. Therein, O Lord, she cleansed thy body; and swaddled thee, and gave thee to Neda[a] to carry within the Cretan covert, that thou mightst be reared secretly: Neda, eldest of the nymphs who then were about her bed, earliest birth after Styx[b] and Philyra.[c] And no idle favour did the goddess repay her, but named that stream Neda[d]; which, I ween, in great flood by the very city of the Cauconians,[e] which is called Lepreion,[f] mingles its stream with Nereus,[g] and its primeval water do the son's sons of the Bear,[h] Lycaon's daughter, drink.

When the nymph, carrying thee, O Father Zeus, toward Cnosus,[i] was leaving Thenae[i]—for Thenae was nigh to Cnosus—even then, O God, thy navel fell away: hence that plain the Cydonians[j] call the Plain of the Navel.[k] But thee, O Zeus, the companions of the Cyrbantes[l] took to their arms, even

rises in Lycaeon from a spring which Rheia caused to flow in order to wash the infant Zeus.

[e] A people of Triphylia, Hom. *Od.* iii. 366.

[f] Herod. iv. 148 says that Lepreon in Triphylia was founded by the Minyae after driving out the Cauconians.

[g] *i.e.* the sea.

[h] Arcas, the ancestor of the Arcadians, was the son of Zeus and Lycaon's daughter Callisto who was changed into a bear.

[i] Town in Crete.

[j] Cydonia, town in Crete.

[k] Schol. Nicand. Alex. 7 Ὀμφαλὸς γὰρ τόπος ἐν Κρήτῃ, ὡς καὶ Καλλίμαχος· πέσε . . . Κύδωνες. Diodor. v. 70 tells the story (he says Zeus was carried by the Curetes) and gives the name of the place as Omphalos and of the plain around as Omphaleion.

[l] Corybantes.

Δικταῖαι Μελίαι, σὲ δ' ἐκοίμισεν Ἀδρήστεια
λίκνῳ[1] ἐνὶ χρυσέῳ, σὺ δ' ἐθήσαο πίονα μαζὸν
αἰγὸς Ἀμαλθείης, ἐπὶ δὲ γλυκὺ κηρίον ἔβρως.
γέντο γὰρ ἐξαπιναῖα Πανακρίδος ἔργα μελίσσης
Ἰδαίοις ἐν ὄρεσσι, τά τε κλείουσι Πάνακρα.
οὗλα δὲ Κούρητές σε περὶ πρύλιν ὠρχήσαντο
τεύχεα πεπλήγοντες,[2] ἵνα Κρόνος οὔασιν ἠχὴν
ἀσπίδος εἰσαΐοι καὶ μή σεο κουρίζοντος.
καλὰ μὲν ἠέξευ, καλὰ δ' ἔτραφες, οὐράνιε Ζεῦ,
ὀξὺ δ' ἀνήβησας, ταχινοὶ δέ τοι ἦλθον ἴουλοι.
ἀλλ' ἔτι παιδνὸς ἐὼν ἐφράσσαο πάντα τέλεια·
τῷ τοι καὶ γνωτοὶ προτερηγενέες περ ἐόντες
οὐρανὸν οὐκ ἐμέγηραν ἔχειν ἐπιδαίσιον οἶκον.
δηναιοὶ δ' οὐ πάμπαν ἀληθέες ἦσαν ἀοιδοί·
φάντο πάλον Κρονίδῃσι διάτριχα δώματα νεῖμαι·
τίς δέ κ' ἐπ' Οὐλύμπῳ τε καὶ Ἄιδι κλῆρον ἐρύσσαι,
ὅς μάλα μὴ νενίηλος; ἐπ' ἰσαίῃ γὰρ ἔοικε
πήλασθαι· τὰ δὲ τόσσον ὅσον διὰ πλεῖστον ἔχουσι.
ψευδοίμην ἀίοντος ἅ κεν πεπίθοιεν ἀκουήν.
οὔ σε θεῶν ἐσσῆνα πάλοι θέσαν, ἔργα δὲ χειρῶν,

[1] λείκνῳ MSS. [2] *v.l.* πεπληγότες.

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[a] The ash-tree nymphs, *cf.* Hesiod, *Th.* 187.

[b] *Cf.* Apoll. Rh. iii. 132 ff. Διὸς περικαλλὲς ἄθυρμα | κεῖνο, τό οἱ ποίησε φίλη τροφὸς Ἀδρήστεια | ἄντρῳ ἐν Ἰδαίῳ ἔτι νήπια κουρίζοντι | σφαῖραν ἐυτρόχαλον; *i.q.* Nemesis, sister of the Curetes (schol.).

[c] The nymph or she-goat who suckled Zeus; Diodor. v. 70, Apollod. i. 5, schol. Arat. 161, Ovid, *Fast.* v. 115 ff.

[d] Mountains in Crete (Steph. Byz. *s.v.* Πάνακρα). Zeus rewarded the bees by making them of a golden bronze colour and rendering them insensible to the rigours of the mountain climate (Diodor. v. 70).

[e] Apollodor. i. 4, "The Curetes in full armour, guarding

the Dictaean Meliae,[a] and Adrasteia[b] laid thee to rest in a cradle of gold, and thou didst suck the rich teat of the she-goat Amaltheia,[c] and thereto eat the sweet honey-comb. For suddenly on the hills of Ida, which men call Panacra,[d] appeared the works of the Panacrian bee. And lustily round thee danced the Curetes[e] a war-dance,[f] beating their armour, that Cronus might hear with his ears the din of the shield, but not thine infant noise.

Fairly didst thou wax, O heavenly Zeus, and fairly wert thou nurtured, and swiftly thou didst grow to manhood, and speedily came the down upon thy cheek. But, while yet a child, thou didst devise all the deeds of perfect stature. Wherefore thy kindred, though an earlier generation, grudged not that thou shouldst have heaven for thine appointed habitation.[g] The ancient poets spake not altogether truly. For they said that the lot assigned to the sons of Cronus their three several abodes.[h] But who would draw lots for Olympus and for Hades—save a very fool? for equal chances should one cast lots; but these are the wide world apart. When I speak fiction, be it such fiction as persuades the listener's ear! Thou wert made sovereign of the gods not by casting of lots but by the deeds of thy

the infant in the cave, beat their shields with their spears that Cronus might not hear the child's voice."

[f] πρύλις, the Cretan name for the πυρρίχη (Aristotle fr. 476, schol. Pind. *P.* ii. 127) or dance in armour (Pollux iv. 96 and 99).

[g] This has been supposed to refer to the fact that Ptolemy Philadelphus was the youngest of the sons of Ptolemy Soter. See Introduction.

[h] Homer, *Il.* xv. 187 ff.; *cf.* Apollodor. i. 7, Pind. *O.* vii. 54 ff.

σή τε βίη τό τε κάρτος, ὃ καὶ πέλας εἶσαο δίφρου.
θήκαο δ' οἰωνῶν μέγ' ὑπείροχον ἀγγελιώτην
σῶν τεράων· ἅ τ' ἐμοῖσι φίλοις ἐνδέξια φαίνοις.
εἴλεο δ' αἰζηῶν ὅ τι φέρτατον· οὐ σύ γε νηῶν
ἐμπεράμους, οὐκ ἄνδρα σακέσπαλον, οὐ μὲν ἀοιδόν·
ἀλλὰ τὰ μὲν μακάρεσσιν ὀλίζοσιν αὖθι παρῆκας
ἄλλα μέλειν ἑτέροισι, σὺ δ' ἐξέλεο πτολιάρχους
αὐτούς, ὧν ὑπὸ χεῖρα γεωμόρος, ὧν ἴδρις αἰχμῆς,
ὧν ἐρέτης, ὧν πάντα· τί δ' οὐ κρατέοντος ὑπ' ἰσχύν;
αὐτίκα χαλκῆας μὲν ὑδείομεν Ἡφαίστοιο,
τευχηστὰς δ' Ἄρηος, ἐπακτῆρας δὲ Χιτώνης
Ἀρτέμιδος, Φοίβου δὲ λύρης εὖ εἰδότας οἴμους·
ἐκ δὲ Διὸς βασιλῆες, ἐπεὶ Διὸς οὐδὲν ἀνάκτων
θειότερον· τῶ καί σφε[1] τεὴν ἐκρίναο λάξιν.
δῶκας δὲ πτολίεθρα φυλασσέμεν, ἷζεο δ' αὐτὸς
ἄκρῃσ' ἐν πολίεσσιν, ἐπόψιος οἵ τε δίκῃσι
λαὸν ὑπὸ σκολιῇσ' οἵ τ' ἔμπαλιν ἰθύνουσιν·
ἐν δὲ ῥυηφενίην ἔβαλές σφισιν, ἐν δ' ἅλις ὄλβον·
πᾶσι μέν, οὐ μάλα δ' ἶσον. ἔοικε δὲ τεκμήρασθαι
ἡμετέρῳ μεδέοντι· περιπρὸ γὰρ εὐρὺ βέβηκεν.
ἐσπέριος κεῖνός γε τελεῖ τά κεν ἦρι νοήσῃ·
ἐσπέριος τὰ μέγιστα, τὰ μείονα δ', εὖτε νοήσῃ.
οἱ δὲ τὰ μὲν πλειῶνι, τὰ δ' οὐχ ἑνί, τῶν δ' ἀπὸ πάμπαν
αὐτὸς ἄνην ἐκόλουσας, ἐνέκλασσας δὲ μενοινήν.
χαῖρε μέγα, Κρονίδη πανυπέρτατε, δῶτορ ἑάων,

[1] σφε Bentley ; σφι.

[a] Bia and Cratos appear as personifications of the might and majesty of Zeus in Aeschylus, *P. V.*, Hesiod, *Th.* 385, etc.

[b] The eagle.

[c] Artemis Chitone (Chitonea, Athen. 629 e), so called from the tunic (chiton) in which as huntress she was represented ; not, as the schol. says, from the Attic deme Chitone.

hands, thy might and that strength [a] which thou hast set beside thy throne. And the most excellent of birds [b] didst thou make the messenger of thy signs; favourable to my friends be the signs thou showest! And thou didst choose that which is most excellent among men—not thou the skilled in ships, nor the wielder of the shield, nor the minstrel: these didst thou straightway renounce to lesser gods, other cares to others. But thou didst choose the rulers of cities themselves, beneath whose hand is the lord of the soil, the skilled in spearmanship, the oarsman, yea, all things that are: what is there that is not under the ruler's sway? Thus, smiths, we say, belong to Hephaestus; to Ares, warriors; to Artemis of the Tunic,[c] huntsmen; to Phoebus they that know well the strains of the lyre. But from Zeus come kings; for nothing is diviner than the kings of Zeus. Wherefore thou didst choose them for thine own lot, and gavest them cities to guard. And thou didst seat thyself in the high places of the cities, watching who rule their people with crooked judgements, and who rule otherwise. And thou hast bestowed upon them wealth and prosperity abundantly; unto all, but not in equal measure. One may well judge by our Ruler,[d] for he hath clean outstripped all others. At evening he accomplisheth that whereon he thinketh in the morning; yea, at evening the greatest things, but the lesser soon as he thinketh on them. But the others accomplish some things in a year, and some things not in one; of others, again, thou thyself dost utterly frustrate the accomplishing and thwartest their desire.

Hail! greatly hail! most high Son of Cronus,

[a] Ptolemy II. Philadelphus, 285–247 B.C.

δῶτορ ἀπημονίης. τεὰ δ' ἔργματα τίς κεν ἀείδοι;
οὐ γένετ', οὐκ ἔσται, τίς[1] κεν[2] Διὸς ἔργματ' ἀείσαι.[3]
χαῖρε πάτερ, χαῖρ' αὖθι· δίδου δ' ἀρετήν τ' ἄφενός
τε.
οὔτ' ἀρετῆς ἄτερ ὄλβος ἐπίσταται ἄνδρας ἀέξειν
οὔτ' ἀρετὴ ἀφένοιο· δίδου δ' ἀρετήν τε καὶ ὄλβον.

[1] ἔσται· τίς vulg. [2] κεν mss.; καὶ Wilamow.
[3] ἀείσαι Blomf.; ἀείσοι or ἀείσει mss.

giver of good things, giver of safety. Thy works who could sing? There hath not been, there shall not be, who shall sing the works of Zeus. Hail! Father, hail again! and grant us goodness and prosperity. Without goodness wealth cannot bless men, nor goodness without prosperity. Give us goodness and weal.

II.—ΕΙΣ ΑΠΟΛΛΩΝΑ

Οἷον ὁ τὠπόλλωνος ἐσείσατο δάφνινος ὄρπηξ,
οἷα δ' ὅλον τὸ μέλαθρον· ἑκάς, ἑκὰς ὅστις ἀλιτρός.
καὶ δή που τὰ θύρετρα καλῷ ποδὶ Φοῖβος ἀράσσει·
οὐχ ὁράᾳς; ἐπένευσεν ὁ Δήλιος ἤδύ τι φοῖνιξ
ἐξαπίνης, ὁ δὲ κύκνος ἐν ἠέρι καλὸν ἀείδει.
αὐτοὶ νῦν κατοχῆες ἀνακλίνεσθε πυλάων,
αὐταὶ δὲ κληῖδες· ὁ γὰρ θεὸς οὐκέτι μακρήν·
οἱ δὲ νέοι μολπήν τε καὶ ἐς χορὸν ἐντύνεσθε.
ὠπόλλων οὐ παντὶ φαείνεται, ἀλλ' ὅ τις ἐσθλός·
ὅς μιν ἴδῃ, μέγας οὗτος, ὃς οὐκ ἴδε, λιτὸς ἐκεῖνος.
ὀψόμεθ', ὦ Ἐκάεργε, καὶ ἐσσόμεθ' οὔποτε λιτοί.
μήτε σιωπηλὴν κίθαριν μήτ' ἄψοφον ἴχνος
τοῦ Φοίβου τοὺς παῖδας ἔχειν ἐπιδημήσαντος,
εἰ τελέειν μέλλουσι γάμον πολιήν τε κερεῖσθαι,
ἑστήξειν δὲ τὸ τεῖχος ἐπ' ἀρχαίοισι θεμέθλοις.

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[a] The palm-tree by which Leto supported herself when she bare Apollo. Cf. *H. Delos* 210, Hom. *H. Apoll.* 117, *Od.* vi. 162 f., Theogn. 5 f. The laurel and the palm are coupled in Euripides, *Hecuba*, 458 ff.

[b] For the association of the swan with Apollo *cf. Hymn to Delos* 249; Plato, *Phaedo*, 85; Manilius v. 381 "ipse Deum cygnus condit."

[c] The schol. on v. 12 remarks that Callimachus emphasizes the presence of the God because "it is said in the case of prophetic gods that the deities are sometimes present

II.—TO APOLLO

How the laurel branch of Apollo trembles! how trembles all the shrine! Away, away, he that is sinful! Now surely Phoebus knocketh at the door with his beautiful foot. See'st thou not? the Delian palm [a] nods pleasantly of a sudden and the swan [b] in the air sings sweetly. Of yourselves now ye bolts be pushed back, pushed back of yourselves, ye bars! The god is no longer far away. And ye, young men, prepare ye for song and for the dance.

Not unto everyone doth Apollo appear, but unto him that is good. Whoso hath seen Apollo, he is great; whoso hath not seen him, he is of low estate. We shall see thee, O Archer, and we shall never be lowly. Let not the youths keep silent lyre or noiseless step, when Apollo visits [c] his shrine, if they think to accomplish marriage and to cut the locks of age,[d] and if the wall is to stand upon its old founda-

(ἐπιδημεῖν), sometimes absent (ἀποδημεῖν), and when they are present the oracles are true, when absent false." *Cf.* Pind. *P.* iv. 5 οὐκ ἀποδάμου Ἀπόλλωνος τυχόντος. The Delphians celebrated the seventh day of the month Bysios—the birthday of Apollo—when he was supposed to revisit his temple, and the seventh of the holy month (Attic Anthesterion) was celebrated by the Delians when Apollo was supposed to return to Delos from the land of the Hyperboreans. (W. Schmidt, *Geburtstag im Altertum*, p. 86.) *Cf.* Verg. *A.* iii. 91.

[d] *i.e.* if they are to live to old age.

ἠγασάμην τοὺς παῖδας, ἐπεὶ χέλυς οὐκέτ' ἀεργός.
εὐφημεῖτ' ἀίοντες ἐπ' Ἀπόλλωνος ἀοιδῇ.
εὐφημεῖ καὶ πόντος, ὅτε κλείουσιν ἀοιδοὶ
ἢ κίθαριν ἢ τόξα, Λυκωρέος ἔντεα Φοίβου.
οὐδὲ Θέτις Ἀχιλῆα κινύρεται αἴλινα μήτηρ,
ὁππόθ' ἰὴ παιῆον ἰὴ παιῆον ἀκούσῃ.
καὶ μὲν ὁ δακρυόεις ἀναβάλλεται ἄλγεα πέτρος,
ὅστις ἐνὶ Φρυγίῃ διερὸς λίθος ἐστήρικται,
μάρμαρον ἀντὶ γυναικὸς ὀιζυρόν τι χανούσης.
ἰὴ ἰὴ φθέγγεσθε· κακὸν μακάρεσσιν ἐρίζειν.
ὃς μάχεται μακάρεσσιν, ἐμῷ βασιλῆι μάχοιτο·
ὅστις ἐμῷ βασιλῆι, καὶ Ἀπόλλωνι μάχοιτο.
τὸν χορὸν ὠπόλλων, ὅ τι οἱ κατὰ θυμὸν ἀείδει,
τιμήσει· δύναται γάρ, ἐπεὶ Διὶ δεξιὸς ἧσται.
οὐδ' ὁ χορὸς τὸν Φοῖβον ἐφ' ἓν μόνον ἦμαρ ἀείσει,
ἔστι γὰρ εὔυμνος· τίς ἂν οὐ ῥέα Φοῖβον ἀείδοι;
χρύσεα τῶπόλλωνι τό τ' ἐνδυτὸν ἥ τ' ἐπιπορπὶς
ἥ τε λύρη τό τ' ἄεμμα τὸ Λύκτιον ἥ τε φαρέτρη,
χρύσεα καὶ τὰ πέδιλα· πολύχρυσος γὰρ Ἀπόλλων.
καὶ δὲ πολυκτέανος· Πυθῶνί κε τεκμήραιο.
καὶ μὲν[1] ἀεὶ καλὸς καὶ ἀεὶ νέος· οὔποτε Φοίβου

[1] καὶ μὲν e; other mss. καί κεν.

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[a] *i.e.* the lyre, originally made by Hermes from the shell of a tortoise. ἠγασάμην = Well done!

[b] Lycōreus, by-name of Apollo, from Lycoreia, town on Parnassus above Delphi: Strabo 418. 3 ὑπέρκειται δ' αὐτῆς ἡ Λυκώρεια ἐφ' οὗ τόπου πρότερον ἵδρυντο οἱ Δελφοὶ ὑπὲρ τοῦ ἱεροῦ. Legends of its foundation in Pausanias x. 6, 2-3. Φ. Λυκωρείοιο Apoll. Rh. iv. 1490.

[c] Though ἰή, not ἰή, is the usual form, it is perhaps better here to write the aspirated form to suit the suggested etymology from ἴει "shoot." See vv. 97-104 for the legend.

[d] Niobe, daughter of Tantalus, had, according to Hom. *Il.* xxiv. 602 ff., six sons and six daughters, who were slain by

tions. Well done the youths, for that the shell[a] is no longer idle.

Be hushed, ye that hear, at the song to Apollo; yea, hushed is even the sea when the minstrels celebrate the lyre or the bow, the weapons of Lycoreian Phoebus.[b] Neither doth Thetis his mother wail her dirge for Achilles, when she hears *Hië*[c] *Paeëon, Hië Paeëon.*

Yea, the tearful rock defers its pain, the wet stone that is set in Phrygia, a marble rock like a woman[d] open-mouthed in some sorrowful utterance. Say ye *Hië! Hië!* an ill thing it is to strive with the Blessed Ones. He who fights with the Blessed Ones would fight with my King[e]; he who fights with my King, would fight even with Apollo. Apollo will honour the choir, since it sings according to his heart; for Apollo hath power, for that he sitteth on the right hand of Zeus. Nor will the choir sing of Phoebus for one day only. He is a copious theme of song; who would not readily sing of Phoebus?

Golden is the tunic of Apollo and golden his mantle, his lyre and his Lyctian[f] bow and his quiver: golden too are his sandals; for rich in gold is Apollo, rich also in possessions: by Pytho mightst thou guess. And ever beautiful is he and ever

Apollo and Artemis respectively, because she boasted over their mother Leto, who had but two children. Niobe was turned into a stone, and this was identified with a rude rock figure on Mount Sipylos near Smyrna which is still to be seen. The water running down the face of the rock was supposed to be Niobe's tears—ἔνθα λίθος περ ἐοῦσα θεῶν ἐκ κήδεα πέσσει, Hom. *l.c.* 617, *cf.* "Phrygium silicem," Stat. *S.* v. 3. 87.

[e] Ptolemy III. Euergetes, according to the schol. But see Introduction.

[f] Lyctos, town in Crete.

θηλείῃσ' οὐδ' ὅσσον ἐπὶ χνόος ἦλθε παρειαῖς.
αἱ δὲ κόμαι θυόεντα πέδῳ λείβουσιν ἔλαια·
οὐ λίπος Ἀπόλλωνος ἀποστάζουσιν ἔθειραι,
ἀλλ' αὐτὴν πανάκειαν· ἐν ἄστεϊ δ' ᾧ κεν ἐκεῖναι
πρῶκες ἔραζε πέσωσιν ἀκήρια πάντ' ἐγένοντο.
τέχνῃ δ' ἀμφιλαφὴς οὔ τις τόσον ὅσσον Ἀπόλλων·
κεῖνος ὀιστευτὴν ἔλαχ' ἀνέρα, κεῖνος ἀοιδὸν
(Φοίβῳ γὰρ καὶ τόξον ἐπιτρέπεται καὶ ἀοιδή),
κείνου δὲ θριαὶ καὶ μάντιες· ἐκ δέ νυ Φοίβου
ἰητροὶ δεδάασιν ἀνάβλησιν θανάτοιο.
Φοῖβον καὶ Νόμιον κικλήσκομεν ἐξέτι κείνου,
ἐξότ' ἐπ' Ἀμφρυσσῷ ζευγίτιδας ἔτρεφεν ἵππους
ἠιθέου ὑπ' ἔρωτι κεκαυμένος Ἀδμήτοιο.
ῥεῖά κε βουβόσιον τελέθοι πλέον, οὐδέ κεν αἶγες
δεύοιντο βρεφέων ἐπιμηλάδες[1] ἦσιν Ἀπόλλων
βοσκομένῃσ' ὀφθαλμὸν ἐπήγαγεν· οὐδ' ἀγάλακτες
οἶιες οὐδ' ἄκυθοι, πᾶσαι δέ κεν εἶεν ὕπαρνοι,
ἡ δέ κε μουνοτόκος διδυμητόκος αἶψα γένοιτο.
Φοίβῳ δ' ἑσπόμενοι πόλιας διεμετρήσαντο
ἄνθρωποι· Φοῖβος γὰρ ἀεὶ πολίεσσι φιληδεῖ
κτιζομένῃσ', αὐτὸς δὲ θεμείλια Φοῖβος ὑφαίνει.
τετραέτης τὰ πρῶτα θεμείλια Φοῖβος ἔπηξε
καλῇ ἐν Ὀρτυγίῃ περιηγέος ἐγγύθι λίμνης.
Ἄρτεμις ἀγρώσσουσα καρήατα συνεχὲς αἰγῶν
Κυνθιάδων φορέεσκεν, ὁ δ' ἔπλεκε βωμὸν Ἀπόλλων.

[1] μενεμηλάδες *v.l.* in schol.; ἐνιμηλάδες Schneider, *cf.* Hesych. ἐμμηλάδας αἶγας.

[a] As a personification Panaceia appears frequently as the daughter of Asclepius. In the Hippocratean oath she is named after Apollo, Asclepius, and Hygieia. Such "all-healing" virtue was in early times ascribed to various plants (Πάνακες Χειρώνειον, Ἀσκληπίειον, etc.).

young: never on the girl cheeks of Apollo hath come so much as the down of manhood. His locks distil fragrant oils upon the ground; not oil of fat do the locks of Apollo distil but very Healing of All.[a] And in whatsoever city those dews fall upon the ground, in that city all things are free from harm.

None is so abundant in skill as Apollo. To him belongs the archer, to him the minstrel; for unto Apollo is given in keeping alike archery and song. His are the lots of the diviner and his the seers; and from Phoebus do leeches know the deferring of death.

Phoebus and Nomius[b] we call him, ever since the time when by Amphrysus[c] he tended the yoke-mares, fired with love of young Admetus.[d] Lightly would the herd of cattle wax larger, nor would the she-goats of the flock lack young, whereon as they feed Apollo casts his eye; nor without milk would the ewes be nor barren, but all would have lambs at foot; and she that bare one would soon be the mother of twins.

And Phoebus it is that men follow when they map out cities.[e] For Phoebus evermore delights in the founding of cities, and Phoebus himself doth weave their foundations. Four years of age was Phoebus when he framed his first foundations in fair Ortygia[f] near the round lake.[g]

Artemis hunted and brought continually the heads of Cynthian goats and Phoebus plaited an

[b] *Cf.* Pind. ix. 65.

[c] River in Thessaly where Apollo tended the flocks of Admetus. *Cf.* Verg. *G.* iii. 2 "pastor ab Amphryso."

[d] King of Pherae in Thessaly.

[e] Hence Apollo's titles Ἀρχηγέτης, Κτίστης, etc.

[f] Delos.

[g] A lake in Delos. *Cf. H.* iv. 261, Theognis vii, Apollo is born ἐπὶ τροχοειδέι λίμνῃ, and Eur. *I. T.* 1104.

δείματο μὲν κεράεσσιν ἐδέθλια, πῆξε δὲ βωμὸν
ἐκ κεράων, κεραοὺς δὲ πέριξ ὑπεβάλλετο τοίχους.
ὣδ' ἔμαθεν τὰ πρῶτα θεμείλια Φοῖβος ἐγείρειν.
Φοῖβος καὶ βαθύγειον ἐμὴν πόλιν ἔφρασε Βάττῳ
καὶ Λιβύην ἐσιόντι κόραξ ἡγήσατο λαῷ
δεξιὸς οἰκιστῆρι[1] καὶ ὤμοσε τείχεα δώσειν
ἡμετέροις βασιλεῦσιν· ἀεὶ δ' εὔορκος Ἀπόλλων.
ὤπολλον, πολλοί σε Βοηδρόμιον καλέουσι,
πολλοὶ δὲ Κλάριον, πάντη δέ τοι οὔνομα πουλύ·
αὐτὰρ ἐγὼ Καρνεῖον· ἐμοὶ πατρώιον οὕτω.
Σπάρτη τοι, Καρνεῖε, τὸ δὴ πρώτιστον ἔδεθλον,
δεύτερον αὖ Θήρη, τρίτατόν γε μὲν ἄστυ Κυρήνης.
ἐκ μέν σε Σπάρτης ἕκτον γένος Οἰδιπόδαο
ἤγαγε Θηραίην ἐς ἀπόκτισιν· ἐκ δέ σε Θήρης
οὖλος Ἀριστοτέλης Ἀσβυστίδι πάρθετο γαίῃ,
δεῖμε δέ τοι μάλα καλὸν ἀνάκτορον, ἐν δὲ πόληι
θῆκε τελεσφορίην ἐπετήσιον, ἣ ἐνὶ πολλοὶ
ὑστάτιον πίπτουσιν ἐπ' ἰσχίον, ὦ ἄνα, ταῦροι.
ἰὴ ἰὴ Καρνεῖε πολύλλιτε, σεῖο δὲ βωμοὶ
ἄνθεα μὲν φορέουσιν ἐν εἴαρι τόσσα περ Ὧραι

[1] οἰκιστῆρι Bentley ; οἰκιστήρ.

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[a] The κερατών (Plut. *Thes.* 21, Dittenb. *Syll.*[2] No. 588, 172), βωμὸς κεράτινος (Plut. *Sollert. animal.* 35), made entirely of horns, was one of the Seven Wonders of the World. Cf. Anon. *De incredib.* 2 ; Ovid, *Her.* 21. 99.

[b] Battus (Aristoteles), founder of Cyrene, birthplace of Callimachus.

[c] The raven was one of the birds sacred to Apollo.

[d] The Battiadae. See Introduction.

[e] Boëdromius : *Et. Mag. s.v.* Βοηδρομιών· ὅτι πολέμου συστάντος Ἀθηναίοις καὶ Ἐλευσινίοις συμμαχήσαντος Ἴωνος . . ἐνίκησαν Ἀθηναῖοι. ἀπὸ οὖν τῆς τοῦ στρατεύματος βοῆς τῆς ἐπὶ τὸ ἄστυ δραμούσης ὅ τε Ἀπόλλων Βοηδρόμιος ἐκλήθη καὶ ἡ θυσία καὶ ὁ μήν, καὶ τὰ Βοηδρόμια ἐτελεῖτο ἑορτή. According to schol. ἔχρησεν αὐτοῖς ὁ θεὸς μετὰ βοῆς ἐπιθέσθαι τοῖς πολεμίοις. Doubtless the

altar.[a] With horns builded he the foundations, and of horns framed he the altar, and of horns were the walls he built around. Thus did Phoebus learn to raise his first foundations. Phoebus, too, it was who told Battus[b] of my own city of fertile soil, and in guise of a raven[c]—auspicious to our founder—led his people as they entered Libya and sware that he would vouchsafe a walled city to our kings.[d] And the oath of Apollo is ever sure. O Apollo! many there be that call thee Boëdromius,[e] and many there be that call thee Clarius[f]: everywhere is thy name on the lips of many. But I call thee Carneius[g]; for such is the manner of my fathers. Sparta, O Carneius! was thy first foundation; and next Thera; but third the city of Cyrene. From Sparta the sixth[h] generation of the sons of Oedipus brought thee to their colony of Thera; and from Thera lusty Aristoteles[i] set thee by the Asbystian[j] land, and builded thee a shrine exceeding beautiful, and in the city established a yearly festival wherein many a bull, O Lord, falls on his haunches for the last time. *Hië, Hië, Carneius!* Lord of many prayers,—thine altars wear flowers in spring, even all the pied flowers which the Hours lead forth when Zephyrus

Athenians associated the name with help given them by some superhuman champions (βοηδρόμοι = βοαθόοι, Pind. *N.* vii. 31). Mommsen, *Feste d. Stadt Athen*, p. 171.

[f] Clarius, by-name of Apollo, from Claros near Colophon.

[g] Carneius, by-name of Apollo in many Dorian states, as Sparta, Thera, Cyrene.

[h] The genealogy is Oedipus—Polyneices—Thersander—Tisamenus—Autesion—Theras, who led the colony to Thera and who is sixth descendant of Oedipus according to the Greek way of reckoning inclusively. *Cf.* Herod. iv. 147.

[i] Battus.

[j] The Asbystae were a people in the Cyrenaica.

ποικίλ' ἀγινεῦσι ζεφύρου πνείοντος ἐέρσην,
χείματι δὲ κρόκον ἡδύν· ἀεὶ δέ τοι ἀέναον πῦρ,
οὐδέ ποτε χθιζὸν περιβόσκεται ἄνθρακα τέφρη.
ἦ ῥ' ἐχάρη μέγα Φοῖβος, ὅτε ζωστῆρες Ἐννοῦς
ἀνέρες ὠρχήσαντο μετὰ ξανθῇσι Λιβύσσαις,
τέθμιαι εὖτέ σφιν Καρνειάδες ἤλυθον ὧραι.
οἱ δ' οὔπω πηγῇσι[1] Κύρης ἐδύναντο πελάσσαι
Δωριέες, πυκινὴν δὲ νάπαις Ἄζιλιν ἔναιον.
τοὺς μὲν ἄναξ ἴδεν αὐτός, ἑῇ δ' ἐπεδείξατο νύμφῃ
στὰς ἐπὶ Μυρτούσσης κερατώδεος, ἦχι λέοντα
Ὑψηὶς κατέπεφνε βοῶν σίνιν Εὐρυπύλοιο.
οὐ κείνου χορὸν εἶδε[2] θεώτερον ἄλλον Ἀπόλλων,
οὐδὲ πόλει τόσ' ἔνειμεν ὀφέλσιμα, τόσσα Κυρήνῃ,
μνωόμενος προτέρης ἁρπακτύος. οὐδὲ μὲν αὐτοὶ
Βαττιάδαι Φοίβοιο πλέον θεὸν ἄλλον ἔτεισαν.
ἰὴ ἰὴ παιῆον ἀκούομεν, οὕνεκα τοῦτο
Δελφός τοι πρώτιστον ἐφύμνιον εὕρετο λαός,
ἧμος ἑκηβολίην χρυσέων ἐπεδείκνυσο τόξων.
Πυθώ τοι κατιόντι συνήντετο δαιμόνιος θήρ,
αἰνὸς ὄφις. τὸν μὲν σὺ κατήναρες ἄλλον ἐπ' ἄλλῳ
βάλλων ὠκὺν ὀιστόν, ἐπηύτησε δὲ λαός,
"ἰὴ ἰὴ παιῆον, ἴει βέλος." εὐθύ σε μήτηρ
γείνατ' ἀοσσητῆρα, τὸ δ' ἐξέτι κεῖθεν ἀείδῃ.
ὁ Φθόνος Ἀπόλλωνος ἐπ' οὔατα λάθριος εἶπεν

[1] πηγαῖσι schol. Pind. *P.* iv. 523 ; πηγῆς.
[2] ἔνειμε A ; ἔδειμε EF.

[a] Cyre : stream at Cyrene which after running some distance under ground reappears at the Temple of Apollo as the fountain of Apollo (Herod. iv. 158, Pind. *P.* iv. 294).

[b] Azilis or Aziris where the Theraeans with Battus dwelt for six years before they went to Cyrene (Herod. iv. 157 ff.).

[c] Cyrene.

[d] *i.e.* "Myrtle-hill" in Cyrene. See Introduction, p. 26.

[e] Eurypylus : prehistoric king of Libya, who offered his

breathes dew, and in winter the sweet crocus. Undying evermore is thy fire, nor ever doth the ash feed about the coals of yester-even. Greatly, indeed, did Phoebus rejoice as the belted warriors of Enyo danced with the yellow-haired Libyan women, when the appointed season of the Carnean feast came round. But not yet could the Dorians approach the fountains of Cyre,[a] but dwelt in Azilis[b] thick with wooded dells. These did the Lord himself behold and showed them to his bride[c] as he stood on horned Myrtussa[d] where the daughter of Hypseus slew the lion that harried the kine of Eurypylus.[e] No other dance more divine hath Apollo beheld, nor to any city hath he given so many blessings as he hath given to Cyrene, remembering his rape of old. Nor, again, is there any other god whom the sons of Battus have honoured above Phoebus.

Hië, Hië, Paeëon, we hear—since this refrain did the Delphian folk first invent, what time thou didst display the archery of thy golden bow. As thou wert going down to Pytho, there met thee a beast unearthly, a dread snake.[f] And him thou didst slay, shooting swift arrows one upon the other; and the folk cried "*Hië, Hië, Paeëon,* shoot an arrow!" A helper[g] from the first thy mother bare thee, and ever since that is thy praise.

Spake Envy[h] privily in the ear of Apollo: "I

kingdom to anyone who should slay the lion which was ravaging his land. Cyrene slew the lion and so won the kingdom (Acesandros of Cyrene in schol. Apoll. Rh. ii. 498).

[f] In Strabo 422 Python is a man, surnamed Draco. Pytho was popularly derived from the fact that the slain snake rotted (πύθω) there.

[g] Callimachus seems to adopt the old derivation of ἀοσσητήρ from ὄσσα (voice). Thus ἀοσσητήρ = βοηθόος. For ἐξέτι *cf. H.* iv. 275.

[h] See Introduction, p. 22.

"οὐκ ἄγαμαι τὸν ἀοιδὸν ὃς οὐδ' ὅσα πόντος ἀείδει."
τὸν Φθόνον ὠπόλλων ποδί τ' ἤλασεν ὧδέ τ' ἔειπεν·
"'Ασσυρίου ποταμοῖο μέγας ῥόος, ἀλλὰ τὰ πολλὰ
λύματα γῆς καὶ πολλὸν ἐφ' ὕδατι συρφετὸν ἕλκει.
Δηοῖ δ' οὐκ ἀπὸ παντὸς ὕδωρ φορέουσι Μέλισσαι, 110
ἀλλ' ἥτις καθαρή τε καὶ ἀχράαντος ἀνέρπει
πίδακος ἐξ ἱερῆς ὀλίγη λιβὰς ἄκρον ἄωτον."
χαῖρε ἄναξ· ὁ δὲ Μῶμος, ἵν' ὁ Φθόνος,[1] ἔνθα
νέοιτο.

[1] *φθόνος* I (Vat. 1379), L (Mosquensis), schol. Gregor. Naz. *Catal. MSS. Clark.* p. 35; *φθόρος*.

admire not the poet who singeth not things for number as the sea." [a] Apollo spurned Envy with his foot and spake thus: "Great is the stream of the Assyrian river,[b] but much filth of earth and much refuse it carries on its waters. And not of every water do the Melissae carry to Deo,[c] but of the trickling stream that springs from a holy fountain, pure and undefiled, the very crown of waters."

Hail, O Lord, but Blame—let him go where Envy dwells!

[a] *Cf.* Apoll. Rhod. iii. 932. [b] Euphrates.

[c] Deo = Demeter, whose priestesses were called Melissae (Bees): Porphyr. *De antro nympharum* 18 καὶ τὰς Δήμητρος ἱερείας ὡς τῆς χθονίας θεᾶς μύστιδας Μελίσσας οἱ παλαιοὶ ἐκάλουν αὐτήν τε τὴν Κόρην Μελιτώδη (Theocr. xv. 94).

III.—ΕΙΣ ΑΡΤΕΜΙΝ

Ἄρτεμιν (οὐ γὰρ ἐλαφρὸν ἀειδόντεσσι λαθέσθαι)
ὑμνέομεν, τῇ τόξα λαγωβολίαι τε μέλονται
καὶ χορὸς ἀμφιλαφὴς καὶ ἐν οὔρεσιν ἐψιάασθαι,
ἄρχμενοι,[1] ὡς ὅτε πατρὸς ἐφεζομένη γονάτεσσι
παῖς ἔτι κουρίζουσα τάδε προσέειπε γονῆα
"δός μοι παρθενίην αἰώνιον, ἄππα, φυλάσσειν,
καὶ πολυωνυμίην, ἵνα μή μοι Φοῖβος ἐρίζῃ.
δὸς δ' ἰοὺς καὶ τόξα—ἔα, πάτερ, οὔ σε φαρέτρην
οὐδ' αἰτέω μέγα τόξον· ἐμοὶ Κύκλωπες ὀιστοὺς
αὐτίκα τεχνήσονται, ἐμοὶ δ' εὐκαμπὲς ἄεμμα·
ἀλλὰ φαεσφορίην τε καὶ ἐς γόνυ μέχρι χιτῶνα
ζώννυσθαι λεγνωτόν, ἵν' ἄγρια θηρία καίνω.
δὸς δέ μοι ἑξήκοντα χορίτιδας Ὠκεανίνας,
πάσας εἰνέτεας, πάσας ἔτι παῖδας ἀμίτρους.
δὸς δέ μοι ἀμφιπόλους Ἀμνισίδας εἴκοσι νύμφας,
αἵ τέ μοι ἐνδρομίδας τε καὶ ὁππότε μηκέτι λύγκας
μήτ' ἐλάφους βάλλοιμι, θοοὺς κύνας εὖ κομέοιεν,
δὸς δέ μοι οὔρεα πάντα· πόλιν δέ μοι ἥντινα νεῖμον
ἥντινα λῇς· σπανὸν γὰρ ὅτ' Ἄρτεμις ἄστυ κάτεισιν·

[1] ἄρχμενοι Blomfield; *cf.* fr. 9[b] and now *Aitia* iii. 1. 56, Herodian i. p. 471, ii. p. 190 and p. 252 Lentz; ἀρχόμενοι or ἀρχόμενος MSS.

III.—TO ARTEMIS

Artemis we hymn—no light thing is it for singers to forget her—whose study is the bow and the shooting of hares and the spacious dance and sport upon the mountains; beginning with the time when sitting on her father's knees—still a little maid—she spake these words to her sire: "Give me to keep my maidenhood, Father, for ever: and give me to be of many names, that Phoebus may not vie with me. And give me arrows and a bow—stay, Father, I ask thee not for quiver or for mighty bow: for me the Cyclopes will straightway fashion arrows and fashion for me a well-bent bow. But give me to be the Bringer of Light [a] and give me to gird me in a tunic [b] with embroidered border reaching to the knee, that I may slay wild beasts. And give me sixty daughters of Oceanus for my choir—all nine years old, all maidens yet ungirdled; and give me for handmaidens twenty nymphs of Amnisus [c] who shall tend well my buskins, and, when I shoot no more at lynx or stag, shall tend my swift hounds. And give to me all mountains; and for city, assign me any, even whatsoever thou wilt: for seldom is it that Artemis goes down to the town. On the

[a] *φωσφόρος* is one of the titles of Artemis; *cf.* v. 204, Eur. *Iph. in T.* 21.

[b] See note on v. 225.

[c] Amnisus, river in Crete. *Cf.* Apoll. Rhod. iii. 877 ff.

οὔρεσιν οἰκήσω, πόλεσιν δ' ἐπιμείξομαι ἀνδρῶν
μοῦνον ὅτ' ὀξείῃσιν ὑπ' ὠδίνεσσι γυναῖκες
τειρόμεναι καλέουσι βοηθόον, ἧσί με Μοῖραι
γεινομένην τὸ πρῶτον ἐπεκλήρωσαν ἀρήγειν,
ὅττι με καὶ τίκτουσα καὶ οὐκ ἤλγησε φέρουσα
μήτηρ, ἀλλ' ἀμογητὶ φίλων ἀπεθήκατο γυίων."
ὣς ἡ παῖς εἰποῦσα γενειάδος ἤθελε πατρὸς
ἅψασθαι, πολλὰς δὲ μάτην ἐτανύσσατο χεῖρας,
μέχρις ἵνα ψαύσειε. πατὴρ δ' ἐπένευσε γελάσσας,
φῇ δὲ καταρρέζων "ὅτε μοι τοιαῦτα θέαιναι
τίκτοιεν, τυτθόν κεν ἐγὼ ζηλήμονος Ἥρης
χωομένης ἀλέγοιμι. φέρευ, τέκος, ὅσσ' ἐθελημὸς
αἰτίζεις, καὶ δ' ἄλλα πατὴρ ἔτι μείζονα δώσει.
τρὶς δέκα τοι πτολίεθρα καὶ οὐχ ἕνα πύργον ὀπάσσω,
τρὶς δέκα τοι πτολίεθρα, τὰ μὴ θεὸν ἄλλον ἀέξειν
εἴσεται, ἀλλὰ μόνην σὲ καὶ Ἀρτέμιδος καλέεσθαι·
πολλὰς δὲ ξυνῇ πόλιας διαμετρήσασθαι
μεσσόγεως νήσους τε· καὶ ἐν πάσῃσιν ἔσονται
Ἀρτέμιδος βωμοί τε καὶ ἄλσεα. καὶ μὲν ἀγυιαῖς
ἔσσῃ καὶ λιμένεσσιν ἐπίσκοπος." ὣς ὁ μὲν εἰπὼν
μῦθον ἐπεκρήηνε καρήατι. βαῖνε δὲ κούρη
λευκὸν ἐπὶ Κρηταῖον ὄρος κεκομημένον ὕλῃ·
ἔνθεν ἐπ' Ὠκεανόν· πολέας δ' ἐπελέξατο νύμφας,
πάσας εἰνέτεας, πάσας ἔτι παῖδας ἀμίτρους.
χαῖρε δὲ Καίρατος ποταμὸς μέγα, χαῖρε δὲ Τηθύς,
οὕνεκα θυγατέρας Λητωίδι πέμπον[1] ἀμορβούς.

[1] πέμπον schol. Nicand. *Th.* 349; πέμπεν or πέμπειν.

[a] Artemis in one aspect is Eileithyia = Lucina. She is said to have been born before Apollo and to have assisted at his birth. Hence her birthday was put on the 6th of Thargelion (Diog. L. ii. 44), while Apollo was born on the 7th. (W. Schmidt, *Geburtstag im Altertum*, p. 94.)

[b] Hence her title ἐνοδία, *A. P.* vi. 199.

mountains will I dwell and the cities of men I will visit only when women vexed by the sharp pangs of childbirth call me to their aid[a]—even in the hour when I was born the Fates ordained that I should be their helper, forasmuch as my mother suffered no pain either when she gave me birth or when she carried me in her womb, but without travail put me from her body." So spake the child and would have touched her father's beard, but many a hand did she reach forth in vain, that she might touch it. And her father smiled and bowed assent. And as he caressed her, he said: "When goddesses bear me children like this, little need I heed the wrath of jealous Hera. Take, child, all that thou askest, heartily. Yea, and other things therewith yet greater will thy father give thee. Three times ten cities and towers more than one will I vouchsafe thee—three times ten cities that shall not know to glorify any other god but to glorify thee only and be called of Artemis; and many cities will I give thee to share with others, both inland cities and islands; and in them all shall be altars and groves of Artemis. And thou shalt be Watcher over Streets[b] and Harbours.[c]" So he spake and bent his head to confirm his words. And the maiden fared unto the white mountain of Crete leafy with woods; thence unto Oceanus; and she chose many nymphs all nine years old, all maidens yet ungirdled. And the river Caeratus[d] was glad exceedingly, and glad was Tethys that they were sending their daughters to be hand-maidens to the daughter of Leto.

[c] As goddess of mariners she is called Euporia, Limenitis etc. So *Νησσόος*, Apoll. Rh. i. 570.

[d] River near Cnossus in Crete, Strabo 476.

αὖθι δὲ Κύκλωπας μετεκίαθε· τοὺς μὲν ἔτετμε
νήσῳ ἐνὶ Λιπάρῃ (Λιπάρη νέον, ἀλλὰ τότ' ἔσκεν
οὔνομά οἱ Μελιγουνίς) ἐπ' ἄκμοσιν Ἡφαίστοιο
ἑσταότας περὶ μύδρον· ἐπείγετο γὰρ μέγα ἔργον·
ἵππειην τετύκοντο Ποσειδάωνι ποτίστρην.
αἱ νύμφαι δ' ἔδδεισαν, ὅπως ἴδον αἰνὰ πέλωρα
πρηόσιν Ὀσσαίοισιν[1] ἐοικότα, πᾶσι δ' ὑπ' ὀφρὺν
φάεα μουνόγληνα σάκει ἴσα τετραβοείῳ
δεινὸν ὑπογλαύσσοντα, καὶ ὁππότε δοῦπον ἄκουσαν
ἄκμονος ἠχήσαντος ἐπὶ[2] μέγα πουλύ τ' ἄημα
φυσάων αὐτῶν τε βαρὺν στόνον· αὖε γὰρ Αἴτνη,
αὖε δὲ Τρινακίη, Σικανῶν ἔδος, αὖε δὲ γείτων
Ἰταλίη, μεγάλην δὲ βοὴν ἐπὶ Κύρνος ἀύτει,
εὖθ' οἵ γε ῥαιστῆρας ἀειράμενοι ὑπὲρ ὤμων
ἢ χαλκὸν ζείοντα καμινόθεν ἠὲ σίδηρον
ἀμβολαδὶς τετυπόντες ἐπὶ[3] μέγα μοχθήσειαν.
τῶ σφέας οὐκ ἐτάλασσαν ἀκηδέες Ὠκεανῖναι
οὔτ' ἄντην ἰδέειν οὔτε κτύπον οὔασι δέχθαι.
οὐ νέμεσις· κείνους γε[4] καὶ αἱ μάλα μηκέτι τυτθαὶ
οὐδέποτ' ἀφρικτὶ μακάρων ὁρόωσι θύγατρες.
ἀλλ' ὅτε κουράων τις ἀπειθέα μητέρι τεύχοι,
μήτηρ μὲν Κύκλωπας ἑῇ ἐπὶ παιδὶ καλιστρεῖ,
Ἄργην ἢ Στερόπην· ὁ δὲ δώματος ἐκ μυχάτοιο
ἔρχεται Ἑρμείης σποδιῇ κεχρημένος[5] αἰθῇ·

[1] ὀσσείοισιν (-ησιν); corr. Meineke. [2] ἐπὶ Bentley; ἐπεὶ.
[3] ἐπὶ Stephanus, Bentley; ἐπεὶ.
[4] κείνους δὲ; corr. Meineke.
[5] κεχριμένος in marg. e; κεχρειμένος in marg. T(aurinensis).

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[a] Sicily. [b] Corsica.

[c] It is hard to determine the sense of ἀμβολαδίς. The schol. says ἐκ διαδοχῆς, *i.e.* in succession or alternately. The same difficulty attaches to ἀμβλήδην and ἀμβολάδην,

And straightway she went to visit the Cyclopes. Them she found in the isle of Lipara—Lipara in later days, but at that time its name was Meligunis—at the anvils of Hephaestus, standing round a molten mass of iron. For a great work was being hastened on: they fashioned a horse-trough for Poseidon. And the nymphs were affrighted when they saw the terrible monsters like unto the crags of Ossa: all had single eyes beneath their brows, like a shield of fourfold hide for size, glaring terribly from under; and when they heard the din of the anvil echoing loudly, and the great blast of the bellows and the heavy groaning of the Cyclopes themselves. For Aetna cried aloud, and Trinacia[a] cried, the seat of the Sicanians, cried too their neighbour Italy, and Cyrnos[b] therewithal uttered a mighty noise, when they lifted their hammers above their shoulders and smote with rhythmic swing[c] the bronze glowing from the furnace or iron, labouring greatly. Wherefore the daughters of Oceanus could not untroubled look upon them face to face nor endure the din in their ears. No shame to them! on those not even the daughters of the Blessed look without shuddering, though long past childhood's years. But when any of the maidens doth disobedience to her mother, the mother calls the Cyclopes to her child—Arges or Steropes; and from within the house comes Hermes,

which the scholiasts interpret usually as either = *ἀπὸ προοιμίου* or as = "by spurts" (*e.g.* Pind. *N.* x. 62, where among other explanations in the scholia one is *οὐκ ἐφεξῆς*, *i.e.* not continuously). The combination of *ἀμβολάδην* with *ζείω* in Hom. *Il.* xxi. 364, Herod. iv. 181 might suggest that here too *ἀμβολαδίς* should be taken with *ζείοντα* in the sense of "sputtering," but the order of words is against that.

αὐτίκα τὴν κούρην μορμύσσεται, ἡ δὲ τεκούσης
δύνει ἔσω κόλπους θεμένη ἐπὶ φάεσι χεῖρας.
κοῦρα, σὺ δὲ προτέρω περ, ἔτι τριέτηρος ἐοῦσα,
εὖτ' ἔμολεν Λητώ σε μετ' ἀγκαλίδεσσι φέρουσα,
Ἡφαίστου καλέοντος ὅπως ὀπτήρια δοίη,
Βρόντεώ σε στιβαροῖσιν ἐφεσσαμένου γονάτεσσι,
στήθεος ἐκ μεγάλου λασίης ἐδράξαο χαίτης,
ὤλοψας δὲ βίηφι· τὸ δ' ἄτριχον εἰσέτι καὶ νῦν
μεσσάτιον στέρνοιο μένει μέρος, ὡς ὅτε κόρσην[1]
φωτὸς ἐνιδρυθεῖσα κόμην ἐπενείματ' ἀλώπηξ.
τῷ μάλα θαρσαλέη σφε τάδε προσελέξαο τῆμος
"Κύκλωπες, κῆμοί[2] τι Κυδώνιον εἰ δ' ἄγε τόξον
ἠδ' ἰοὺς κοίλην τε κατακληῖδα βελέμνων
τεύξατε· καὶ γὰρ ἐγὼ Λητωιὰς ὥσπερ Ἀπόλλων.
αἰ δέ κ' ἐγὼ τόξοις μονιὸν δάκος ἤ τι πέλωρον
θηρίον ἀγρεύσω, τὸ δέ κεν Κύκλωπες ἔδοιεν."
ἔννεπες· οἱ δ' ἐτέλεσσαν· ἄφαρ δ' ὡπλίσσαο, δαῖ-
μον,
αἶψα δ' ἐπὶ σκύλακας πάλιν ἤιες· ἷκεο δ' αὖλιν
Ἀρκαδικὴν ἔπι Πανός. ὁ δὲ κρέα λυγκὸς ἔταμνε
Μαιναλίης, ἵνα οἱ τοκάδες κύνες εἶδαρ ἔδοιεν.
τὸν δ' ὁ γενειήτης δύο μὲν κύνας ἥμισυ πηγοὺς

[1] κόρση Vindob. 318, Vossian. 59.
[2] κῆμοί Meineke; ἦ ἤ μοι.

[a] κεχρημένος of MSS. is probably correct. This participle in late poetry is used in the vaguest way to indicate any sort of condition.

[b] ὀπτήρια, τὰ ὑπὲρ τοῦ ἰδεῖν δῶρα (schol.), were gifts given on seeing for the first time a new-born child (schol. Aesch. *Eum.* 7; Nonn. v. 139). Very similar is the birthday-gift proper, the δόσις γενέθλιος or γενέθλια· τὰ ἐπὶ τῇ πρώτῃ ἡμέρᾳ δῶρα (Hesych.). Phoebe gave the oracle at Delphi as a birthday gift to Phoebus. More usually ὀπτήρια = ἀνακαλυπτήρια, gifts given to the bride by the bridegroom on

stained[a] with burnt ashes. And straightway he plays bogey to the child and she runs into her mother's lap, with her hands upon her eyes. But thou, Maiden, even earlier, while yet but three years old, when Leto came bearing thee in her arms at the bidding of Hephaestus that he might give thee handsel[b] and Brontes[c] set thee on his stout knees—thou didst pluck the shaggy hair of his great breast and tear it out by force. And even unto this day the mid part of his breast remains hairless, even as when mange settles on a man's temples and eats away the hair.

Therefore right boldly didst thou address them then: "Cyclopes, for me too fashion ye a Cydonian[d] bow and arrows and a hollow casket for my shafts; for I also am a child of Leto, even as Apollo. And if I with my bow shall slay some wild creature or monstrous beast, that shall the Cyclopes eat." So didst thou speak and they fulfilled thy words. Straightway didst thou array thee, O Goddess, and speedily again thou didst go to get thee hounds; and thou camest to the Arcadian fold of Pan. And he was cutting up the flesh of a lynx of Maenalus[e] that his bitches might eat it for food. And to thee the Bearded[f] God gave two dogs black-and-

seeing her for the first time; Pollux ii. 59 *ὀπτήρια τὰ δῶρα τὰ παρὰ τοῦ πρώτον ἰδόντος τὴν νύμφην νυμφίου διδόμενα. Cf.* iii. 36 *τὰ δὲ παρὰ τοῦ ἀνδρὸς διδόμενα ἕδνα καὶ ὀπτήρια καὶ ἀνακαλυπτήρια . . . καὶ προσφθεγκτήρια ἐκάλουν.* Moeris 205. 24 *ὀπτήρια Ἀττικῶς, ἀνακαλυπτήρια Ἑλληνικῶς.*

[c] The three Cyclopes, sons of Gaia, were Brontes, Steropes, Arges (Hesiod, *Th.* 140).

[d] *i.e.* Cretan, *cf.* Stat. *Th.* iv. 269 "Cydonea harundine," vii. 339 "Cydoneas sagittas."

[e] Mountain in Arcadia.

[f] *Cf.* Hom. *H. Pan* 39.

τρεῖς δὲ παρουαίους[1] ἕνα δ' αἰόλον, οἵ ῥα λέοντας
αὐτοὺς αὖ ἐρύοντες, ὅτε δράξαιντο δεράων,
εἶλκον[2] ἔτι ζώοντας ἐπ' αὐλίον, ἑπτὰ δ' ἔδωκε
θάσσονας αὐράων Κυνοσουρίδας, αἵ ῥα διῶξαι
ὤκισται νεβρούς τε καὶ οὐ μύοντα λαγωόν,
καὶ κοίτην ἐλάφοιο καὶ ὕστριχος ἔνθα καλιαὶ
σημῆναι, καὶ ζορκὸς ἐπ' ἴχνιον ἠγήσασθαι.
ἔνθεν ἀπερχομένη (μετὰ καὶ κύνες ἐσσεύοντο)
εὗρες ἐπὶ προμολῇσ' ὄρεος τοῦ Παρρασίοιο
σκαιρούσας ἐλάφους, μέγα τι χρέος· αἱ μὲν ἐπ' ὄχθῃς
αἰὲν ἐβουκολέοντο μελαμψήφιδος Ἀναύρου,
μάσσονες ἢ ταῦροι, κεράων δ' ἀπελάμπετο χρυσός·
ἐξαπίνης δ' ἔταφές τε καὶ ὀν ποτὶ θυμὸν ἔειπες
"τοῦτό κεν Ἀρτέμιδος πρωτάγριον ἄξιον εἴη."
πέντ' ἔσαν αἱ πᾶσαι· πίσυρας δ' ἕλες ὦκα θέουσα
νόσφι κυνοδρομίης, ἵνα τοι θοὸν ἅρμα φέρωσι.
τὴν δὲ μίαν Κελάδοντος ὑπὲρ ποταμοῖο φυγοῦσαν
Ἥρης ἐννεσίῃσιν, ἀέθλιον Ἡρακλῆι
ὕστερον[3] ὄφρα γένοιτο, πάγος Κερύνειος ἔδεκτο.
Ἄρτεμι Παρθενίη Τιτυοκτόνε, χρύσεα μέν τοι
ἔντεα καὶ ζώνη, χρύσεον δ' ἐζεύξαο δίφρον,

[1] παρουαίους Schneider after M. Haupt who conjectured παρωαίους, *cf.* Hesych. *s.vv.* παρώας and πάρωος, Arist. *H.A.* ix. 45, etc. ; παρουατίους.

[2] εἶλκον **e**, *cf.* Nonn. 25. 188 ; εἷλον **A**.

[3] ὕστερον schol. Apoll. Rh. i. 996 ; ὕστατον.

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[a] The ancients differed as to whether πηγός meant black or white (Hesych. *s.vv.* πηγός and πηγεσιμάλλῳ).

[b] It is by no means certain that the mss. παρουατίους is wrong, "with hanging ears." παρουαίους is based upon Hesych. *s.vv.* παρώας, πάρωος, Aelian. *H.A.* viii. 12. *cf.* Arist. *H.A.* ix. 45, Dem. *De cor.* 260. Should we read Παραυαίους, *i.e.* Molossian?

white,[a] three reddish,[b] and one spotted, which pulled down[c] very lions when they clutched their throats and haled them still living to the fold. And he gave thee seven Cynosurian[d] bitches swifter than the winds —that breed which is swiftest to pursue fawns and the hare which closes not his eyes[e]; swiftest too to mark the lair of the stag and where the porcupine[f] hath his burrow, and to lead upon the track of the gazelle.

Thence departing (and thy hounds sped with thee) thou didst find by the base of the Parrhasian hill deer gambolling—a mighty herd. They always herded by the banks of the black-pebbled Anaurus—larger than bulls, and from their horns shone gold. And thou wert suddenly amazed and saidst to thine own heart: "This would be a first capture worthy of Artemis." Five were they in all; and four thou didst take by speed of foot—without chase of dogs—to draw thy swift car. But one escaped over the river Celadon, by devising of Hera, that it might be in the after days a labour for Heracles,[g] and the Ceryneian hill received her.

Artemis, Lady of Maidenhood, Slayer of Tityus, golden were thine arms and golden thy belt, and a golden car didst thou yoke, and golden bridles,

[c] αὖ ἐρύοντες, common in Oppian and Nonnus, is apparently a misunderstanding of the Homeric ἀνερύοντες (= ἀνα-Fερύοντες).

[d] Arcadian, *cf.* Stat. *Th.* iv. 295 "dives Cynosura ferarum."

[e] Oppian, *Cyneg.* iii. 511 f.

[f] Oppian, *ibid.* 391 ff.

[g] Apollodor. ii. 5. 3 "The third labour which he (Eurystheus) imposed on him (Heracles) was to bring the Cerynean hind (Κερυνῖτιν ἔλαφον) to Mycenae alive. This was a hind . . . with golden horns, sacred to Artemis." *Cf.* Pind. *O.* iii. 29.

ἐν δ' ἐβάλευ χρύσεια, θεή, κεμάδεσσι χαλινά.
ποῦ δέ σε τὸ πρῶτον κεροέις ὄχος ἤρξατ' ἀείρειν;
Αἴμῳ ἐπὶ Θρήικι, τόθεν βορέαο κατᾶιξ
ἔρχεται ἀχλαίνοισι δυσαέα κρυμὸν ἄγουσα.
ποῦ δ' ἔταμες πεύκην, ἀπὸ δὲ φλογὸς ἥψαο ποίης;
Μυσῷ ἐν Οὐλύμπῳ, φάεος δ' ἐνέηκας ἀυτμὴν
ἀσβέστου, τό ῥα πατρὸς ἀποστάζουσι κεραυνοί.
ποσσάκι δ' ἀργυρέοιο, θεή, πειρήσαο τόξου;
πρῶτον ἐπὶ πτελέην, τὸ δὲ δεύτερον ἧκας ἐπὶ δρῦν,
τὸ τρίτον αὖτ' ἐπὶ θῆρα. τὸ τέτρατον οὐκέτ' ἐπὶ δὴν[1]
ἀλλά μιν εἰς ἀδίκων ἔβαλες πόλιν, οἵ τε περὶ σφέας
οἵ τε περὶ ξείνους ἀλιτήμονα πολλὰ τέλεσκον,
σχέτλιοι· οἷς τύνη χαλεπὴν ἐμμάξεαι ὀργήν·
κτήνεά φιν λοιμὸς[2] καταβόσκεται, ἔργα δὲ πάχνη,
κείρονται δὲ γέροντες ἐφ' υἱάσιν, αἱ δὲ γυναῖκες
ἢ βληταὶ θνήσκουσι λεχωίδες ἠὲ φυγοῦσαι
τίκτουσιν τῶν[3] οὐδὲν ἐπὶ σφυρὸν ὀρθὸν ἀνέστη.
οἷς[4] δέ κεν εὐμειδής τε καὶ ἵλαος αὐγάσσηαι,
κείνοις εὖ μὲν ἄρουρα φέρει στάχυν, εὖ δὲ γενέθλη
τετραπόδων, εὖ δ' ὄλβος ἀέξεται· οὐδ' ἐπὶ σῆμα
ἔρχονται πλὴν εὖτε πολυχρόνιόν τι φέρωσιν·
οὐδὲ διχοστασίη τρώει γένος, ἤ τε καὶ εὖ περ
οἴκους ἑστηῶτας ἐσίνατο· ταὶ δὲ θυωρὸν
εἰνάτερες γαλόῳ τε μίαν περὶ δίφρα τίθενται.
πότνια, τῶν εἴη μὲν ἐμοὶ φίλος ὅστις ἀληθής,
εἴην δ' αὐτός, ἄνασσα, μέλοι δέ μοι αἰὲν ἀοιδή·

[1] δὴν Editor ; δρῦν.
[2] λιμὸς A.
[3] τῶν δ' mss. ; corr. Cobet.
[4] οὓς d and Paris. 456.

[a] εἰνάτερες = wives whose husbands are brothers ; γαλόῳ = wife and sister(s) of one man. (Hom. *Il.* vi. 378.) Gercke, *Rh. Mus.*

goddess, didst thou put on thy deer. And where first did thy horned team begin to carry thee? To Thracian Haemus, whence comes the hurricane of Boreas bringing evil breath of frost to cloakless men. And where didst thou cut the pine and from what flame didst thou kindle it? It was on Mysian Olympus, and thou didst put in it the breath of flame unquenchable, which thy Father's bolts distil. And how often goddess, didst thou make trial of thy silver bow? First at an elm, and next at an oak didst thou shoot, and third again at a wild beast. But the fourth time—not long was it ere thou didst shoot at the city of unjust men, those who to one another and those who towards strangers wrought many deeds of sin, froward men, on whom thou wilt impress thy grievous wrath. On their cattle plague feeds, on their tilth feeds frost, and the old men cut their hair in mourning over their sons, and their wives either are smitten and die in childbirth, or, if they escape, bear births whereof none stands on upright ankle. But on whomsoever thou lookest smiling and gracious, for them the tilth bears the corn-ear abundantly, and abundantly prospers the fourfooted breed, and abundant waxes their prosperity: neither do they go to the tomb, save when they carry thither the aged. Nor does faction wound their race—faction which ravages even well-established houses: but brother's wife and husband's sister set their chairs around one board.[a] Lady, of that number be whosoever is a true friend of mine, and of that number may I be myself, O Queen, and may song be my study for ever. In that song shall be the

xlii. (1887), p. 273 ff., sees an allusion to Arsinoë I. and Arsinoë II.

τῇ ἔνι μὲν Λητοῦς γάμος ἔσσεται, ἐν δὲ σὺ πολλή,
ἐν δὲ καὶ Ἀπόλλων, ἐν δ' οἱ σεο πάντες ἄεθλοι,
ἐν δὲ κύνες καὶ τόξα καὶ ἄντυγες, αἵ τέ σε ῥεῖα
θηητὴν φορέουσιν, ὅτ' ἐς Διὸς οἶκον ἐλαύνεις.
ἔνθα τοι ἀντιόωντες ἐνὶ προμολῇσι δέχονται
ὅπλα μὲν Ἑρμείης Ἀκακήσιος,[a] αὐτὰρ Ἀπόλλων
θηρίον ὅττι φέρῃσθα· πάροιθέ γέ,[1] πρίν περ ἱκέσθαι
καρτερὸν Ἀλκεΐδην· νῦν δ' οὐκέτι τοῦτον ἄεθλον
Φοῖβος ἔχει, τοῖος γὰρ ἀεὶ Τιρύνθιος ἄκμων
ἕστηκε πρὸ πυλέων ποτιδέγμενος, εἴ τι φέρουσα
νεῖαι πῖον ἔδεσμα· θεοὶ δ' ἐπὶ πάντες ἐκείνῳ
ἄλληκτον γελόωσι, μάλιστα δὲ πενθερὴ αὐτή,
ταῦρον ὅτ' ἐκ δίφροιο μάλα μέγαν ἢ ὅ γε[2] χλούνην
κάπρον ὀπισθιδίοιο φέροι ποδὸς ἀσπαίροντα·
κερδαλέῳ μύθῳ σε, θεή, μάλα τῷδε πινύσκει
"βάλλε κακοὺς ἐπὶ θῆρας, ἵνα θνητοί σε βοηθὸν
ὡς ἐμὲ κικλήσκωσιν.[3] ἔα πρόκας ἠδὲ λαγωοὺς
οὔρεα βόσκεσθαι· τί δέ κεν[4] πρόκες ἠδὲ λαγωοὶ
ῥέξειαν; σύες ἔργα, σύες φυτὰ λυμαίνονται.
καὶ βόες ἀνθρώποισι κακὸν μέγα· βάλλ' ἐπὶ καὶ
τούς."
ὣς ἔνεπεν, ταχινὸς δὲ μέγαν περὶ θῆρα πονεῖτο.
οὐ γὰρ ὅ γε Φρυγίῃ περ ὑπὸ δρυὶ γυῖα θεωθεὶς

[1] γε Blomf.; δέ.
[2] ὅ γε d; ὅτε.
[3] κικλήσκωσιν F and Voss. 59; -ουσιν AE.
[4] τί κεν.

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[a] *Cf.* the Homeric epithet of Hermes, Ἀκάκητα, *Il.* xvi. 185, etc.

[b] Heracles, as son of Amphitryon son of Alcaeus. According to Apollodor. ii. 4. 12, Alcides was the original name of Heracles, the latter name having been bestowed upon him by the Pythian priestess when he consulted the

Marriage of Leto; therein thy name shall often-times be sung; therein shall Apollo be and therein all thy labours, and therein thy hounds and thy bow and thy chariots, which lightly carry thee in thy splendour, when thou drivest to the house of Zeus. There in the entrance meet thee Hermes and Apollo: Hermes, the Lord of Blessing,[a] takes thy weapons, Apollo takes whatsoever wild beast thou bringest. Yea, so Apollo did before strong Alcides[b] came, but now Phoebus hath this task no longer; in such wise the Anvil of Tiryns[c] stands ever before the gates, waiting to see if thou wilt come home with some fat morsel. And all the gods laugh at him with laughter unceasing and most of all his own wife's mother[d] when he brings from the car a great bull or a wild boar, carrying it by the hind foot struggling. With this cunning speech, goddess, doth he admonish thee: "Shoot at the evil wild beasts that mortals may call thee their helper even as they call me. Leave deer and hares to feed upon the hills. What harm could deer or hares do? It is boars which ravage the tilth of men and boars which ravage the plants; and oxen are a great bane to men: shoot also at those." So he spake and swiftly busied him about the mighty beast. For though beneath a Phrygian[e] oak his

oracle after he had gone into exile for the murder of his children. Heracles asked the oracle where he should dwell and he was told to settle in Tiryns and serve Eurystheus for twelve years.

[c] There is no reason whatever to suppose that ἄκμων here has any other than its ordinary sense of anvil, used metaphorically, as in Aesch. *Pers.* 52. It has been sometimes supposed to mean unwearied = ἀκάματος.

[d] Hera, mother of Hebe.

[e] "Phrygia, a hill in Trachis where Heracles was burnt" (schol.).

παύσατ' ἀδηφαγίης· ἔτι οἱ πάρα νηδὺς ἐκείνη,
τῇ ποτ' ἀροτριόωντι συνήντετο Θειοδάμαντι.
σοὶ δ' Ἀμνισιάδες μὲν ὑπὸ ζεύγληφι λυθείσας
ψήχουσιν κεμάδας, παρὰ δέ σφισι πουλὺ νέμεσθαι
Ἥρης ἐκ λειμῶνος ἀμησάμεναι φορέουσιν
ὠκύθοον[1] τριπέτηλον, ὃ καὶ Διὸς ἵπποι ἔδουσιν·
ἐν καὶ χρυσείας ὑπολῃνίδας ἐπλήσαντο
ὕδατος, ὄφρ' ἐλάφοισι ποτὸν θυμάρμενον εἴη.
αὐτὴ δ' ἐς πατρὸς δόμον ἔρχεαι· οἱ δέ σ' ἐφ' ἕδρην
πάντες ὁμῶς καλέουσι· σὺ δ' Ἀπόλλωνι παρίζεις.
ἡνίκα δ' αἱ νύμφαι σε χορῷ ἔνι κυκλώσονται
ἀγχόθι πηγάων Αἰγυπτίου Ἰνωποῖο
ἢ Πιτάνης (καὶ γὰρ Πιτάνη σέθεν) ἢ ἐνὶ Λίμναις,
ἢ ἵνα, δαῖμον, Ἀλὰς Ἀραφηνίδας οἰκήσουσα
ἦλθες ἀπὸ Σκυθίης, ἀπὸ δ' εἵπαο τέθμια Ταύρων,
μὴ νειὸν τημοῦτος ἐμαὶ βόες εἵνεκα μισθοῦ
τετράγυον τέμνοιεν ὑπ' ἀλλοτρίῳ ἀροτῆρι·
ἦ γάρ κεν γυιαί τε καὶ αὐχένα κεκμηυῖαι

[1] ὠκύθοον e, *cf.* Hesych. *s.v.* ; ὠκύθεον.

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[a] When Heracles was passing through the land of the Dryopes, being in want of food for his young son Hyllus, he unyoked and slaughtered one of the oxen of Theiodamas, king of the Dryopes, whom he found at the plough. War ensued between the Dryopes and Heracles, and the Dryopes were defeated, and Hylas, son of Theiodamas, was taken as a hostage by Heracles (Apollodor. ii. 7. 7, Apoll. Rh. i. 1211 ff., Ovid, *Ib.* 488). Hence Heracles got the epithet Bouthoinas, schol. Apoll. Rh. *l.c.*, Gregor. Naz. *Or.* iv. 123. The Lindian peasant who was similarly treated by Heracles, and who, while Heracles feasted, stood apart and cursed (hence curious rite at Lindos in Rhodes, where, when they

flesh was deified, yet hath he not ceased from gluttony. Still hath he that belly wherewith he met Theiodamas[a] at the plough.

For thee the nymphs of Amnisus rub down the hinds loosed from the yoke, and from the mead of Hera they gather and carry for them to feed on much swift-springing clover, which also the horses of Zeus eat; and golden troughs they fill with water to be for the deer a pleasant draught. And thyself thou enterest thy Father's house, and all alike bid thee to a seat; but thou sittest beside Apollo.

But when the nymphs encircle thee in the dance, near the springs of Egyptian Inopus[b] or Pitane[c]—for Pitane too is thine—or in Limnae[d] or where, goddess, thou camest from Scythia to dwell, in Alae Araphenides,[e] renouncing the rites of the Tauri,[f] then may not my kine cleave a four-acred[g] fallow field for a wage at the hand of an alien ploughman; else surely lame and weary of neck would they come

sacrifice to Heracles, they do it with curses, Conon 11, Apollod. ii. 5. 11. 8, Lactant. *Inst. Div.* i. 21) is identified with Theiodamas by Philostr. *Imag.* ii. 24. Cf. G. Knaack, *Hermes* xxiii. (1888), p. 131 ff.

[b] Inopus in Delos was supposed to have a subterranean connexion with the Nile.

[c] On the Eurotas with temple of Artemis.

[d] This may be the Athenian Limnae (so schol.); but there was a Limnaeon also in Laconia with temple of Artemis and an image supposed to be that carried off by Orestes and Iphigeneia (Paus. iii. 7) from Taurica.

[e] Attic deme between Marathon and Brauron with temple of Artemis (Eurip. *Iphig. in T.* 1446 ff.).

[f] In the Crimea, where Artemis was worshipped with human sacrifice (Eurip. *l.c.*, Ovid, *Trist.* iv. 4, *Ex Ponto* iii. 2, Herod. iv. 103).

[g] The typical heroic field (Hom. *Od.* xviii. 374, Apoll. Rh. iii. 1344); cf. *Od.* vii. 113.

κόπρον ἔπι προγένοιντο, καὶ εἰ Στυμφαίδες εἶεν
εἰναετιζόμεναι κεραελκέες, αἳ μέγ' ἄρισται
τέμνειν ὦλκα βαθεῖαν· ἐπεὶ θεὸς οὔποτ' ἐκεῖνον
ἦλθε παρ' Ἥλιος καλὸν χορόν, ἀλλὰ θεῆται
δίφρον ἐπιστήσας, τὰ δὲ φάεα μηκύνονται.

τίς δέ νύ τοι νήσων, ποῖον δ' ὄρος εὔαδε πλεῖστον,
τίς δὲ λιμήν, ποίη δὲ πόλις; τίνα δ' ἔξοχα νυμφέων
φίλαο, καὶ ποίας ἠρωίδας ἔσχες ἑταίρας;
εἰπέ, θεή, σὺ μὲν ἄμμιν, ἐγὼ δ' ἑτέροισιν ἀείσω.
νήσων μὲν Δολίχη, πολίων δέ τοι εὔαδε Πέργη,
Τηύγετον δ' ὀρέων, λιμένες γε μὲν Εὐρίποιο.
ἔξοχα δ' ἀλλάων Γορτυνίδα φίλαο νύμφην,
ἑλλοφόνον Βριτόμαρτιν ἐύσκοπον· ἧς ποτε Μίνως
πτοιηθεὶς ὑπ' ἔρωτι κατέδραμεν οὔρεα Κρήτης.
ἡ δ' ὁτὲ μὲν λασίῃσιν ὑπὸ δρυσὶ κρύπτετο νύμφη,
ἄλλοτε δ' εἰαμενῆσιν· ὁ δ' ἐννέα μῆνας ἐφοίτα
παίπαλά τε κρημνούς τε καὶ οὐκ ἀνέπαυσε διωκτύν,
μέσφ' ὅτε μαρπτομένη καὶ δὴ σχεδὸν ἤλατο πόντον
πρηόνος ἐξ ὑπάτοιο καὶ ἔνθορεν εἰς ἁλιήων
δίκτυα, τά σφ' ἐσάωσαν· ὅθεν μετέπειτα Κύδωνες
νύμφην μὲν Δίκτυναν, ὄρος δ' ὅθεν ἤλατο νύμφη
Δικταῖον καλέουσιν, ἀνεστήσαντο δὲ βωμοὺς
ἱερά τε ῥέζουσι· τὸ δὲ στέφος ἤματι κείνῳ
ἢ πίτυς ἢ σχῖνος, μύρτοιο δὲ χεῖρες ἄθικτοι·

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[a] *i.e.* from Epirus. For the great size of the Ἠπειρωτικαὶ βόες see Aristotle, *H.A.* iii. 21, who says that when milking them the milker had to stand upright in order to reach the udder. Both Stymphaea and Tymphaea seem to be attested, though the latter seems to have the better authority (Steph. Byz. *s.v.* Τύμφη).

[b] Hesiod, *W.* 436.

[c] Doliche: either Euboea (*E.M. s.v.* Εὔβοια), E. Maass, *Hermes* xxv. (1890), p. 404, or Icaros (Steph. Byz. *s.v.* Ἴκαρος),

to the byre, yea even were they of Stymphaean[a] breed, nine[b] years of age, drawing by the horns; which kine are far the best for cleaving a deep furrow; for the god Helios never passes by that beauteous dance, but stays his car to gaze upon the sight, and the lights of day are lengthened.

Which now of islands, what hill finds most favour with thee? What haven? What city? Which of the nymphs dost thou love above the rest, and what heroines hast thou taken for thy companions? Say, goddess, thou to me, and I will sing thy saying to others. Of islands Doliche[c] hath found favour with thee, of cities Perge,[d] of hills Taygeton,[e] the havens of Euripus. And beyond others thou lovest the nymph of Gortyn, Britomartis,[f] slayer of stags, the goodly archer; for love of whom was Minos of old distraught and roamed the hills of Crete. And the nymph would hide herself now under the shaggy oaks and anon in the low meadows. And for nine months he roamed over crag and cliff and made not an end of pursuing, until, all but caught, she leapt into the sea from the top of a cliff and fell into the nets of fishermen which saved her. Whence in after days the Cydonians call the nymph the Lady of the Nets (Dictyna) and the hill whence the nymph leaped they call the hill of Nets (Dictaeon), and there they set up altars and do sacrifice. And the garland on that day is pine or mastich, but the hands

or an island off Lycia (Steph. Byz. *s.v.* Δολιχή· νῆσος πρὸς τῇ Λυκίᾳ, ὡς Καλλίμαχος).

[d] In Pamphylia, with temple of Artemis, Strabo 667.

[e] In Laconia.

[f] Britomartis or Dictyna, a Cretan goddess sometimes represented as an attendant of Artemis, sometimes regarded as identical with her.

δὴ τότε γὰρ πέπλοισιν ἐνέσχετο μύρσινος ὄζος
τῆς κούρης, ὅτ' ἔφευγεν· ὅθεν μέγα χώσατο μύρτῳ.
Οὔπι ἄνασσ' εὐῶπι φαεσφόρε, καὶ δὲ σὲ κείνης
Κρηταέες καλέουσιν ἐπωνυμίην ἀπὸ νύμφης.
καὶ μὴν Κυρήνην ἑταρίσσαο, τῇ ποτ' ἔδωκας
αὐτὴ θηρητῆρε δύω κύνε, τοῖς ἔνι κούρη
Ὑψηὶς παρὰ τύμβον Ἰώλκιον ἔμμορ' ἀέθλου.
καὶ Κεφάλου ξανθὴν ἄλοχον Δηιονίδαο,
πότνια, σὴν ὁμόθηρον ἐθήκαο· καὶ δὲ σὲ φασὶ
καλὴν Ἀντίκλειαν ἴσον φαέεσσι φιλῆσαι,
αἳ πρῶται θοὰ τόξα καὶ ἀμφ' ὤμοισι φαρέτρας
ἰοδόκους ἐφόρησαν· ἀσίλλωτοι δέ φιν ὦμοι
δεξιτεροὶ καὶ γυμνὸς ἀεὶ παρεφαίνετο μαζός.
ᾔνησας δ' ἔτι πάγχυ ποδορρώρην Ἀταλάντην,
κούρην Ἰασίοιο συοκτόνον Ἀρκασίδαο,
καί ἑ κυνηλασίην τε καὶ εὐστοχίην ἐδίδαξας.
οὔ μιν ἐπίκλητοι Καλυδωνίου ἀγρευτῆρες
μέμφονται κάπροιο· τὰ γὰρ σημήια νίκης
Ἀρκαδίην εἰσῆλθεν, ἔχει δ' ἔτι θηρὸς ὀδόντας·
οὐδὲ μὲν Ὑλαῖόν τε καὶ ἄφρονα Ῥοῖκον ἔολπα
οὐδέ περ ἐχθαίροντας ἐν Ἄιδι μωμήσασθαι
τοξότιν· οὐ γάρ σφιν λαγόνες συνεπιψεύσονται,
τάων Μαιναλίη νᾶεν φόνῳ ἀκρώρεια.
πότνια πουλυμέλαθρε, πολύπτολι, χαῖρε Χιτώνη
Μιλήτῳ ἐπίδημε· σὲ γὰρ ποιήσατο Νηλεὺς

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[a] Artemis in Ephesus, Sparta, etc. [b] Cyrene.
[c] "The tomb of Pelias" (schol.). See Introduction.
[d] Procris. [e] Mother of Odysseus.
[f] The MS. ἀσύλ(λ)ωτοι is quite unknown. The translation assumes a connexion with ἄσιλλα.

touch not the myrtle. For when she was in flight, a myrtle branch became entangled in the maiden's robes; wherefore she was greatly angered against the myrtle. Upis,[a] O Queen, fairfaced Bringer of Light, thee too the Cretans name after that nymph. Yea and Cyrene thou madest thy comrade, to whom on a time thyself didst give two hunting dogs, with whom the maiden daughter of Hypseus[b] beside the Iolcian tomb[c] won the prize. And the fair-haired wife[d] of Cephalus, son of Deioneus, O Lady, thou madest thy fellow in the chase; and fair Anticleia,[e] they say, thou didst love even as thine own eyes. These were the first who wore gallant bow and arrow-holding quivers on their shoulders; their right shoulders bore the quiver strap,[f] and always the right breast showed bare. Further thou didst greatly commend swift-footed Atalanta,[g] the slayer of boars, daughter of Arcadian Iasius, and taught her hunting with dogs and good archery. They that were called to hunt the boar of Calydon find no fault with her; for the tokens of victory came into Arcadia which still holds the tusks of the beast. Nor do I deem that Hylaeus[h] and foolish Rhoecus, for all their hate, in Hades slight her archery. For the loins, with whose blood the height of Maenalus flowed, will not abet the falsehood.

Lady of many shrines, of many cities, hail! Goddess of the Tunic,[i] sojourner in Miletus; for thee

[g] Atalanta took a prominent part in the hunt of the Calydonian boar, and received from Meleager the hide and head of the boar as her prize (Paus. viii. 45).

[h] Hylaeus and Rhoecus were two centaurs who insulted Atalanta and were shot by her (Apollod. iii. 9. 2).

[i] Chitone, by-name of Artemis as huntress, wearing a sleeveless tunic (χιτώνα) reaching to the knees.

ἡγεμόνην, ὅτε νηυσὶν ἀνήγετο Κεκροπίηθεν.
Χήσιὰς Ἰμβρασίη πρωτόθρονε, σοὶ δ' Ἀγαμέμνων
πηδάλιον νηὸς σφετέρης ἐγκάθετο νηῷ
μείλιον ἁπλοΐης, ὅτε οἱ κατέδησας ἀήτας,
Τευκρῶν ἡνίκα νῆες Ἀχαιΐδες ἄστεα κήδειν
ἔπλεον ἀμφ' Ἑλένῃ Ῥαμνουσίδι θυμωθεῖσαι.
ἦ μέν τοι Προῖτός γε δύω ἐκαθίσσατο νηούς,
ἄλλον μὲν Κορίης, ὅτι οἱ συνελέξαο κούρας
οὔρεα πλαζομένας Ἀζήνια,[1] τὸν δ' ἐνὶ Λούσοις
Ἡμέρῃ, οὕνεκα θυμὸν ἀπ' ἄγριον εἵλεο παίδων.
σοὶ καὶ Ἀμαζονίδες πολέμου ἐπιθυμήτειραι
ἔν ποτε παρραλίῃ Ἐφέσῳ βρέτας ἱδρύσαντο
φηγῷ ὑπὸ πρέμνῳ, τέλεσεν δέ τοι ἱερὸν Ἱππώ·
αὐταὶ δ', Οὔπι ἄνασσα, περὶ πρύλιν ὠρχήσαντο
πρῶτα μὲν ἐν σακέεσσιν ἐνόπλιον, αὖθι δὲ κύκλῳ
στησάμεναι χορὸν εὐρύν· ὑπήεισαν δὲ λίγειαι
λεπταλέον σύριγγες, ἵνα ῥήσσωσιν[2] ὁμαρτῇ·
οὐ γάρ πω νέβρεια δι' ὀστέα τετρήναντο,
ἔργον Ἀθηναίης ἐλάφῳ κακόν· ἔδραμε δ' ἠχὼ
Σάρδιας ἔς τε νομὸν Βερεκύνθιον. αἱ δὲ πόδεσσιν
οὖλα κατεκροτάλιζον, ἐπεψόφεον δὲ φαρέτραι.

[1] ἀξείνια MSS. ; corr. Spanheim.
[2] πλήσ(σ)ωσιν MSS. ; πλίσσωσιν Arnaldus ; ῥήσσωσιν de Jan.

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[a] Neleus, son of Codrus, founder of Miletus (Strabo, 633).
[b] Artemis Hegemone as leader of colonists (Paus. viii. 37).
[c] *i.e.* Athens. [d] Cape in Samos. [e] River in Samos.
[f] Artemis was worshipped in Ephesus with the title Πρωτοθρονίη (Paus. x. 38. 6). For rock-cut throne on Mount Coressus at Ephesus *cf.* A. B. Cook, *Zeus*, i. p. 140 f.
[g] The ἄπλοια is sometimes described as a storm, sometimes as a dead calm.
[h] Epithet of Helen as daughter of Nemesis, who was worshipped at Rhamnus in Attica.
[i] King of Argos.

did Neleus[a] make his Guide,[b] when he put off with his ships from the land of Cecrops.[c] Lady of Chesion[d] and of Imbrasus,[e] throned[f] in the highest, to thee in thy shrine did Agamemnon dedicate the rudder of his ship, a charm against ill weather,[g] when thou didst bind the winds for him, what time the Achaean ships sailed to vex the cities of the Teucri, wroth for Rhamnusian[h] Helen.

For thee surely Proetus[i] established two shrines, one of Artemis of Maidenhood for that thou didst gather for him his maiden daughters,[j] when they were wandering over the Azanian[k] hills; the other he founded in Lusa[l] to Artemis the Gentle,[m] because thou tookest from his daughters the spirit of wildness. For thee, too, the Amazons, whose mind is set on war, in Ephesus beside the sea established an image beneath an oak trunk, and Hippo[n] performed a holy rite for thee, and they themselves, O Upis Queen, around the image danced a war-dance — first in shields and in armour, and again in a circle arraying a spacious choir. And the loud pipes thereto piped shrill accompaniment, that they might foot the dance together (for not yet did they pierce the bones of the fawn, Athene's handiwork,[o] a bane to the deer). And the echo reached unto Sardis and to the Berecynthian[p] range. And they with their feet beat loudly and therewith their quivers rattled.

[j] For their madness and cure *cf.* Paus. ii. 7. 8, viii. 18. 7 f.
[k] Azania in Arcadia. [l] In Arcadia.
[m] For the temple of Artemis Hemera or Hemerasia at Lusa *cf.* Paus. viii. 18. 8.
[n] Queen of the Amazons, no doubt identical with Hippolyte.
[o] The flute (αὐλός) invented by Athena (Pind. *P.* xii 22) was often made from fawn bones, Poll. iv. 71, Athen. 182 E, Plut. *Mor.* 150 E. [p] In Phrygia.

κεῖνο δέ τοι μετέπειτα περὶ βρέτας εὐρὺ θέμειλον
δωμήθη, τοῦ δ' οὔτε θεώτερον ὄψεται ἠὼς
οὐδ' ἀφνειότερον· ῥέα κεν Πυθῶνα παρέλθοι. 250
τῷ ῥα καὶ ἠλαίνων ἀλαπαξέμεν ἠπείλησε
Λύγδαμις ὑβριστής· ἐπὶ δὲ στρατὸν ἱππημολγῶν
ἦγαγε[1] Κιμμερίων ψαμάθῳ ἴσον, οἵ ῥα παρ' αὐτὸν
κεκλιμένοι ναίουσι βοὸς πόρον Ἰναχιώνης.
ἆ δειλὸς βασιλέων, ὅσον ἤλιτεν· οὐ γὰρ ἔμελλεν 255
οὔτ' αὐτὸς Σκυθίηνδε παλιμπετὲς οὔτε τις ἄλλος
ὅσσων ἐν λειμῶνι Καϋστρίῳ ἔσταν ἄμαξαι
νοστήσειν· Ἐφέσου γὰρ ἀεὶ τεὰ τόξα πρόκειται.
πότνια Μουνιχίη λιμενοσκόπε, χαῖρε Φεραίη.
μή τις ἀτιμήσῃ τὴν Ἄρτεμιν· οὐδὲ γὰρ Οἰνεῖ 260
βωμὸν ἀτιμήσαντι[2] καλοὶ πόλιν ἦλθον ἀγῶνες·
μηδ' ἐλαφηβολίην μηδ' εὐστοχίην ἐριδαίνειν·
οὐδὲ γὰρ Ἀτρεΐδης ὀλίγῳ ἔπι κόμπασε μισθῷ·
μηδέ τινα μνᾶσθαι τὴν παρθένον· οὐδὲ γὰρ Ὦτος,
οὐδὲ μὲν Ὠαρίων ἀγαθὸν γάμον ἐμνήστευσαν· 265
μηδὲ χορὸν φεύγειν ἐνιαύσιον· οὐδὲ γὰρ Ἱππὼ
ἀκλαυτεὶ περὶ βωμὸν ἀπείπατο κυκλώσασθαι·
χαῖρε μέγα κρείουσα καὶ εὐάντησον ἀοιδῇ.

[1] ἤλασε *Et. Gud. Et. M. s.v.* ἴσος.
[2] ἀτιμήσαντι e and Vindobon. 318; ἀτιμάσαντι Af; ἀτιμάσσαντι Schneider.

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[a] A people living on the north of the Black Sea.
[b] The Cimmerian Bosporus, which was named after the Cow (βοῦς), *i.e.* Io, daughter of Inachus, king of Argos.
[c] The Cayster is a river in Lydia.
[d] Harbour of Athens, where Artemis had a temple (Paus. i. 1. 4).
[e] Artemis Pheraia is Artemis as Hecate from Pherae in Thessaly (Paus. ii. 23. 5).

And afterwards around that image was raised a shrine of broad foundations. Than it shall Dawn behold nothing more divine, naught richer. Easily would it outdo Pytho. Wherefore in his madness insolent Lygdamis threatened that he would lay it waste, and brought against it a host of Cimmerians[a] which milk mares, in number as the sand; who have their homes hard by the Straits[b] of the Cow, daughter of Inachus. Ah! foolish among kings, how greatly he sinned! For not destined to return again to Scythia was either he or any other of those whose wagons stood in the Caystrian[c] plain; for thy shafts are ever more set as a defence before Ephesus.

O Lady of Munychia,[d] Watcher of Harbours, hail, Lady of Pherae[e]! Let none disparage Artemis. For Oeneus[f] dishonoured her altar and no pleasant struggles came upon his city. Nor let any contend with her in shooting of stags or in archery. For the son[g] of Atreus vaunted him not that he suffered small requital. Neither let any woo the Maiden; for not Otus, nor Orion wooed her to their own good. Nor let any shun the yearly dance; for not tearless to Hippo[h] was her refusal to dance around the altar. Hail, great Queen, and graciously greet my song.

[f] King of Calydon in Aetolia, who neglected to sacrifice to Artemis. In anger she sent the Calydonian boar to ravage his land.

[g] Agamemnon, who shot a stag which was sacred to Artemis and boasted of the deed (Soph. *Electr.* 566 f., Hygin. *Fab.* 98). This led to the ἄπλοια at Aulis and the sacrifice of Iphigeneia.

[h] Queen of the Amazons, who founded the temple of Artemis at Ephesus.

IV.—ΕΙΣ ΔΗΛΟΝ

Τὴν ἱερήν, ὦ θυμέ, τίνα χρόνον ἢ πότ'[1] ἀείσεις
Δῆλον, Ἀπόλλωνος κουροτρόφον; ἦ μὲν ἅπασαι
Κυκλάδες, αἳ νήσων ἱερώταται εἰν ἁλὶ κεῖνται,
εὔυμνοι· Δῆλος δ' ἐθέλει τὰ πρῶτα φέρεσθαι
ἐκ Μουσέων, ὅτι Φοῖβον ἀοιδάων μεδέοντα
λοῦσέ τε καὶ σπείρωσε καὶ ὡς θεὸν ἤνεσε πρώτη.
ὡς Μοῦσαι τὸν ἀοιδὸν ὃ μὴ Πίμπλειαν ἀείσῃ[2]
ἔχθουσιν, τὼς Φοῖβος ὅτις Δήλοιο λάθηται.
Δήλῳ νῦν οἴμης ἀποδάσσομαι, ὡς ἂν Ἀπόλλων
Κύνθιος αἰνήσῃ με φίλης ἀλέγοντα τιθήνης.
κείνη δ' ἠνεμόεσσα καὶ ἄτροπος οἷά θ' ἁλιπλὴξ
αἰθυίης καὶ μᾶλλον ἐπίδρομος ἠέπερ ἵπποις
πόντῳ ἐνεστήρικται· ὃ δ' ἀμφί ἑ πουλὺς ἑλίσσων
Ἰκαρίου πολλὴν ἀπομάσσεται ὕδατος ἄχνην·
τῷ σφε καὶ ἰχθυβολῆες ἁλίπλοοι ἐννάσσαντο.
ἀλλά οἱ οὐ νεμεσητὸν ἐνὶ πρώτῃσι λέγεσθαι,
ὁππότ' ἐς Ὠκεανόν τε καὶ ἐς Τιτηνίδα Τηθὺν
νῆσοι ἀολλίζονται, ἀεὶ δ' ἔξαρχος ὁδεύει.
ἡ δ' ὄπιθεν Φοίνισσα μετ' ἴχνια Κύρνος ὀπηδεῖ

[1] *εἴ ποτ'* Reiske. But the text is quite right.
[2] *ἀείσῃ* schol. Lycophr. 275; *ἀείσει.*

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[a] Fountain in Pieria near Mt. Olympus, sacred to the Muses. [b] Cynthos, mountain in Delos.
[c] The Icarian sea, so called from Icarus, son of Daedalus,

IV.—TO DELOS

What time or when, O my soul, wilt thou sing of holy Delos, nurse of Apollo? Surely all the Cyclades, most holy of the isles that lie in the sea, are goodly theme of song. But Delos would win the foremost guerdon from the Muses, since she it was that bathed Apollo, the lord of minstrels, and swaddled him, and was the first to accept him for a god. Even as the Muses abhor him who sings not of Pimpleia[a] so Phoebus abhors him who forgets Delos. To Delos now will I give her share of song, so that Cynthian[b] Apollo may praise me for taking thought of his dear nurse.

Wind-swept and stern is she set in the sea, and, wave-beaten as she is, is fitter haunt for gulls than course for horses. The sea, rolling greatly round her, casts off on her much spindrift of the Icarian[c] water. Wherefore also sea-roaming fishermen have made her their home. But none need grudge that she be named among the first, whensoever unto Oceanus and unto Titan Tethys the islands gather and she ever leads the way.[d] Behind her footsteps follow Phoenician Cyrnus,[e] no mean isle, and

who fell into it when his father and he attempted to fly from Crete with artificial wings to escape the wrath of Minos. (Strabo 639, Diodor. iv. 77.)

[a] See Introduction.

[e] Corsica, colonized by the Phoenicians.

οὐκ ὀνοτὴ καὶ Μάκρις Ἀβαντιὰς Ἐλλοπιήων
Σαρδώ θ' ἱμερόεσσα καὶ ἣν ἐπενήξατο Κύπρις
ἐξ ὕδατος τὰ πρῶτα, σαοῖ δέ μιν ἀντ' ἐπιβάθρων.
κεῖναι μὲν πύργοισι περισκεπέεσσιν ἐρυμναί,
Δῆλος δ' Ἀπόλλωνι· τί δὲ στιβαρώτερον ἔρκος;
τείχεα μὲν καὶ λᾶες ὑπαὶ ῥιπῆς κε πέσοιεν
Στρυμονίου βορέαο· θεὸς δ' ἀεὶ ἀστυφέλικτος·
Δῆλε φίλη, τοῖός σε βοηθόος ἀμφιβέβηκεν.
εἰ δὲ λίην πολέες σε περιτροχόωσιν ἀοιδαί,
ποίη[1] ἐνιπλέξω σε; τί τοι θυμῆρες ἀκοῦσαι;
ἦ ὡς[2] τὰ πρώτιστα μέγας θεὸς οὔρεα θείνων
ἄορι τριγλώχινι, τό οἱ Τελχῖνες ἔτευξαν,
νήσους εἰναλίας εἰργάζετο, νέρθε δὲ πάσας[3]
ἐκ νεάτων ὤχλισσε καὶ εἰσεκύλισε θαλάσσῃ;
καὶ τὰς μὲν κατὰ βυσσόν, ἵν' ἠπείροιο λάθωνται,
πρυμνόθεν ἐρρίζωσε· σὲ δ' οὐκ ἔθλιψεν ἀνάγκη,
ἀλλ' ἄφετος πελάγεσσιν ἐπέπλεες, οὔνομα δ' ἦν σοι
Ἀστερίη τὸ παλαιόν, ἐπεὶ βαθὺν ἦλαο τάφρον
οὐρανόθεν φεύγουσα Διὸς γάμον ἀστέρι ἴσῃ.
τόφρα μὲν οὔπω σοι χρυσέη ἐπεμίσγετο Λητώ,
τόφρα δ' ἔτ' Ἀστερίῃ σὺ καὶ οὐδέπω ἔκλεο Δῆλος·
πολλάκι σε[4] Τροιζῆνος ἀπὸ ξανθοῖο πολίχνης

[1] τοίη MSS. [2] χ' ὡς MSS.
[3] δὲ πάσας MSS. ; δ' ἐλάσσας Meineke ; δ' ἐπάρας Schneider.
[4] πολλάκι σ' ἐκ marg. Taur., corr. Meineke ; πολλάκις ἐκ.

[a] Euboea, which was also called Ellopia from Ellops, son of Ion (Strabo 445, Steph. B. *s.v.* Ἐλλοπία.)
[b] Sardinia. [c] Cyprus (schol.).
[d] ἐπίβαθρον (Hom. *Od.* xiv. 449, Callim. *Hec.* 31, Apoll. Rh. i. 421) is properly the fee for entering a ship ; *cf.* Eustath. on Hom. *l.c.*, Hesych. *s.v.* = ναῦλον. Here = fee for setting foot in Cyprus. *Cf.* Nonnus xiii. 457 Πάφον . . . ἐξ ὑδάτων ἐπίβαθρον ἀνερχομένης Ἀφροδίτης.
[e] Strymon, river in Thrace. (ἀφ' οὗ ὁ βορᾶς· Στρυμονίου βορέαο, Steph. B. *s.v.*)

Abantian Macris[a] of the Ellopians, and delectable Sardo,[b] and the isle[c] whereto Cypris first swam from the water and which for fee[d] of her landing she keeps safe. They are strong by reason of sheltering towers, but Delos is strong by aid of Apollo. What defence is there more steadfast? Walls and stones may fall before the blast of Strymonian[e] Boreas; but a god is unshaken for ever. Delos beloved, such is the champion that encompasses thee about!

Now if songs full many circle about thee, with what song shall I entwine thee? What is that which is pleasing unto thee to hear? Is it the tale how at the very first the mighty god[f] smote the mountains with the three-forked sword which the Telchines[g] fashioned for him, and wrought the islands in the sea, and from their lowest foundations lifted them all as with a lever and rolled them into the sea? And them in the depths he rooted from their foundations that they might forget the mainland. But no constraint afflicted thee, but free upon the open sea thou didst float; and thy name of old was Asteria,[h] since like a star thou didst leap from heaven into the deep moat, fleeing wedlock with Zeus. Until then golden Leto consorted not with thee: then thou wert still Asteria and wert not yet called Delos. Oft-times did sailors coming from the town of fair-haired Troezen[i] unto Ephyra[j] within

[f] Poseidon.

[g] Mythical artificers, "notique operum Telchines," Stat. *T.* ii. 274; *S.* iv. 6. 47.

[h] As if from *aster* = star. Stat. *A.* i. 388 "instabili Delo."

[i] Troezen, son of Pelops, founder of Troezen in Argolis (Strabo 374, Paus. ii. 30. 8, Steph. B. *s.v.*)

[j] Ephyra, old name of Corinth (Paus. ii. 1. 1, Strabo 338, Steph. Byz. *s.v.*)

ἐρχόμενοι Ἐφύρηνδε Σαρωνικοῦ ἔνδοθι κόλπου
ναῦται ἐπεσκέψαντο, καὶ ἐξ Ἐφύρης ἀνιόντες
οἱ μὲν ἔτ' οὐκ ἴδον αὖθι, σὺ δὲ στεινοῖο παρ' ὀξὺν
ἔδραμες Εὐρίποιο πόρον καναχηδὰ ῥέοντος,
Χαλκιδικῆς δ' αὐτῆμαρ ἀνηναμένη ἁλὸς ὕδωρ
μέσφ' ἐς Ἀθηναίων προσενήξαο Σούνιον ἄκρον
ἢ Χίον ἢ νήσοιο διάβροχον ὕδατι μαστὸν
Παρθενίης (οὔπω γὰρ ἔην Σάμος), ἦχι σε νύμφαι
γείτονες Ἀγκαίου Μυκαλησσίδες[1] ἐξείνισσαν.
ἡνίκα δ' Ἀπόλλωνι γενέθλιον οὖδας ὑπέσχες,
τοὔτό τοι ἀντημοιβὸν ἁλίπλοοι οὔνομ' ἔθεντο,
οὔνεκεν οὐκέτ' ἄδηλος ἐπέπλεες, ἀλλ' ἐνὶ πόντου
κύμασιν Αἰγαίοιο ποδῶν ἐνεθήκαο ῥίζας.
οὐδ' Ἥρην κοτέουσαν ὑπέτρεσας· ἣ μὲν ἁπάσαις
δεινὸν ἐπερρωμᾶτο λεχωίσιν αἳ Διὶ παῖδας
ἐξέφερον, Λητοῖ δὲ διακριδόν, οὔνεκα μούνη
Ζηνὶ τεκεῖν ἤμελλε φιλαίτερον Ἄρεος υἷα.
τῷ ῥα καὶ αὐτὴ μὲν σκοπιὴν ἔχεν αἰθέρος εἴσω
σπερχομένη μέγα δή τι καὶ οὐ φατόν, εἶργε δὲ Λητὼ
τειρομένην ὠδῖσι· δύω δέ οἱ εἵατο φρουροὶ
γαῖαν ἐποπτεύοντες, ὁ μὲν πέδον ἠπείροιο
ἤμενος ὑψηλῆς κορυφῆς ἔπι Θρήικος Αἵμου
θοῦρος Ἄρης ἐφύλασσε σὺν ἔντεσι, τῷ δέ οἱ ἵππω
ἑπτάμυχον βορέαο παρὰ σπέος ηὐλίζοντο·

[1] Μυκαλησσίδες Blomf., *cf.* Steph. Byz. *s.v.*; Μυκαλησίδες.

[a] Parthenia, old name for Samos (Steph. Byz. *s.v.*).

[b] Mycale lies on the mainland, opposite Samos, of which Ancaeus, son of Zeus or Poseidon and Astypalaia, was the mythical king. Steph. Byz., *s.v.* Μυκαλησσός, says ἔστι καὶ ὄρος Μυκαλησσὸς ἐναντίον Σάμου· καὶ Μυκαλησσὶς τὸ Θηλυκόν.

[c] Stat. *T.* viii. 197 "partuque ligatam Delon."

[d] Apollo.

the Saronic gulf descry thee, and on their way back from Ephyra saw thee no more there, but thou hadst run to the swift straits of the narrow Euripus with its sounding stream. And the same day, turning thy back on the waters of the sea of Chalcis, thou didst swim to the Sunian headland of the Athenians or to Chios or to the wave-washed breast of the Maiden's Isle,[a] not yet called Samos—where the nymphs of Mycalessos,[b] neighbours of Ancaeus, entertained thee.

But when thou gavest thy soil to be the birthplace of Apollo, seafaring men gave thee this name in exchange, since no more didst thou float[c] obscure (ἄδηλος) upon the water, but amid the waves of the Aegean sea didst plant the roots of thy feet.

And thou didst not tremble before the anger of Hera, who murmured terribly against all childbearing women that bare children to Zeus, but especially against Leto, for that she only was to bear to Zeus a son[d] dearer even than Ares. Wherefore also she herself kept watch within the sky, angered in her heart greatly and beyond telling, and she prevented Leto who was holden in the pangs of child-birth. And she had two look-outs set to keep watch upon the earth. The space of the continent did bold Ares watch, sitting armed on the high top of Thracian Haemus, and his horses were stalled by the seven-chambered cave[e] of Boreas. And the

[e] *Cf.* Stat. *Th.* vi. 100 "Dat gemitum tellus: non sic eversa feruntur Ismara, cum fracto Boreas caput extulit antro." The cave of Boreas lay in the far North-east (Plin. *N.H.* vii. 10; Soph. *Ant.* 983, schol.; Apoll. Rh. i. 826; Sil. It. *Prin.* viii. 513; Serv. Verg. *A.* x. 350, xii. 366; [Plutarch], *De fluv.* 14. 5).

ἡ δ' ἐπὶ νησάων ἑτέρη σκοπὸς εὐρειάων
ἧστο κόρη Θαύμαντος ἐπαΐξασα Μίμαντι.
ἔνθ' οἱ μὲν πολίεσσιν ὅσαις ἐπεβάλλετο Λητὼ
μίμνον ἀπειλητῆρες, ἀπετρώπων δὲ δέχεσθαι.
φεῦγε μὲν Ἀρκαδίη, φεῦγεν δ' ὄρος ἱερὸν Αὔγης
Παρθένιον, φεῦγεν δ' ὁ γέρων μετόπισθε Φενειός.[1]
φεῦγε δ' ὅλη Πελοπηὶς ὅση παρακέκλιται Ἰσθμῷ,
ἔμπλην Αἰγιαλοῦ τε καὶ Ἄργεος· οὐ γὰρ ἐκείνας
ἀτραπιτοὺς ἐπάτησεν, ἐπεὶ λάχεν Ἴναχον Ἥρη.
φεῦγε καὶ Ἀονίη τὸν ἕνα δρόμον, αἱ δ' ἐφέποντο
Δίρκη τε Στροφίη τε μελαμψήφιδος ἔχουσαι
Ἰσμηνοῦ χέρα πατρός, ὁ δ' εἵπετο πολλὸν ὄπισθεν
Ἀσωπὸς βαρύγουνος, ἐπεὶ πεπάλακτο κεραυνῷ.
ἡ δ' ὑποδινηθεῖσα χοροῦ ἀπεπαύσατο νύμφη
αὐτόχθων Μελίη καὶ ὑπόχλοον ἔσχε παρειὴν
ἥλικος ἀσθμαίνουσα περὶ δρυός, ὡς ἴδε χαίτην
σειομένην Ἑλικῶνος. ἐμαὶ θεαί, εἴπατε Μοῦσαι,
ἦ ῥ' ἐτεὸν ἐγένοντο τότε δρύες ἡνίκα Νύμφαι;
Νύμφαι μὲν χαίρουσιν, ὅτε δρύας ὄμβρος ἀέξει,
Νύμφαι δ' αὖ κλαίουσιν, ὅτε δρυσὶν οὐκέτι φύλλα.
ταῖς μὲν ἔτ' Ἀπόλλων ὑποκόλπιος αἰνὰ χολώθη,

[1] Φενειός Arnaldus ; Φεναιός.

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[a] Iris (Stat. *Th.* x. 123).

[b] Mimas, mountain in Ionia opposite to Chios.

[c] Auge, daughter of Aleos, king of Tegea. Her father, warned by an oracle that his sons would perish by a descendant of his daughter, made her a priestess to Athena. She became, however, mother of Telephus by Heracles and gave birth to her son on the hill Parthenium in Arcadia (Diodor. iv. 33. 7 ff.). *Cf.* Paus. viii. 48. 7, who says at Tegea Eileithyia was worshipped as Αὔγη ἐν γόνασι because Auge bare her son there. But he mentions another story which said Telephus was exposed on Parthenium.

[d] The autochthonous founder of Pheneos, town in Arcadia (Paus. viii. 14. 4).

other kept watch over the far-flung islands, even the daughter [a] of Thaumas seated on Mimas,[b] whither she had sped. There they sat and threatened all the cities which Leto approached and prevented them from receiving her. Fled Arcadia, fled Auge's [c] holy hill Parthenium, fled after her aged Pheneius,[d] fled all the land of Pelops that lies beside the Isthmus, save only Aegialos [e] and Argos. For on those ways she set not her feet, since Inachus [f] belonged unto Hera. Fled, too, Aonia [g] on the same course, and Dirce [h] and Strophia,[i] holding the hands of their sire, dark-pebbled Ismenus[j]; far behind followed Asopus,[k] heavy-kneed, for he was marred by a thunderbolt. And the earth-born nymph Melia [l] wheeled about thereat and ceased from the dance and her cheek paled as she panted for her coeval oak, when she saw the locks of Helicon tremble. Goddesses mine, ye Muses, say did the oaks come into being at the same time as the Nymphs? The nymphs rejoice when the rain makes the oaks to grow; and again the Nymphs weep when there are no longer leaves upon the oaks. And Apollo, yet in his mother's womb, was

[a] Aegialos sometimes denoted the whole district from Sicyon to Buprasium (Steph. Byz. *s.v.*), *i.e.* Achaia (Paus. v. 1. 1, vii. 1. 1, Strabo 333), here more strictly the district of Sicyon (which was also called Aegiale, Paus. ii. 6. 5).

[f] Inachus, river in Argolis.

[g] Aonia = Boeotia.

[h] Dirce, river at Thebes.

[i] Strophia, unknown river of Boeotia.

[j] Ismenos, river of Boeotia.

[k] River in Boeotia.

[l] The Meliae or Ash-nymphs were of the same class as the Dryads or Hamadryads. The Melia referred to here was the sister of Ismenus. For the general idea *cf.* Stat. *Silv.* i. 3. 59 ff.

φθέγξατο δ' οὐκ ἀτέλεστον ἀπειλήσας ἐπὶ Θήβῃ·
"Θήβη, τίπτε τάλαινα τὸν αὐτίκα πότμον ἐλέγχεις;
μήπω μή μ' ἀέκοντα βιάζεο μαντεύεσθαι.
οὔπω μοι Πυθῶνι μέλει τριποδήιος ἕδρη,
οὐδέ τί πω τέθνηκεν ὄφις μέγας, ἀλλ' ἔτι κεῖνο
θηρίον αἰνογένειον ἀπὸ Πλειστοῖο καθέρπον
Παρνησὸν νιφόεντα περιστέφει ἐννέα κύκλοις·
ἀλλ' ἔμπης ἐρέω τι τομώτερον ἢ ἀπὸ δάφνης.
φεῦγε πρόσω· ταχινός σε κιχήσομαι αἵματι λούσων
τόξον ἐμόν· σὺ δὲ τέκνα κακογλώσσοιο γυναικὸς
ἔλλαχες. οὐ σύ γ' ἐμεῖο φίλη τροφὸς οὐδὲ Κιθαιρὼν
ἔσσεται· εὐαγέων δὲ καὶ εὐαγέεσσι μελοίμην."
ὣς ἄρ' ἔφη. Λητὼ δὲ μετάτροπος αὖτις ἐχώρει.
ἀλλ' ὅτ' Ἀχαιιάδες μιν ἀπηρνήσαντο πόληες
ἐρχομένην, Ἑλίκη τε Ποσειδάωνος ἑταίρη
Βοῦρά τε Δεξαμενοῖο βοόστασις Οἰκιάδαο,
ἂψ δ' ἐπὶ Θεσσαλίην πόδας ἔτρεπε, φεῦγε δ' Ἄναυρος
καὶ μεγάλη Λάρισα καὶ αἱ Χειρωνίδες ἄκραι,
φεῦγε δὲ καὶ Πηνειὸς ἑλισσόμενος διὰ Τεμπέων.
Ἥρη, σοὶ δ' ἔτι τῆμος ἀνηλεὲς ἦτορ ἔκειτο
οὐδὲ κατεκλάσθης τε καὶ ᾤκτισας, ἡνίκα πήχεις
ἀμφοτέρους ὀρέγουσα μάτην ἐφθέγξατο τοῖα

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[a] The dragon which occupied or watched Delphi and which Apollo slew; *cf. Hymn Apoll.* 100 ff., Hom. *Hymn Apoll.* 282 ff.

[b] River at Delphi.

[c] The laurel of the Pythian priestess at Delphi.

[d] Niobe, daughter of Tantalus and wife of Amphion of Thebes, had twelve children—six sons and six daughters—who were slain by Apollo and Artemis because Niobe

sore angered against them and he uttered against Thebe no ineffectual threat: "Thebe, wherefore, wretched one, dost thou ask the doom that shall be thine anon? Force me not yet to prophesy against my will. Not yet is the tripod seat at Pytho my care; not yet is the great serpent[a] dead, but still that beast of awful jaws, creeping down from Pleistus,[b] wreathes snowy Parnassus with his nine coils. Nevertheless I will speak unto thee a word more clear than shall be spoken from the laurel[c] branch. Flee on! swiftly shall I overtake thee and wash my bow in blood. Thou hast in thy keeping the children of a slanderous woman.[d] Not thou shalt be my dear nurse, nor Cithaeron.[e] Pure am I and may I be the care of them that are pure." So he spake. And Leto turned and went back. But when the Achaean cities refused her as she came—Helice,[f] the companion of Poseidon, and Bura,[g] the steading of Dexamenus, the son of Oeceus—she turned her feet back to Thessaly. And Anaurus fled and great Larisa and the cliffs of Cheiron[h]; fled, too, Peneius, coiling through Tempe.

But thy heart, Hera, was even then still pitiless and thou wert not broken down nor didst have compassion, when she stretched forth both her arms

boasted of the number of her children as compared with Leto, who had but two.

[e] Cithaeron, mountain in Boeotia.

[f] Helice, town in Achaia with temple of Poseidon Heliconios (Paus. vii. 24. 5, Strabo 384, *cf.* Hom. *Il.* xx. 404). Helice was daughter of Selinus and by Ion mother of Bura (Paus. vii. 1. 2, vii. 25. 5).

[g] Bura, town in Achaia, where Dexamenos a Centaur had great cattle-stalls (schol.). In *E.M. s.v.* Βοῦρα he is called Ἐξάδιος.

[h] Pelion in Thessaly, home of the Centaur Cheiron.

"Νύμφαι Θεσσαλίδες, ποταμοῦ γένος, εἴπατε πατρὶ
κοιμῆσαι μέγα χεῦμα· περιπλέξασθε γενείῳ
λισσόμεναι τὰ Ζηνὸς ἐν ὕδατι τέκνα τεκέσθαι.
Πηνειὲ Φθιῶτα, τί νῦν ἀνέμοισιν ἐρίζεις;
ὦ πάτερ, οὐ μὴν ἵππον ἀέθλιον ἀμφιβέβηκας.
ἦ ῥά τοι ὧδ' αἰεὶ ταχινοὶ πόδες, ἢ ἐπ' ἐμεῖο
μοῦνοι ἐλαφρίζουσι, πεποίησαι δὲ πέτεσθαι
σήμερον ἐξαπίνης;" ὁ δ' ἀνήκοος. "ὦ ἐμὸν ἄχθος,
ποῖ σε φέρω; μέλεοι γὰρ ἀπειρήκασι τένοντες.
Πήλιον ὦ Φιλύρης νυμφήιον, ἀλλὰ σὺ μεῖνον,
μεῖνον, ἐπεὶ καὶ θῆρες ἐν οὔρεσι πολλάκι σεῖο
ὠμοτόκους ὠδῖνας ἀπηρείσαντο λέαιναι."
τὴν δ' ἄρα καὶ Πηνειὸς ἀμείβετο δάκρυα λείβων
"Λητοῖ, Ἀναγκαίη μεγάλη θεός. οὐ γὰρ ἔγωγε
πότνια σὰς ὠδῖνας ἀναίνομαι· οἶδα καὶ ἄλλας
λουσαμένας ἀπ' ἐμεῖο λεχωίδας· ἀλλά μοι Ἥρη
δαψιλὲς ἠπείλησεν. ἀπαύγασαι, οἷος ἔφεδρος
οὔρεος ἐξ ὑπάτου σκοπιὴν ἔχει, ὅς κέ με ῥεῖα
βυσσόθεν ἐξερύσειε. τί μήσομαι; ἢ ἀπολέσθαι
ἡδύ τί τοι Πηνειόν; ἴτω πεπρωμένον ἦμαρ·
τλήσομαι εἵνεκα σεῖο καὶ εἰ μέλλοιμι ῥοάων
διψαλέην ἄμπωτιν ἔχων αἰώνιον ἔρρειν
καὶ μόνος ἐν ποταμοῖσιν ἀτιμότατος καλέεσθαι.
ἠνίδ' ἐγώ· τί περισσά; κάλει μόνον Εἰλήθυιαν."
εἶπε καὶ ἠρώησε μέγαν ῥόον. ἀλλά οἱ Ἄρης
Παγγαίου προθέλυμνα καρήατα μέλλεν ἀείρας
ἐμβαλέειν δίνῃσιν, ἀποκρύψαι δὲ ῥέεθρα·

[a] Among the daughters of Peneios are Iphis, Atrax, Tricca, Menippe, Daphne, and, according to some, Cyrene.

[b] Cheiron was the son of the union of Cronus and Philyra on Mt. Pelion (Pind. *P.* iii. 1 f., ix. 30, etc.).

[c] The reference is to the helplessness and shapelessness of the lion cub at birth. *Cf.* Aristotle, *De gen. animal.* iv. 6

and spake in vain: "Ye nymphs of Thessaly, offspring of a river,[a] tell your sire to hush his great stream. Entwine your hands about his beard and entreat him that the children of Zeus be born in his waters. Phthiotian Peneius, why dost thou now vie with the winds? O sire, thou dost not bestride a racing horse. Are thy feet always thus swift, or are they swift only for me, and hast thou to-day been suddenly made to fly?" But he heard her not. "O burden mine, whither shall I carry thee? The hapless sinews of my feet are outworn. O Pelion, bridal chamber of Philyra,[b] do thou stay, O stay, since on thy hills even the wild lionesses oftentimes lay down their travail of untimely birth."[c] Then shedding tears, Peneius answered her: "Leto, Necessity is a great goddess. It is not I who refuse, O Lady, thy travail; for I know of others who have washed the soilure of birth in me—but Hera hath largely threatened me. Behold what manner of watcher keeps vigil on the mountain top, who would lightly drag me forth from the depths. What shall I devise? Or is it a pleasant thing to thee that Peneius should perish? Let my destined day take its course. I will endure for thy sake, even if I must wander evermore with ebbing flood and thirsty, and alone be called of least honour among rivers. Here am I! What needeth more? Do thou but call upon Eileithyia." He spake and stayed his great stream. But Ares was about to lift the peaks of Pangaeum[d] from their base and hurl them in his eddying waters and hide his streams. And from on

τὰ μὲν ἀδιάρθρωτα σχεδὸν γεννᾷ, καθάπερ ἀλώπηξ ἄρκτος λέων. The sense of ὠμός is precisely that of *crudus* in Stat. *Th.* iv. 280 "quercus laurique ferebant Cruda puerperia."

[a] Mountain in Thrace.

ὑψόθε δ' ἐσμαράγησε καὶ ἀσπίδα τύψεν ἀκωκῇ
δούρατος· ἡ δ' ἐλέλιξεν ἐνόπλιον· ἔτρεμε δ' Ὄσσης
οὔρεα καὶ πεδίον Κραννώνιον αἵ τε δυσαεῖς
ἐσχατιαὶ Πίνδοιο, φόβῳ δ' ὠρχήσατο πᾶσα
Θεσσαλίη· τοῖος γὰρ ἀπ' ἀσπίδος ἔβρεμεν[1] ἦχος.
ὡς δ' ὁπότ' Αἰτναίου ὄρεος πυρὶ τυφομένοιο
σείονται μυχὰ πάντα κατουδαίοιο γίγαντος
εἰς ἑτέρην Βριαρῆος ἐπωμίδα κινυμένοιο,
θερμάστραι[2] τε βρέμουσιν ὑφ' Ἡφαίστοιο πυράγρης
ἔργα θ' ὁμοῦ, δεινὸν δὲ πυρίκμητοί τε λέβητες
καὶ τρίποδες πίπτοντες ἐπ' ἀλλήλοις ἰαχεῦσι·
τῆμος ἔγεντ' ἄραβος σάκεος τόσος εὐκύκλοιο.
Πηνειὸς δ' οὐκ αὖτις ἐχάζετο, μίμνε δ' ὁμοίως
καρτερὸς ὡς τὰ πρῶτα, θοὰς δ' ἐστήσατο δίνας,
εἰσόκε οἱ Κοιηὶς ἐκέκλετο "σώζεο χαίρων,
σώζεο· μὴ σύ γ' ἐμεῖο πάθῃς κακὸν εἵνεκα τῆσδε
ἀντ' ἐλεημοσύνης, χάριτος δέ τοι ἔσσετ' ἀμοιβή."
ἦ καὶ πολλὰ πάροιθεν ἐπεὶ κάμεν ἔστιχε νήσους
εἰναλίας· αἱ δ' οὔ μιν ἐπερχομένην ἐδέχοντο,
οὐ λιπαρὸν νήεσσιν Ἐχινάδες ὅρμον ἔχουσαι,
οὐδ' ἥτις Κέρκυρα φιλοξεινωτάτη ἄλλων,
Ἶρις ἐπεὶ πάσῃσιν ἐφ' ὑψηλοῖο Μίμαντος
σπερχομένη μάλα πολλὸν ἀπέτραπεν· αἱ δ' ὑπ' ὁμοκλῆς
πανσυδίῃ φοβέοντο κατὰ ῥόον ἤντινα τέτμοι.

[1] ἔβρεμεν e ; ἔβραμεν A ; ἔβραχεν other mss.
[2] θερμάστραι Hesychius ; θερμαύστραι.

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[a] *Cf.* Frazer, *G.B.*[3], *Adonis, Attis, Osiris*, i. p. 197 : "The people of Timor, in the East Indies, think that the earth rests on the shoulder of a mighty giant, and that when he is weary of bearing it on one shoulder he shifts it to the other and so causes the ground to quake." *Ibid.* p. 200 : "The

high he made a din as of thunder and smote his shield with the point of his spear, and it rang with a warlike noise. And the hills of Ossa trembled and the plain of Crannon, and the windswept skirts of Pindus, and all Thessaly danced for fear: such echoing din rang from his shield. And even as when the mount of Aetna smoulders with fire and all its secret depths are shaken as the giant under earth, even Briares, shifts to his other shoulder,[a] and with the tongs of Hephaestus roar furnaces and handiwork withal; and firewrought basins and tripods ring terribly as they fall one upon the other: such in that hour was the rattle of the fair-rounded shield. But Peneius retired not back, but abode his ground, steadfast even as before, and stayed his swift eddying streams, until the daughter[b] of Coeüs called to him: "Save thyself, farewell! save thyself; do not for my sake suffer evil for this thy compassion; thy favour shall be rewarded."

So she spake and after much toil came unto the isles of the sea. But they received her not when she came—not the Echinades[c] with their smooth anchorage for ships, nor Cercyra which is of all other islands most hospitable; since Iris on lofty Mimas[d] was wroth with them all and utterly prevented them. And at her rebuke they fled all together, every one that she came to, along the waters. Then she came

Tongans think that the earth is supported on the prostrate form of the god Móoi. When he is tired of lying in one posture, he tries to turn himself about, and that causes an earthquake."

[b] Leto, daughter of Coeüs and Phoebe.

[c] At the mouth of the Achelous.

[d] "Windy Mimas," *Od.* iii. 172. Mountain in Erythraea opposite Chios.

ὠγυγίην δ᾽ἔπειτα Κόων, Μεροπηίδα νῆσον,
ἵκετο, Χαλκιόπης ἱερὸν μυχὸν ἠρώϊνης.
ἀλλά ἑ παιδὸς ἔρυκεν ἔπος τόδε "μὴ σύ γε, μῆτερ,
τῇ με τέκοις. οὔτ᾽ οὖν ἐπιμέμφομαι οὐδὲ μεγαίρω
νῆσον, ἐπεὶ λιπαρή τε καὶ εὔβοτος, εἴ νύ τις ἄλλη·
ἀλλά οἱ ἐκ Μοιρέων τις ὀφειλόμενος θεὸς ἄλλος
ἐστί, Σαωτήρων ὕπατον γένος· ᾧ ὑπὸ μίτρην
ἴξεται οὐκ ἀέκουσα Μακηδόνι κοιρανέεσθαι
ἀμφοτέρη μεσόγεια καὶ αἰ πελάγεσσι κάθηνται,
μέχρις ὅπου περάτη τε καὶ ὁππόθεν ὠκέες ἵπποι
Ἠέλιον φορέουσιν· ὁ δ᾽ εἴσεται ἤθεα πατρός.
καί νύ ποτε ξυνός τις ἐλεύσεται ἄμμιν ἄεθλος
ὕστερον, ὁππότ᾽ ἂν οἱ μὲν ἐφ᾽ Ἑλλήνεσσι μάχαιραν
βαρβαρικὴν καὶ Κελτὸν ἀναστήσαντες Ἄρηα
ὀψίγονοι Τιτῆνες ἀφ᾽ ἑσπέρου ἐσχατόωντος
ῥώσωνται νιφάδεσσιν ἐοικότες ἢ ἰσάριθμοι
τείρεσιν, ἠνίκα πλεῖστα κατ᾽ ἠέρα βουκολέονται,
φρούρια καὶ [κῶμαι Λοκρῶν καὶ Δελφίδες ἄκραι]
καὶ πεδία Κρισσαῖα καὶ ἠπείροι[ο φάραγγες][1]
ἀμφιπεριστείνωνται, ἴδωσι δὲ πίονα καπνὸν[2]
γείτονος αἰθομένοιο, καὶ οὐκέτι μοῦνον ἀκουῇ,

[1] The best MSS. and the Aldine (1513) have only φρούρια καὶ (177) and καὶ πεδία Κρισσαῖα καὶ ἤπειροι (178). The words in brackets are a worthless attempt to supply the lacunae and are found only in the late and inferior MSS. (Schneider's LMNO).

[2] καρπὸν MSS.; corr. Reiske.

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[a] King of Cos (Steph. Byz. *s.vv.* Κῶς and Μέροψ).

[b] Daughter of Euryplos, king of Cos, mother of Thessalos by Heracles (Apollod. ii. 7. 8).

[c] Ptolemy II. Philadelphus, son of Ptolemy I. Soter and Berenice, was born in Cos in 310/9 B.C. The date of the

unto primeval Cos, the isle of Merops,[a] the holy retreat of the heroine Chalciope,[b] but the word of her son restrained her: "Bear me not, mother, here. I blame not the island nor have any grudge, since a bright isle it is and rich in pasture as any other. But there is due to her from the Fates another god,[c] the most high lineage of the Saviours[d]; beneath whose crown shall come—not loth to be ruled by a Macedonian—both continents and the lands which are set in the sea, far as where the end of the earth is and again whence his swift horses carry the sun. And he shall know the ways of his sire.

Yea and one day hereafter there shall come upon us a common struggle, when the Titans of a later day shall rouse up against the Hellenes barbarian sword and Celtic war,[e] and from the furthest West rush on like snowflakes and in number as the stars when they flock most thickly in the sky; forts too [and villages of the Locrians and Delphian heights][f] and Crisaean plains and [glens of the mainland] be thronged about and around, and shall behold the rich smoke of their burning neighbour, and no longer

birth of Philadelphus is now settled by the discovery of a new fragment of the Marmor Parium (*Athen. Mitth.* xxii. [1897]) which has: ἄρχοντος Ἀθήνησι Ἱερομνήμονος (310/9 B.C.) Πτολεμαίου ὁ υἱὸς ἐν Κῶι ἐγένετο. *Cf.* Theocrit. xvii. 58 ff.

[a] Soter, or Saviour, a title of the Ptolemies.

[c] From 300 B.C. there was a great southward movement of the Celts from the Balkan peninsula. In 280/279 they invaded Greece, where they attacked Delphi, but were miraculously routed by Apollo. It was shortly after this that a body of them settled in the district of Asia afterwards known as Galatia (*circ.* 240 B.C.).

[f] The readings here translated are an attempt in the inferior MSS. to supply the lacunae. They have no intrinsic value.

ἀλλ' ἤδη παρὰ νηὸν ἀπαυγάζοιντο φάλαγγας[1]
δυσμενέων, ἤδη δὲ παρὰ τριπόδεσσιν ἐμεῖο
φάσγανα καὶ ζωστῆρας ἀναιδέας ἐχθομένας τε
ἀσπίδας, αἳ Γαλάτῃσι κακὴν ὁδὸν ἄφρονι φύλῳ
στήσονται· τέων αἱ μὲν ἐμοὶ γέρας, αἱ δ' ἐπὶ Νείλῳ
ἐν πυρὶ τοὺς φορέοντας ἀποπνεύσαντας ἰδοῦσαι
κείσονται βασιλῆος ἀέθλια πολλὰ καμόντος.
ἐσσόμενε Πτολεμαῖε, τά τοι μαντήια φαίνω.
αἰνήσεις μέγα δή τι τὸν εἰσέτι γαστέρι μάντιν
ὕστερον ἤματα πάντα. σὺ δὲ ξυμβάλλεο, μῆτερ·
ἔστι διειδομένη τις ἐν ὕδατι νήσος ἀραιή,
πλαζομένη πελάγεσσι· πόδες δέ οἱ οὐχ ἑνὶ χώρῳ,
ἀλλὰ παλιρροίῃ ἐπινήχεται ἀνθέρικος ὥς,
ἔνθα νότος, ἔνθ' εὖρος, ὅπῃ φορέῃσι θάλασσα.
τῇ με φέροις· κείνην γὰρ ἐλεύσεαι εἰς ἐθέλουσαν."
αἱ μὲν τόσσα λέγοντος ἀπέτρεχον εἰν ἁλὶ νῆσοι·
Ἀστερίη φιλόμολπε, σὺ δ' Εὐβοίηθε κατῄεις,
Κυκλάδας ὀψομένη περιηγέας, οὔ τι παλαιόν,
ἀλλ' ἔτι τοι μετόπισθε Γεραίστιον εἵπετο φῦκος·
. . . . . .
. . . . . φλεξας ἐπεὶ περικαίεο †πυρί,[2]
τλήμον' ὑπ' ὠδίνεσσι βαρυνομένην ὁρόωσα·
"Ἥρη, τοῦτό με ῥέξον ὅ τοι φίλον· οὐ γὰρ ἀπειλὰς
ὑμετέρας ἐφύλαξα· πέρα, πέρα εἰς ἐμὲ Λητοῖ."

[1] φάλαγγες mss.; corr. Bentley.

[2] The better mss. leave a vacant space for line 200 and of line 201 have only φλέξας ἐπεὶ περικαίεο πυρί (κῆρι emend. Bentley). Only the late and inferior mss. (Schneider's LMNO) supply ἔστης δ' ἐν μέσσῃσι κατοικτείρασα δὲ Λητὼ | φῦκος ἅπαν κατέφλεξας, or similar words; a very bad attempt to fill the lacuna. Some verb of speaking seems necessary.

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[a] In the course of the revolt of Magas of Cyrene Ptolemy Philadelphus had enrolled a body of Gallic mercenaries.

by hearsay only; but already beside the temple behold the ranks of the foemen, and already beside my tripods the swords and cruel belts and hateful shields, which shall cause an evil journey to the foolish tribe of the Galatians. Of these shields some shall be my guerdon; others, when they have seen the wearers perish amid fire, shall be set by the banks of Nile [a] to be the prizes of a king who laboured much. O Ptolemy who art to be, these prophecies I declare for thee. Greatly shalt thou praise in all the days to be him that prophesied while yet in his mother's womb. But mark thou, mother: there is to be seen in the water a tiny island, wandering over the seas. Her feet abide not in one place, but on the tide she swims even as a stalk of asphodel, where the South wind or the East wind blows, whithersoever the sea carries her. Thither do thou carry me. For she shall welcome thy coming."

When he had spoken thus much, the other islands in the sea ran away. But thou, Asteria, lover of song, didst come down from Euboea to visit the round Cyclades—not long ago, but still behind thee trailed the sea-weed of Geraestus . . . since thy heart [b] was kindled, seeing the unhappy lady in the grievous pangs of birth: "Hera, do to me what thou wilt. For I heed not thy threats. Cross, cross over, Leto, unto me."

They became rebellious and attempted to make themselves masters of Egypt. Ptolemy enticed them into a desert island formed by the branches of the Nile, where he left them to die by famine and mutual slaughter (Paus. i. 7. 2). See Bouché-Leclercq, *Histoire des Lagides*, i. p. 167; Mahaffy, *The Empire of the Ptolemies*, p. 124 ff. The date of the revolt of Magas is round about 278 B.C., and thus about the same date as the Gallic attack on Delphi.

[b] Translating κῆρι.

ἔννεπες· ἡ δ' ἀρητὸν[1] ἄλης ἀπεπαύσατο λυγρῆς,
ἕζετο δ' Ἰνωποῖο παρὰ ῥόον, ὅντε βάθιστον
γαῖα τότ' ἐξανίησιν, ὅτε πλήθοντι ῥεέθρῳ
Νεῖλος ἀπὸ κρημνοῖο κατέρχεται Αἰθιοπῆος·
λύσατο δὲ ζώνην, ἀπὸ δ' ἐκλίθη ἔμπαλιν ὤμοις
φοίνικος ποτὶ πρέμνον ἀμηχανίης ὑπὸ λυγρῆς
τειρομένη· νότιος δὲ διὰ χροὸς ἔρρεεν ἱδρώς.
εἶπε δ' ἀλυσθμαίνουσα "τί μητέρα, κοῦρε, βαρύνεις;
αὔτη τοι, φίλε, νῆσος ἐπιπλώουσα θαλάσσῃ.
γείνεο, γείνεο, κοῦρε, καὶ ἤπιος ἔξιθι κόλπου."
νύμφα Διὸς βαρύθυμε, σὺ δ' οὐκ ἄρ' ἔμελλες ἄπυστος
δὴν ἔμεναι· τοίη σε προσέδραμεν ἀγγελιῶτις,
εἶπε δ' ἔτ' ἀσθμαίνουσα, φόβῳ δ' ἀνεμίσγετο μῦθος,
"Ἥρη τιμηέσσα, πολὺ προὔχουσα θεάων
σὴ μὲν ἐγώ, σὰ δὲ πάντα, σὺ δὲ κρείουσα κάθησαι
γνησίη Οὐλύμποιο, καὶ οὐ χέρα δείδιμεν ἄλλην
θηλυτέρην, σὺ δ', ἄνασσα, τὸν αἴτιον εἶσαι ὀργῆς.
Λητώ τοι μίτρην ἀναλύεται ἔνδοθι νήσου.
ἄλλαι μὲν πᾶσαί μιν ἀπέστυγον οὐδ' ἐδέχοντο·
Ἀστερίη δ' ὀνομαστὶ παρερχομένην ἐκάλεσσεν,
Ἀστερίη, πόντοιο κακὸν σάρον· οἶσθα καὶ αὐτή.
ἀλλά, φίλη, δύνασαι γάρ, ἀμύνειν, πότνια, δούλοις
ὑμετέροις, οἳ σεῖο πέδον πατέουσιν ἐφετμῇ."
ἦ καὶ ὑπὸ χρύσειον ἐδέθλιον ἷζε κύων ὥς,
Ἀρτέμιδος ἥτις τε, θοῆς ὅτε παύσεται ἄγρης,
ἷζει θηρήτειρα παρ' ἴχνεσιν, οὔατα δ' αὐτῆς
ὀρθὰ μάλ', αἰὲν ἑτοῖμα θεῆς ὑποδέχθαι ὁμοκλήν·
τῇ ἰκέλη Θαύμαντος ὑπὸ θρόνον ἷζετο κούρη.
κείνη δ' οὐδέποτε σφετέρης ἐπιλήθεται ἕδρης,
οὐδ' ὅτε οἱ ληθαῖον ἐπὶ πτερὸν ὕπνος ἐρείσῃ,

[1] ἀρητὸν Dilthey; ἄρητον.

[a] See note on Hymn iii. 171. [b] See note on Hymn ii. 4.

So didst thou speak, and she gladly ceased from her grievous wandering and sat by the stream of Inopus,[a] which the earth sends forth in deepest flood at the season when the Nile comes down in full torrent from the Aethiopian steep. And she loosed her girdle and leaned back her shoulders against the trunk of a palm-tree,[b] oppressed by grievous distress, and the sweat poured over her flesh like rain. And she spake in her weakness: "Why, child, dost thou weigh down thy mother? There, dear child, is thine island floating on the sea. Be born, be born, my child, and gently issue from the womb." O Spouse of Zeus, Lady of heavy anger, thou wert not to be for long without tidings thereof: so swift a messenger hastened to thee. And, still breathing heavily, she spake—and her speech was mingled with fear: "Honoured Hera, of goddesses most excellent far, thine am I, all things are thine, and thou sittest authentic queen of Olympus, and we fear no other female hand; and thou, O Queen, wilt know who is the cause of thine anger. Leto is undoing her girdle within an island. All the others spurned her and received her not; but Asteria called her by name as she was passing by—Asteria, that evil scum of the sea: thou knowest it thyself. But, dear Lady,—for thou canst—defend thy servants, who tread the earth at thy behest."

So she spake and seated her beside the golden throne, even as a hunting hound of Artemis, which, when it hath ceased from the swift chase, sitteth by her feet, and its ears are erect, ever ready to receive the call of the goddess. Like thereto the daughter of Thaumas sat beside the throne. And she never forgetteth her seat, not even when sleep lays upon her his forgetful wing, but there by the edge of the

ἀλλ' αὐτοῦ μεγάλοιο ποτὶ γλωχῖνα θρόνοιο
τυτθὸν ἀποκλίνασα καρήατα λέχριος εὗδει.
οὐδέ ποτε ζώνην ἀναλύεται οὐδὲ ταχείας
ἐνδρομίδας, μή οἵ τι καὶ αἰφνίδιον ἔπος εἴπῃ
δεσπότις. ἡ δ' ἀλεγεινὸν ἀλαστήσασα προσηύδα
"οὕτω νῦν, ὦ Ζηνὸς ὀνείδεα, καὶ γαμέοισθε
λάθρια καὶ τίκτοιτε κεκρυμμένα, μηδ' ὅθι δειλαὶ
δυστοκέες μογέουσιν ἀλετρίδες, ἀλλ' ὅθι φῶκαι
εἰνάλιαι τίκτουσιν, ἐνὶ σπιλάδεσσιν ἐρήμοις.
Ἀστερίῃ δ' οὐδέν τι βαρύνομαι εἵνεκα τῆσδε
ἀμπλακίης, οὐδ' ἔστιν ὅπως ἀποθύμια ῥέξω,
τόσσα δέοι[1]· μάλα γάρ τε κακῶς ἐχαρίσσατο Λητοῖ·
ἀλλά μιν ἔκπαγλόν τι σεβίζομαι, οὕνεκ' ἐμεῖο
δέμνιον οὐκ ἐπάτησε, Διὸς δ' ἀνθείλετο πόντον."
ἡ μὲν ἔφη· κύκνοι δὲ θεοῦ μέλποντες ἀοιδοὶ
Μηόνιον Πακτωλὸν ἐκυκλώσαντο λιπόντες
ἑβδομάκις περὶ Δῆλον, ἐπήισαν δὲ λοχείῃ
Μουσάων ὄρνιθες, ἀοιδότατοι πετεηνῶν·
ἔνθεν ὁ παῖς τοσσάσδε λύρῃ ἐνεδήσατο χορδὰς
ὕστερον, ὁσσάκι κύκνοι ἐπ' ὠδίνεσσιν ἄεισαν.
ὄγδοον οὐκέτ' ἄεισαν, ὁ δ' ἔκθορεν, αἱ δ' ἐπὶ μακρὸν
νύμφαι Δηλιάδες, ποταμοῦ γένος ἀρχαίοιο,
εἶπαν Ἐλειθυίης ἱερὸν μέλος, αὐτίκα δ' αἰθὴρ
χάλκεος ἀντήχησε διαπρυσίην ὀλολυγήν,
οὐδ' Ἥρη νεμέσησεν, ἐπεὶ χόλον ἐξέλετο Ζεύς.
χρύσεά τοι τότε πάντα θεμείλια γείνετο, Δῆλε,
χρυσῷ δὲ τροχόεσσα πανήμερος ἔρρεε λίμνη,
χρύσειον δ' ἐκόμησε γενέθλιον ἔρνος ἐλαίης,
χρυσῷ δὲ πλήμυρε βαθὺς Ἰνωπὸς ἑλιχθείς.

[1] δέ οἱ MSS.; δέῳ Reiske.

great throne with head a little bent aslant she sleeps. Never does she unloose her girdle or her swift hunting-boots lest her mistress give her some sudden command. And Hera was grievously angered and spake to her: "So now, O shameful creatures of Zeus, may ye all wed in secret and bring forth in darkness, not even where the poor mill-women bring forth in difficult labour, but where the seals of the sea bring forth, amid the desolate rocks. But against Asteria am I no wise angered for this sin, nor can I do to her so unkindly as I should—for very wrongly has she done a favour to Leto. Howbeit I honour her exceedingly for that she did not desecrate my bed, but instead of Zeus preferred the sea."

She spake: and with music the swans,[a] the gods' own minstrels, left Maeonian Pactolus and circled seven times round Delos, and sang over the bed of child-birth, the Muses' birds, most musical of all birds that fly. Hence that child in after days strung the lyre with just so many strings—seven strings, since seven times the swans sang over the pangs of birth. No eighth time sang they: ere that the child leapt forth and the nymphs of Delos, offspring of an ancient river, sang with far-sounding voice the holy chant of Eileithyia. And straightway the brazen sky echoed back the far-reaching chant and Hera grudged it not, because Zeus had taken away her anger. In that hour, O Delos, all thy foundations became of gold: with gold thy round lake[b] flowed all day, and golden foliage thy natal olive-tree put forth and with gold flowed coiled Inopus in deep flood.

[a] Apoll. Rhod. iv. 1300 f. ὅτε καλὰ νάοντος ἐπ' ὀφρύσι Πακτωλοῖο κύκνοι κινήσωσιν ἐὸν μέλος.

[b] See note on Hymn ii. 59.

αὐτὴ δὲ χρυσέοιο ἀπ' οὔδεος εἵλεο παῖδα,
ἐν δ' ἐβάλευ κόλποισιν, ἔπος δ' ἐφθέγξαο τοῖον·
"ὦ μεγάλη πολύβωμε πολύπτολι πολλὰ φέρουσα,
πίονες ἤπειροί τε καὶ αἳ περιναίετε νῆσοι·
αὐτὴ[1] ἐγὼ τοιήδε, δυσήροτος, ἀλλ' ἀπ' ἐμεῖο
Δήλιος Ἀπόλλων κεκλήσεται, οὐδέ τις ἄλλη
γαιάων τοσσόνδε θεῷ πεφιλήσεται ἄλλῳ,
οὐ Κερχνὶς κρείοντι Ποσειδάωνι Λεχαίῳ,[2]
οὐ πάγος Ἑρμείῃ Κυλλήνιος, οὐ Διὶ Κρήτη,
ὡς ἐγὼ Ἀπόλλωνι· καὶ ἔσσομαι οὐκέτι πλαγκτή."
ὣδε σὺ μὲν κατέλεξας· ὁ δὲ γλυκὺν ἔσπασε μαζόν.
τῷ καὶ νησάων ἁγιωτάτη ἐξέτι κείνου
κλήζῃ, Ἀπόλλωνος κουροτρόφος· οὐδέ σ' Ἐνυὼ
οὐδ' Ἄιδης οὐδ' ἵπποι ἐπιστείβουσιν Ἄρηος·
ἀλλά τοι ἀμφιετεῖς δεκατηφόροι αἰὲν ἀπαρχαὶ
πέμπονται, πᾶσαι δὲ χοροὺς ἀνάγουσι πόληες,
αἵ τε πρὸς ἠοίην αἵ θ' ἕσπερον αἵ τ' ἀνὰ μέσσην
κλήρους ἐστήσαντο, καὶ οἱ καθύπερθε βορείης
οἰκία θινὸς ἔχουσι, πολυχρονιώτατον αἶμα.
οἵ μέν τοι καλάμην τε καὶ ἱερὰ δράγματα πρῶτοι
ἀσταχύων φορέουσιν· ἃ Δωδώνηθι[3] Πελασγοὶ

[1] αὖτη Reiske. [2] Λεχαίου Hemsterhuis.
[3] Δωδώνηθι marg. Taur.; Δωδώνηθε.

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[a] *i.e.* Cenchreae, one of the harbours of Corinth ("bimaris Corinthi"), the other being Lechaeum.

[b] In Arcadia.

[c] The Hyperboreans, who suffered neither disease nor age (Pind. *P.* x. 41, *O.* iii. 16; Hesiod fr. 209; Herod. iv. 32; Diodor. ii. 47; Strabo 341; Plin. *N.H.* iv. 89, vi. 34 and 55; Mela i. 12 f., iii. 36). There is a useful recent discussion by Otto Schroeder in *Archiv f. Religionswissenschaft*, viii. (1904–5) p. 69 ff. The meaning of the name is much disputed. Pindar, *O.* iii. 55, takes it to mean "the people behind Boreas," the north wind. Modern sugges-

And thou thyself didst take up the child from the golden earth and lay him in thy lap and thou spakest saying: "O mighty and of many altars and many cities, bounteous Earth! rich continents and ye islands set around lo! I am as thou see'st—hard of tillage; yet from me shall Apollo be called 'of Delos,' and none other among all lands shall be so beloved by any other god: not Cerchnis[a] so loved by Poseidon, Lord of Lechaeum, not Cyllene's hill[b] by Hermes, not Crete by Zeus, as I by Apollo; and I shall no more be a wandering isle." Thus didst thou speak and the child drew the sweet breast.

Wherefore from that day thou art famed as the most holy of islands, nurse of Apollo's youth. On thee treads not Enyo nor Hades nor the horses of Ares; but every year tithes of first-fruits are sent to thee: to thee all cities lead up choirs, both those cities which have cast their lots toward the East and those toward the West and those in the South, and the peoples which have their homes above the Northern shore, a very long-lived race.[c] These[d] first bring thee cornstalks and holy sheaves of corn-ears, which the Pelasgians of Dodona, who

tions are *ὑπέρ* + *βόρα*, hill, "the people over the hills," or *i.q.* *Περφερέες*, Herod. iv. 33, *cf.* Hesych. *περφερέες· θεωροί.*

[d] The version of Callimachus is that the offerings come from the Hyperboreans to Dodona, thence to Malis, then to Euboea, then to Delos. Herodotus says the offerings came from the Hyperboreans to Scythia, then from tribe to tribe till they reached the head of the Adriatic, thence to Dodona, then to Malis, to Carystus in Euboea, then to Andros, then to Tenos, and thence to Delos. Pausanias, i. 31. 2, says the Hyperboreans gave them to the Arimaspi, they to the Issedones, then the Scythians carried them to Sinope, then they passed through Greece to Prasiae in Attica, and were then carried by the Athenians to Delos.

τηλόθεν ἐκβαίνοντα[1] πολὺ πρώτιστα δέχονται,
γηλεχέες θεράποντες ἀσιγήτοιο λέβητος·
δεύτερον Ἱερὸν ἄστυ καὶ οὔρεα Μηλίδος αἴης
ἔρχονται· κεῖθεν δὲ διαπλώουσιν Ἀβάντων
εἰς ἀγαθὸν πεδίον Ληλάντιον· οὐδ' ἔτι μακρὸς
ὁ πλόος Εὐβοίηθεν, ἐπεὶ σέο γείτονες ὅρμοι.
πρῶταί τοι τάδ' ἔνεικαν ἀπὸ ξανθῶν Ἀριμασπῶν
Οὔπίς τε Λοξώ τε καὶ εὐαίων Ἑκαέργη,
θυγατέρες Βορέαο, καὶ ἄρσενες οἱ τότ' ἄριστοι
ἠιθέων· οὐδ' οἵ γε παλιμπετὲς οἴκαδ' ἵκοντο,
εὔμοιροι δ' ἐγένοντο, καὶ ἀκλέες οὔποτ' ἐκεῖνοι.
ἦ τοι Δηλιάδες μέν, ὅτ' εὐήχης ὑμέναιος
ἤθεα κουράων μορμύσσεται, ἤλικα χαίτην
παρθενικαῖς,[2] παῖδες δὲ θέρος τὸ πρῶτον ἰούλων
ἄρσενες ἠιθέοισιν ἀπαρχόμενοι φορέουσιν.
Ἀστερίη θυόεσσα, σὲ μὲν περί τ' ἀμφί τε νῆσοι
κύκλον ἐποιήσαντο καὶ ὡς χορὸν ἀμφεβάλοντο·
οὔτε σιωπηλὴν οὔτ' ἄψοφον οὖλος ἐθείραις
Ἕσπερος, ἀλλ' αἰεί σε καταβλέπει ἀμφιβόητον.
οἱ μὲν ὑπαείδουσι νόμον Λυκίοιο γέροντος,
ὅν τοι ἀπὸ Ξάνθοιο θεοπρόπος ἤγαγεν Ὠλήν·
αἱ δὲ ποδὶ πλήσσουσι χορίτιδες ἀσφαλὲς οὖδας.
δὴ τότε καὶ στεφάνοισι βαρύνεται ἱρὸν ἄγαλμα

[1] εἰσβαίνοντα Meineke.
[2] παρθενικαῖς marg. e; παρθενικαί.

" The famous Δωδωναῖον χαλκεῖον (Suid. *s.v.*, Steph. Byz. *s.v.* Δωδώνη, *cf.* Strabo, vii. fr. 3) is discussed by A. B. Cook, "The Gong at Dodona" in *J.H.S.* xxii. (1902) p. 5 ff., who thinks the various allusions may be harmonized if we assume that the original "gong" was the row of resonant tripods round the sacred enclosure, and that later (say 4th century B.C.) these were replaced by a more elaborate gong consisting of two pillars, on one of which was mounted the figure of a boy holding a whip formed of three chains tipped

couch upon the ground, servants of the caldron[a] which is never silent—far first receive, as these offerings enter their country from afar. Next they come to the Holy town and mountains of the Malian land; and thence they sail across to the goodly Lelantian plain[b] of the Abantes; and then not long is the voyage from Euboea, since thy havens are nigh thereto. The first to bring thee these offerings from the fair-haired Arimaspi[c] were Upis and Loxo and happy Hecaerge, daughters of Boreas, and those who then were the best of the young men. And they returned not home again, but a happy fate was theirs, and they shall never be without their glory. Verily the girls of Delos, when the sweet-sounding marriage hymn affrights the maidens' quarters, bring offerings of their maiden hair to the maidens, while the boys offer to the young men the first harvest of the down upon their cheeks.

Asteria, island of incense, around and about thee the isles have made a circle and set themselves about thee as a choir. Not silent art thou nor noiseless when Hesperus of the curling locks looks down on thee, but ringing evermore with sound. The men sing the song of the old man of Lycia—the very song which the seer Olen[d] brought thee from Xanthos: the maidens of the choir beat with their feet the steadfast ground. Then, too, is the holy image laden

with buttons which, when moved by the wind, beat upon a bronze λέβης mounted upon the other pillar. *Cf.* Callim. fr. 111.

[b] In Boeotia.

[c] For the Arimaspi see Herod. iv. 13 ff.

[d] Prehistoric poet from Lycia (Xanthos is a river in Lycia); Herod. iv. 35 says he wrote the hymn sung at Delphi in honour of the Hyperborean maidens. *Cf.* Paus. ix. 27. 2, Suid. *s.v.* Ὠλήν.

Κύπριδος ἀρχαίης ἀριήκοον, ἣν ποτε Θησεὺς
εἴσατο σὺν παίδεσσιν, ὅτε Κρήτηθεν ἀνέπλει.
οἳ χαλεπὸν μύκημα καὶ ἄγριον νΐα φυγόντες
Πασιφάης καὶ γναμπτὸν ἔδος σκολιοῦ λαβυρίνθου,
πότνια, σὸν περὶ βωμὸν ἐγειρομένου κιθαρισμοῦ
κύκλιον ὠρχήσαντο, χοροῦ δ' ἡγήσατο Θησεύς.
ἔνθεν ἀειζώοντα θεωρίδος ἱερὰ Φοίβῳ
Κεκροπίδαι πέμπουσι, τοπήια νηὸς ἐκείνης.
'Αστερίη πολύβωμε πολύλλιτε, τίς δέ σε ναύτης
ἔμπορος Αἰγαίοιο παρήλυθε νηὶ θεούσῃ;
οὐχ οὕτω μεγάλοι μιν ἐπιπνείουσιν ἀῆται,
χρειὼ δ' ὅττι τάχιστον ἄγει πλόον, ἀλλὰ τὰ λαίφη
ὠκέες ἐστείλαντο καὶ οὐ πάλιν αὖτις ἔβησαν,
πρὶν μέγαν ἢ[1] σέο βωμὸν ὑπὸ πληγῇσιν ἐλίξαι
ῥησσόμενον καὶ πρέμνον ὀδακτάσαι ἀγνὸν ἐλαίης
χεῖρας ἀποστρέψαντας· ἃ Δηλιὰς εὕρετο νύμφη
παίγνια κουρίζοντι καὶ 'Απόλλωνι γελαστύν.
ἱστίη ὦ νήσων εὐέστιε, χαῖρε μὲν αὐτή,
χαίροι δ' 'Απόλλων τε καὶ ἣν ἐλοχεύσατο[2] Λητώ.

[1] μέγαν ἢ (ἢ) MSS.; μεγάλη Wilamowitz.
[2] ἣν ἐλοχεύσατο MSS.; ἣ ἑλ. Stephanus; ἥ σφ' ἑλ. Meineke; ἣ 'νελ. Schneider; ἣν ἐλοχεύσαο Wilamow.

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[a] The Minotaur.
[b] Pasiphaë, daughter of Helios, wife of Minos, king of Crete.
[c] The ship in which Theseus carried to Crete the seven maidens and seven boys as an offering to the Minotaur.

with garlands, the famous image of ancient Cypris, whom of old Theseus with the youths established when he was sailing back from Crete. Having escaped the cruel bellowing and the wild son[a] of Pasiphaë[b] and the coiled habitation of the crooked labyrinth, about thine altar, O lady, they raised the music of the lute and danced the round dance, and Theseus led the choir. Hence the ever-living offerings of the Pilgrim Ship[c] do the sons[d] of Cecrops send to Phoebus, the gear of that vessel.

Asteria of many altars and many prayers, what merchant mariner of the Aegean passes by thee with speeding ship? Never do such mighty winds as that blow upon him, but though need urges the swiftest voyage that may be, yet they speedily furl their sails and go not on board again, ere they have circled thy great altar buffeted with blows and bitten the sacred trunk of the olive, their hands tied behind their backs.[e] These things did the nymph of Delos devise for sport and laughter to young Apollo.

O happy hearth of islands, hail to thyself! Hail also to Apollo and to her[f] whom Leto bare!

With the help of Ariadne, Theseus slew the monster (Plato, *Phaedo*, 58 b).

[a] The Athenians, who vowed that if Theseus came safely home they would send a *θεωρία* every year to Delos (Plato, *l.c.*).

[e] "In Delos it was the custom to run round the altar of Apollo and to beat the altar and, their hands tied behind their backs, to take a bite from the olive-tree" (schol.).

[f] Artemis.

V.—ΕΙΣ ΛΟΥΤΡΑ ΤΗΣ ΠΑΛΛΑΔΟΣ

Ὅσσαι λωτροχόοι τᾶς Παλλάδος ἔξιτε πᾶσαι,
ἔξιτε· τᾶν ἵππων ἄρτι φρυασσομενᾶν
τᾶν ἱερᾶν ἐσάκουσα, καὶ ἁ θεὸς εὔτυκος ἕρπειν[1]·
σοῦσθέ νυν, ὦ ξανθαί, σοῦσθε Πελασγιάδες.
οὔποκ' Ἀθαναία μεγάλως ἀπενίψατο πάχεις
πρὶν κόνιν ἱππειᾶν ἐξελάσαι λαγόνων,
οὐδ' ὅκα δὴ λύθρῳ πεπαλαγμένα πάντα φέροισα
τεύχεα τῶν ἀδίκων ἦνθ' ἀπὸ γηγενέων,
ἀλλὰ πολὺ πράτιστον ὑφ' ἅρματος αὐχένας ἵππων
λυσαμένα παγαῖς ἔκλυσεν Ὠκεανῶ
ἱδρῶ καὶ ῥαθάμιγγας, ἐφοίβασεν δὲ παγέντα
πάντα χαλινοφάγων ἀφρὸν ἀπὸ στομάτων.

ὦ ἴτ' Ἀχαιιάδες, καὶ μὴ μύρα μηδ' ἀλαβάστρως
(συρίγγων ἀίω φθόγγον ὑπαξονίων[2]),
μὴ μύρα λωτροχόοι τᾷ Παλλάδι μηδ' ἀλαβάστρως
(οὐ γὰρ Ἀθαναία χρίματα μεικτὰ φιλεῖ)
οἴσετε μηδὲ κάτοπτρον· ἀεὶ καλὸν ὄμμα τὸ τήνας
οὐδ' ὅκα τὰν Ἴδᾳ[3] Φρὺξ ἐδίκαζεν ἔριν,
οὔτ' ἐς ὀρείχαλκον μεγάλα θεὸς οὔτε[4] Σιμοῦντος
ἔβλεψεν δίναν ἐς διαφαινομέναν·

[1] ἕρπει MSS. [2] ὑπαξόνιον e; ὑπ' ἀξονίων Schneider.
[3] Ἴδαν MSS.; corr. Bentley.
[4] οὐδ' . . . οὐδὲ MSS.; corr. Meineke.

V.—ON THE BATH OF PALLAS

All ye that are companions of the Bath of Pallas, come forth, come forth! I heard but now the snorting of the sacred steeds, and the goddess is ready to go. Haste ye now, O fair-haired daughters of Pelasgus, haste! Never did Athena wash her mighty arms before she drave the dust from the flanks of her horses—not even when, her armour all defiled with filth, she returned from the battle of the lawless Giants; but far first she loosed from the car her horses' necks, and in the springs of Oceanus washed the flecks of sweat and from their mouths that champed the bit cleansed the clotted foam.

O come, daughters of Achaea, and bring not perfume nor alabasters (I hear the voice of the axle-naves!); bring not, ye companions of the Bath, for Pallas perfume nor alabasters[a] (for Athena loves not mixed unguents), neither bring ye a mirror. Always her face is fair, and, even when the Phrygian[b] judged the strife on Ida, the great goddess looked not into orichalc[c] nor into the transparent eddy of Simois, nor

[a] *i.e.* vessels made of alabaster, used especially to hold perfumes, *cf. N.T.* Matt. xxvi. 7, Mark xiv. 3, Luke vii. 37; Theophrast. *De odor.* 41.

[b] Paris.

[c] First mentioned Hesiod, *Shield* 122, Hom. *H. Aphr.* 9. Already to Plato it is only a name (*τὸ νῦν ὀνομαζόμενον μόνον Critias* 114 E, *cf.* schol. Apoll. Rh. iv. 973). Later it was identified with the mixture of copper and zinc which the Romans called *aurichalcum*, *i.e.* brass.

οὐδ' Ἥρα· Κύπρις δὲ διαυγέα χαλκὸν ἑλοῖσα
πολλάκι τὰν αὐτὰν δὶς μετέθηκε κόμαν·
ἃ δέ, δὶς ἑξήκοντα διαθρέξασα διαύλως,
οἷα παρ' Εὐρώτᾳ τοὶ Λακεδαιμόνιοι
ἀστέρες, ἐμπεράμως ἐνετρίψατο[1] λιτὰ λαβοῖσα[2]
χρίματα, τᾶς ἰδίας ἔκγονα φυταλιᾶς·
ὦ κῶραι, τὸ δ' ἔρευθος ἀνέδραμε, πρώιον οἷαν
ἢ ῥόδον ἢ σίβδας κόκκος ἔχει χροΐαν.
τῶ καὶ νῦν ἄρσεν τι[3] κομίξατε μῶνον[4] ἔλαιον,
ᾧ Κάστωρ, ᾧ καὶ χρίεται Ἡρακλέης·
οἷσετε καὶ κτένα οἱ παγχρύσεον, ὡς ἀπὸ χαίταν
πέξηται, λιπαρὸν σμασαμένα πλόκαμον.
ἔξιθ' Ἀθαναία· πάρα τοι καταθύμιος ἴλα,
παρθενικαὶ μεγάλων παῖδες Ἀκεστοριδᾶν[5]·
ὠθάνα, φέρεται δὲ καὶ ἁ Διομήδεος ἀσπίς,
ὡς ἔθος Ἀργείων τοῦτο παλαιότερον
Εὐμήδης ἐδίδαξε, τεὶν κεχαρισμένος ἱρεύς·.
ὅς ποκα βωλευτὸν[6] γνοὺς ἐπί οἱ θάνατον
δᾶμον ἑτοιμάζοντα φυγᾷ τεὸν ἱρὸν ἄγαλμα
ὤχετ' ἔχων, Κρεῖον δ' εἰς ὄρος ᾠκίσατο·
Κρεῖον ὄρος· σὲ δέ, δαῖμον, ἀπορρώγεσσιν ἔθηκεν
ἐν πέτραις, αἷς νῦν οὔνομα Παλλατίδες.

ἔξιθ' Ἀθαναία περσέπτολι, χρυσεοπήληξ,
ἵππων καὶ σακέων ἁδομένα πατάγῳ.

[1] *ἐτρίψατο* MSS.; corr. Meineke.
[2] *βαλοῖσα* EF. [3] *τι* Bergk; *τε*.
[4] *κομίξατε* Schneider, *μῶνον* Ernesti; *κομίσσατε μοῦνον*.
[5] *Ἀρεστοριδᾶν* Valckenaer. [6] *ποτε βουλευτὸν* MSS.

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[a] Tibull. i. 8. 22 "saepeque mutatas disposuisse comas."
[b] Castor and Pollux, known as stars to Eurip. *Hel.* 138 ff.,

did Hera. But Cypris took the shining bronze and often altered and again altered the same lock.[a] But Pallas, after running twice sixty double courses, even as beside the Eurotas the Lacedaemonian Stars,[b] took and skilfully anointed her with simple unguents, the birth of her own tree. And, O maidens, the red blush arose on her, as the colour of the morning rose or seed of pomegranate. Wherefore now also bring ye only the manly olive oil, wherewith Castor and wherewith Heracles anoint themselves. And bring her a comb all of gold, that she may comb her hair, when she hath anointed her glossy tresses.

Come forth, Athena! A company pleasing to thy heart awaits thee, the maiden daughters of Acestor's mighty sons.[c] And therewithal, O Athena, is borne the shield of Diomedes, since this is the Argive custom which in olden days Eumedes[d] taught them: a priest who found favour with thee: who on a time, when he knew that the people were plotting and planning death for him, fled with thy holy image and dwelt on the Creion hill—dwelt on the hill of Creion and established thee, O goddess, on the rugged rocks, whose name is now the Pallatid rocks.

Come forth, Athena, Sacker of Cities, golden-helmeted, who rejoicest in the din of horse and

etc.; their identification with the constellation Gemini was comparatively late.

[c] Ἀκεστοριδᾶν has been unjustly suspected. It is quite correct and is a mere etymological variant for Ἀρεστοριδᾶν, since ἀκέσασθαι = ἀρέσασθαι. See Hesych. *s.vv.*

[d] "Once when the Heracleidae came against the Orestiadae, Eumedes, priest of Athena, was suspected by the Argives of wishing to betray the Palladium to the Heracleidae. Eumedes, being afraid, took the Palladium and came to the hill called Creion" (schol.).

σάμερον ὑδροφόροι μὴ βάπτετε—σάμερον Ἄργος
πίνετ' ἀπὸ κρανᾶν μηδ' ἀπὸ τῶ ποταμῶ,[1]
σάμερον αἱ δῶλαι τὰς κάλπιδας ἢ 's Φυσάδειαν
ἢ ἐς Ἀμυμώναν οἴσετε τὰν Δαναῶ.
καὶ γὰρ δὴ χρυσῷ τε καὶ ἄνθεσιν ὕδατα μίξας
ἡξεῖ φορβαίων Ἴναχος ἐξ ὀρέων
τἀθάνᾳ τὸ λοετρὸν ἄγων καλόν. ἀλλά, Πελασγέ,
φράζεο μὴ οὐκ ἐθέλων τὰν βασίλειαν ἴδῃς.
ὅς κεν ἴδῃ γυμνὰν τὰν Παλλάδα τὰν πολιοῦχον,
τῶργος ἐσοψεῖται τοῦτο πανυστάτιον.
πότνι' Ἀθαναία τὺ[2] μὲν ἔξιθι· μέσφα δ' ἐγώ τι
ταῖσδ' ἐρέω. μῦθος δ' οὐκ ἐμός, ἀλλ' ἑτέρων.

παῖδες, Ἀθαναία νύμφαν μίαν ἔν ποκα Θήβαις
πουλύ τι καὶ περὶ δὴ φίλατο τᾶν ἑταρᾶν,
ματέρα Τειρεσίαο, καὶ οὔποκα χωρὶς ἔγεντο·
ἀλλὰ καὶ ἀρχαίων εὖτ' ἐπὶ Θεσπιέων
ἢ 'πὶ Κορωνείας ἢ εἰς Ἀλίαρτον ἐλαύνοι
ἵππως, Βοιωτῶν ἔργα διερχομένα,
ἢ 'πὶ Κορωνείας,[3] ἵνα οἱ τεθυωμένον ἄλσος
καὶ βωμοὶ ποταμῷ κεῖντ' ἐπὶ Κωραλίῳ·
πολλάκις ἁ δαίμων νιν ἑῶ ἐπεβάσατο δίφρῳ,
οὐδ' ὄαροι νυμφᾶν οὐδὲ χοροστασίαι
ἁδεῖαι τελέθεσκον, ὅκ' οὐχ ἁγεῖτο Χαρικλώ·
ἀλλ' ἔτι καὶ τήναν δάκρυα πόλλ' ἔμενεν,
καίπερ Ἀθαναίᾳ καταθύμιον ἔσσαν ἑταίραν.
δή ποκα[4] γὰρ πέπλων λυσαμένα περόνας
ἵππω ἐπὶ κράνᾳ Ἑλικωνίδι καλὰ ῥοείσᾳ
λῶντο· μεσαμβρινὰ δ' εἶχ' ὄρος ἀσυχία.

[1] τῶν ποταμῶν MSS. [2] σὺ MSS.
[3] There is much uncertainty about the text here. We assume a very bold epanaphora. [4] ποτε MSS.

shield. To-day, ye water-carriers, dip not your pitchers—to-day, O Argos, drink ye from the fountains and not from the river; to-day, ye handmaidens, carry your pitchers to Physadeia,[a] or Amymone,[b] daughter of Danaus. For, mingling his waters with gold and with flowers, Inachus will come from his pastoral hills, bringing fair water for the Bath of Athena. But beware, O Pelasgian, lest even unwittingly thou behold the Queen. Whoso shall behold Pallas, Keeper of Cities, naked, shall look on Argos for this the last time. Lady Athena, do thou come forth, and meanwhile I shall say somewhat unto these. The story is not mine but told by others.

Maidens, one nymph of old in Thebes did Athena love much, yea beyond all her companions, even the mother of Teiresias, and was never apart from her. But when she drave her steeds towards ancient Thespiae or towards Coroneia or to Haliartus, passing through the tilled fields of the Boeotians—or toward Coroneia where her fragrant grove and altars are set by the river Curalius—often did the goddess set the nymph upon her car and there was no dalliance of nymphs nor sweet ordering of dance, where Chariclo[c] did not lead.

Yet even her did many tears await in the after days, albeit she was a comrade pleasing to the heart of Athena. One day those twain undid the buckles of their robes beside the fair-flowing Fountain of the Horse on Helicon and bathed; and noontide quiet

[a] Spring at Argos. *Cf.* Steph. Byz. *s.v.* Ἀσβωτις.
[b] Spring at Argos. *Cf.* Apollod. ii. 1. 5, Strabo 368, Paus. ii. 37, etc.
[c] Chariclo, wife of Eueres and mother of Teiresias.

ἀμφότεραι λώοντο, μεσαμβριναὶ δ' ἔσαν ὧραι,
πολλὰ δ' ἀσυχία τῆνο κατεῖχεν ὄρος.
Τειρεσίας δ' ἔτι μῶνος[1] ἁμᾶ κυσὶν ἄρτι γένεια
περκάζων ἱερὸν χῶρον ἀνεστρέφετο·
διψάσας δ' ἄφατόν τι ποτὶ ῥόον ἤλυθε κράνας,
σχέτλιος· οὐκ ἐθέλων δ' εἶδε τὰ μὴ θεμιτά·
τὸν δὲ χολωσαμένα περ ὅμως προσέφασεν Ἀθάνα
"τίς σε, τὸν ὀφθαλμὼς οὐκέτ' ἀποισόμενον,
ὦ Εὐηρείδα, χαλεπὰν ὁδὸν ἄγαγε δαίμων;"
ἃ μὲν ἔφα, παιδὸς δ' ὄμματα νὺξ ἔλαβεν.[2]
ἑστάκη[3] δ' ἄφθογγος, ἐκόλλασαν γὰρ ἀνῖαι
γώνατα καὶ φωνὰν ἔσχεν ἀμηχανία.
ἁ νύμφα δ' ἐβόασε "τί μοι τὸν κῶρον ἔρεξας,
πότνια; τοιαῦται δαίμονες ἐστὲ φίλαι;
ὄμματά μοι τῶ παιδὸς ἀφείλεο. τέκνον ἄλαστε,
εἶδες Ἀθαναίας στήθεα καὶ λαγόνας,
ἀλλ' οὐκ ἀέλιον πάλιν ὄψεαι. ὤ ἐμὲ δειλάν,
ὦ ὄρος, ὦ Ἑλικὼν οὐκέτι μοι παριτέ,
ἦ μεγάλ' ἀντ' ὀλίγων ἐπράξαο· δόρκας ὀλέσσας
καὶ πρόκας οὐ πολλὰς φάεα παιδὸς ἔχεις."
ἃ καὶ ἄμ'[4] ἀμφοτέραισι φίλον περὶ παῖδα λαβοῖσα
μάτηρ μὲν γοερᾶν οἴτον[5] ἀηδονίδων
ἆγε βαρὺ κλαίοισα, θεὰ δ' ἐλέησεν ἑταίραν
καί νιν Ἀθαναία πρὸς τόδ' ἔλεξεν ἔπος
"δῖα γύναι, μετὰ πάντα βαλεῦ πάλιν ὅσσα δι' ὀργὰν
εἶπας· ἐγὼ δ' οὔ τοι τέκνον ἔθηκ' ἀλαόν.
οὐ γὰρ Ἀθαναία γλυκερὸν πέλει ὄμματα παίδων
ἁρπάζειν· Κρόνιοι δ' ὧδε λέγοντι νόμοι·

[1] μοῦνος MSS.
[2] ἔλαβεν Vindob. 318; ἔβαλεν other MSS.
[3] ἑστάκη Buttmann; ἑστάθη (ἑστάθη).

held all the hill. Those two were bathing and it was the noontide hour and a great quiet held that hill. Only Teiresias, on whose cheek the down was just darkening, still ranged with his hounds the holy place. And, athirst beyond telling, he came unto the flowing fountain, wretched man! and unwillingly saw that which is not lawful to be seen. And Athena was angered, yet said to him: "What god, O son of Everes, led thee on this grievous way? hence shalt thou never more take back thine eyes!"

She spake and night seized the eyes of the youth. And he stood speechless; for pain glued his knees and helplessness stayed his voice. But the nymph cried: "What hast thou done to my boy, lady? Is such the friendship of you goddesses? Thou hast taken away the eyes of my son. Foolish child! thou hast seen the breast and body of Athena, but the sun thou shalt not see again. O me unhappy! O hill, O Helicon, where I may no more come, surely a great price for little hast thou exacted. Losing a few gazelles and deer, thou hast taken the eyes of my child."

Therewith the mother clasped her beloved child in both her arms and, wailing the heavy plaint of the mournful nightingale, led him away. And the goddess Athena pitied her comrade and spake to her and said: "Noble lady, take back all the words that thou hast spoken in anger. It is not I that made thy child blind. For no sweet thing is it for Athena to snatch away the eyes of children. But the laws of Cronus order thus: Whosoever shall behold any

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[4] ἃ καὶ ἄμ' Editor; ἀ (ἡ) μὲν.
[5] οἶκτον Stephanus.

ὅς κε τιν' ἀθανάτων, ὅκα μὴ θεὸς αὐτὸς ἕληται,
ἀθρήσῃ, μισθῶ τοῦτον ἰδεῖν μεγάλω.
δῖα γύναι, τὸ μὲν οὐ παλινάγρετον αὖθι γένοιτο
ἔργον· ἐπεὶ μοιρᾶν ὧδ' ἐπένησε[1] λίνα,
ἀνίκα τὸ πρᾶτόν νιν ἐγείναο· νῦν δὲ κομίζευ,
ὦ Εὐηρείδα, τέλθος ὀφειλόμενον.
πόσσα μὲν ἁ Καδμηὶς ἐς ὕστερον ἔμπυρα καυσεῖ,
πόσσα δ' Ἀρισταῖος, τὸν μόνον εὐχόμενοι
παῖδα, τὸν ἁβατὰν Ἀκταίονα, τυφλὸν ἰδέσθαι.
καὶ τῆνος μεγάλας σύνδρομος Ἀρτέμιδος
ἐσσεῖτ'· ἀλλ' οὐκ αὐτὸν ὅ τε δρόμος αἴ τ' ἐν ὄρεσσι
ῥυσεῦνται ξυναὶ τᾶμος ἑκαβολίαι,
ὁππόκ'[2] ἂν οὐκ ἐθέλων περ ἴδῃ χαρίεντα λοετρὰ
δαίμονος· ἀλλ' αὐταὶ τὸν πρὶν ἄνακτα κύνες
τουτάκι δειπνησεῦντι· τὰ δ' υἱέος ὀστέα μάτηρ
λεξεῖται δρυμὼς πάντας ἐπερχομένα·
ὀλβίσταν ἐρέει σε καὶ εὐαίωνα γενέσθαι,
ἐξ ὀρέων ἀλαὸν παῖδ' ὑποδεξαμέναν.[3]
ὦ ἑτάρα, τῶ μή τι μινύρεο· τῷδε γὰρ ἄλλα
τεῦ χάριν ἐξ ἐμέθεν πολλὰ μενεῦντι γέρα.
μάντιν ἐπεὶ θησῶ νιν ἀοίδιμον ἐσσομένοισιν,
ἦ μέγα τῶν ἄλλων δή τι περισσότερον.
γνωσεῖται δ' ὄρνιχας, ὃς αἴσιος οἵ τε πέτονται
ἤλιθα καὶ ποίων οὐκ ἀγαθαὶ πτέρυγες.
πολλὰ δὲ Βοιωτοῖσι θεοπρόπα, πολλὰ δὲ Κάδμῳ
χρησεῖ, καὶ μεγάλοις ὕστερα Λαβδακίδαις.
δωσῶ καὶ μέγα βάκτρον, ὅ οἱ πόδας ἐς δέον ἀξεῖ,
δωσῶ καὶ βιότω τέρμα πολυχρόνιον.

[1] ἐπένησε Spanheim, Bentley; ἐπένευσε. [2] ὁππόταν MSS.
[3] ἀποδεξαμέναν Meineke; an absolute solecism, but accepted by Wilamowitz and others.

[a] Autonoë.
[b] Actaeon, son of Aristaeus and Autonoë, was torn to

of the immortals, when the god himself chooses not, at a heavy price shall he behold. Noble lady, the thing that is done can no more be taken back; since thus the thread of the Fates span when thou didst bear him at the first; but now, O son of Everes, take thou the issue which is due to thee. How many burnt offerings shall the daughter of Cadmus[a] burn in the days to come? how many Aristaeus?—praying that they might see their only son, the young Actaeon,[b] blind. And yet he shall be companion of the chase to great Artemis. But him neither the chase nor comradeship in archery on the hills shall save in that hour, when, albeit unwillingly, he shall behold the beauteous bath of the goddess. Nay, his own dogs shall then devour their former lord. And his mother shall gather the bones of her son, ranging over all the thickets. Happiest of women shall she call thee and of happy fate, for that thou didst receive thy son home from the hills—blind. Therefore, O comrade, lament not; for to this thy son—for thy sake—shall remain many other honours from me. For I will make him a seer to be sung of men hereafter, yea, more excellent far than any other. He shall know the birds — which is of good omen among all the countless birds that fly and what birds are of ill-omened flight. Many oracles shall he utter to the Boeotians and many unto Cadmus, and to the mighty sons of Labdacus in later days. Also will I give him a great staff which shall guide his feet as he hath need, and I will give him a long term of life. And he only,[c] when he dies,

pieces by his own dogs because he had seen Artemis bathing in Parthenius in the Gargaphian valley. Apollod. iii. 4. 4, Nonn. v. 287 ff., Ovid, *Met.* iii. 131 ff.

[c] Hom. *Od.* x. 494 f.

καὶ μόνος, εὖτε θάνῃ, πεπνυμένος ἐν νεκύεσσι
φοιτασεῖ, μεγάλωι τίμιος Ἀγεσίλᾳ."
ὣς φαμένα κατένευσε· τὸ δ' ἐντελὲς ᾧ κ' ἔπι νεύσῃ[1]
Παλλάς, ἐπεὶ μώνᾳ Ζεὺς τό γε θυγατέρων
δῶκεν Ἀθαναίᾳ, πατρώια πάντα φέρεσθαι,
λωτροχόοι, μάτηρ δ' οὔτις ἔτικτε θεάν,
ἀλλὰ Διὸς κορυφά. κορυφὰ Διὸς οὐκ ἐπινεύει
ψεύδεα ‹κοὐδὲ Διὸς ψεύδετ[2]›αι ‹ἁ› θυγάτηρ.

ἔρχετ' Ἀθαναία νῦν ἀτρεκές· ἀλλὰ δέχεσθε
τὰν θεόν, ὦ κῶραι τῶργον[3] ὅσαις μέλεται,
σύν τ' εὐαγορίᾳ σύν τ' εὐγμασι σύν τ' ὀλολυγαῖς.
χαῖρε θεά, κάδευ δ' Ἄργεος Ἰναχίω.
χαῖρε καὶ ἐξελάοισα, καὶ ἐς πάλιν αὖτις ἐλάσσαις
ἵππως, καὶ Δαναῶν κλᾶρον ἅπαντα σάω.

[1] ἔπι νεύσῃ Wilamowitz; ἐπινεύσῃ.
[2] lacuna supplied by the Editor.
[3] τῶργον Boissonade; τῶργος.

shall walk among the dead having understanding, honoured of the great Leader of the Peoples.[a]"

So she spake and bowed her head; and that word is fulfilled over which Pallas bows; since to Athena only among his daughters hath Zeus granted that she should win all things that belong to her sire, O companions of the Bath, and no mother bare that goddess, but the head of Zeus. The head of Zeus bows not in falsehood, and in falsehood his daughter hath no part.

Now comes Athena in very deed. O maidens, whose task it is, receive ye the goddess with pious greeting and with prayer, and with the voice of thanksgiving. Hail, goddess, and have thou Inachian Argos in thy keeping! Hail when thou drivest forth thy steeds, and home again mayst thou drive them with joy, and do thou preserve all the estate of the Danaans.

[a] Hades. The title Ἀγεσίλαος, which was used of Hades by Aeschylus also (Athen. iii. 99 B), refers to his character as host of the dead (*οἱ πολλοί, οἱ πλείονες*) and is to be compared with his titles Πολυδέγμων (Hom. *H. Dem.* 17, 31, 430), Πολυδέκτης (*ib.* 9), Πολυσημάντωρ (*ib.* 31), Πανδοκεύς (Lycophr. 655).

VI.—ΕΙΣ ΔΗΜΗΤΡΑ

Τῶ καλάθω κατιόντος ἐπιφθέγξασθε, γυναῖκες,
"Δάματερ μέγα χαῖρε πολυτρόφε πουλυμέδιμνε."
τὸν κάλαθον κατιόντα χαμαὶ θασεῖσθε βέβαλοι,[1]
μηδ' ἀπὸ τῶ τέγεος μηδ' ὑψόθεν αὐγάσσησθε
μὴ παῖς μηδὲ γυνὰ μηδ' ἃ κατεχεύατο χαίταν,
μηδ' ὅκ' ἀφ' αὐαλέων στομάτων πτύωμιες ἄπαστοι.
Ἔσπερος ἐκ νεφέων ἐσκέψατο πανίκα νεῖται,
Ἔσπερος, ὅστε πιεῖν Δαμάτερα μῶνος ἔπεισεν,
ἁρπαγίμας ὅκ' ἄπυστα μετέστιχεν ἴχνια κώρας.
πότνια, πῶς σε δύναντο πόδες φέρεν ἔστ' ἐπὶ δυθμάς,
ἔστ' ἐπὶ τὼς μέλανας καὶ ὅπα τὰ χρύσεα μᾶλα;
οὐ πίες οὔτ' ἄρ' ἔδες τῆνον χρόνον οὐδὲ λοέσσα.
τρὶς μὲν δὴ διέβας Ἀχελώιον ἀργυροδίναν,
τοσσάκι δ' ἀενάων ποταμῶν ἐπέρασας ἕκαστον,

[1] Schol. Plato, *Symp.* 218 B καὶ εἴ τις ἄλλος ἐστὶ βεβηλός τε καὶ ἄγροικος, πύλας παιωνιάδας τοὺς ὠσὶν ἐπιθέσθω] ἐντεῦθεν παρῴδησε Καλλίμαχος ἐν ὕμνῳ Δήμητρος καλάθου τὸ θύρας δ' ἐπίθεσθε βέβηλοι.

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[a] κατιόντος might mean "comes home" but probably it is safer to take it as "comes in procession." *Cf.* κάθοδος Herondas i. 56.

[b] *i.e.* dedicated on arriving at puberty. Or "hath her hair unbound," *i.e.* a maiden unwed. *Cf.* schol. μηδ' ἥτις ἄγαμός ἐστι. Scott, *Heart of Midlothian* chap. 22, says of Effie Deans on her trial: "Her . . . tresses . . . which,

VI.—TO DEMETER

As the Basket comes,[a] greet it, ye women, saying "Demeter, greatly hail! Lady of much bounty, of many measures of corn." As the Basket comes, from the ground shall ye behold it, ye uninitiated, and gaze not from the roof or from aloft—child nor wife nor maid that hath shed her hair[b]—neither then nor when we spit from parched mouths fasting.[c] Hesperus from the clouds marks the time of its coming: Hesperus, who alone persuaded Demeter to drink, what time she pursued the unknown tracks of her stolen daughter.[d]

Lady, how were thy feet able to carry thee unto the West, unto the black[e] men and where the golden apples[f] are? Thou didst not drink nor didst thou eat during that time nor didst thou wash. Thrice didst thou cross Achelous with his silver eddies, and as often didst thou pass over each of the ever-flowing rivers, and thrice didst thou seat thee on

according to the custom of the country, unmarried women were not allowed to cover with any sort of cap, and which, alas! Effie dared no longer confine with the snood or riband which implied purity of maiden fame, now hung unbound."

[c] The second day of the Thesmophoria was a day of fasting, Nesteia.

[d] Persephone.

[e] The Aethiopians (schol.).

[f] The garden of the Hesperides.

τρὶς δ' ἐπὶ Καλλιχόρῳ[1] χαμάδις ἐκαθίσσαο φρητί
αὐσταλέα ἄποτός τε καὶ οὐ φάγες οὐδὲ λοέσσα.
μὴ μὴ ταῦτα λέγωμες ἃ δάκρυον ἄγαγε Δηοῖ·
κάλλιον, ὡς πολίεσσιν ἐδότα· τέθμια δῶκε·
κάλλιον, ὡς καλάμαν τε καὶ ἱερὰ δράγματα πράτα
ἀσταχύων ἀπέκοψε καὶ ἐν βόας ἦκε πατῆσαι,
ἀνίκα Τριπτόλεμος ἀγαθὰν ἐδιδάσκετο τέχναν·
κάλλιον, ὡς, ἵνα καί τις ὑπερβασίας[3] ἀλέηται,
π . . . . . ἰδέσθαι[4]
οὔπω τὰν Κνιδίαν, ἔτι Δώτιον ἱρὸν ἔναιον,
τὶν δ'[5] αὐτᾷ καλὸν ἄλσος ἐποιήσαντο Πελασγοὶ
δένδρεσιν ἀμφιλαφές· διά κεν μόλις ἦνθεν ὀιστός·
ἐν πίτυς, ἐν μεγάλαι πτελέαι ἔσαν, ἐν δὲ καὶ ὄχναι,
ἐν δὲ καλὰ γλυκύμαλα· τὸ δ' ὦστ' ἀλέκτρινον ὕδωρ
ἐξ ἀμαρᾶν ἀνέθυε. θεὰ δ' ἐπεμαίνετο χώρῳ
ὅσσον Ἐλευσῖνι, Τριόπᾳ θ'[6] ὅσον, ὁκκόσον Ἔννᾳ.
ἀλλ' ὅκα Τριοπίδαισιν ὁ δεξιὸς ἄχθετο δαίμων,
τουτάκις ἁ χείρων Ἐρυσίχθονος ἅψατο βωλά·
σεύατ' ἔχων θεράποντας ἐείκοσι, πάντας ἐν ἀκμᾷ,
πάντας δ' ἀνδρογίγαντας ὅλαν πόλιν ἀρκίος ἆραι,
ἀμφότερον πελέκεσσι καὶ ἀξίναισιν ὁπλίσσας,
ἐς δὲ τὸ τᾶς Δάματρος ἀναιδέες ἔδραμον ἄλσος.
ἦς[7] δέ τις αἴγειρος, μέγα δένδρεον αἰθέρι κῦρον,
τῷ δ' ἔπι ταὶ νύμφαι ποτὶ τῶνδιον ἐψιόωντο,

[1] τρὶς δ ἐπὶ καλλι . . . only is preserved in A; the lacuna is supplied in F and late mss.
[2] πτολίεσσιν ἐα . . . A; lacuna supplied in F.
[3] ὑπερβα . . . A; lacuna supplied in F etc.
[4] π . . . A; . . . ἰδέσθαι pd.
[5] τὶν δ' mss.; τεῖδ' Schneider.
[6] τριόπᾳ θ' LM; Τριοπᾶδ' Schneider; τριόπαιδ' AF; τριόπᾳ θ' d.
[7] ἦς d: ἦν.

the ground beside the fountain Callichorus,[a] parched and without drinking, and didst not eat nor wash.

Nay, nay, let us not speak of that which brought the tear to Deo[b]! Better to tell how she gave to cities pleasing ordinances; better to tell how she was the first to cut straw and holy sheaves of corn-ears and put in oxen to tread them, what time Triptolemus[c] was taught the good craft; better to tell—a warning to men that they avoid transgression—how [she made the son of Triopas hateful and pitiful][d] to see.

Not yet in the land of Cnidus,[e] but still in holy Dotium[f] dwelt the Pelasgians and unto thyself they made a fair grove abounding in trees; hardly would an arrow have passed through them. Therein was pine, and therein were mighty elms, and therein were pear-trees, and therein were fair sweet-apples; and from the ditches gushed up water as it were of amber. And the goddess loved the place to madness, even as Eleusis, as Triopum,[g] as Enna.[h]

But when their favouring fortune became wroth with the Triopidae, then the worse counsel took hold of Erysichthon.[i] He hastened with twenty attendants, all in their prime, all men-giants able to lift a whole city, arming them both with double axes and with hatchets, and they rushed shameless into the grove of Demeter. Now there was a poplar, a great tree reaching to the sky, and thereby the nymphs were wont to sport at noontide. This poplar

[a] Callichorus, well (*φρέαρ*) at Eleusis, Paus. i. 38. 6.
[b] Demeter.
[c] Son of Celeus, was taught agriculture by Demeter.
[d] The lacuna is supplied in LM: *⟨θήκατο Τριοπίδην ἐχθρὸν καὶ οἰκτρὸν⟩*.
[e] In Caria.
[f] In Thessaly.
[g] *i.e.* Triopium in Caria.
[h] In Sicily.
[i] Son of Triopas.

ἃ πράτα πλαγεῖσα κακὸν μέλος ἴαχεν ἄλλαις.
ἄσθετο Δαμάτηρ, ὅτι οἱ ξύλον ἱερὸν ἄγλει,
εἶπε δὲ χωσαμένα "τίς μοι καλὰ δένδρεα κόπτει;"
αὐτίκα Νικίππᾳ, τάν οἱ πόλις ἀράτειραν
δαμοσίαν ἔστασαν, ἐείσατο, γέντο δὲ χειρὶ
στέμματα καὶ μάκωνα, κατωμαδίαν δ' ἔχε κλᾷδα.
φᾶ δὲ παραψύχοισα κακὸν καὶ ἀναιδέα φῶτα
"τέκνον, ὅτις τὰ θεοῖσιν ἀνειμένα δένδρεα κόπτεις,
τέκνον ἐλίνυσον, τέκνον πολύθεστε τοκεῦσι,
παύεο καὶ θεράποντας ἀπότρεπε, μή τι χαλεφθῇ
πότνια Δαμάτηρ, τᾶς ἱερὸν ἐκκεραΐζεις."
τὰν δ' ἄρ' ὑποβλέψας χαλεπώτερον ἠὲ κυναγὸν
ὤρεσιν ἐν Τμαρίοισιν ὑποβλέπει ἄνδρα λέαινα
ὠμοτόκος, τᾶς φαντὶ πέλειν βλοσυρώτατον ὄμμα,
"χάζευ," ἔφα, "μή τοι πέλεκυν μέγαν ἐν χροΐ πάξω.
ταῦτα δ' ἐμὸν θησεῖ στεγανὸν δόμον, ᾧ ἔνι δαῖτας
αἰὲν ἐμοῖς ἑτάροισιν ἄδην θυμαρέας ἀξῶ."
εἶπεν ὁ παῖς, Νέμεσις δὲ κακὰν ἐγράψατο φωνάν.
Δαμάτηρ δ' ἄφατόν τι κοτέσσατο, γείνατο[1] δ' ἁ[2] θεύς·
ἴθματα μὲν χέρσω, κεφαλὰ δέ οἱ ἅψατ' Ὀλύμπω.
οἱ μὲν ἄρ' ἠμιθνῆτες, ἐπεὶ τὰν πότνιαν εἶδον,
ἐξαπίνας ἀπόρουσαν ἐνὶ δρυσὶ χαλκὸν ἀφέντες·
ἁ δ' ἄλλως μὲν ἔασεν, ἀναγκαίᾳ γὰρ ἔποντο
δεσποτικὰν ὑπὸ χεῖρα, βαρὺν δ' ἀπαμείψατ' ἄνακτα
"ναὶ ναί, τεύχεο δῶμα, κύον, κύον, ᾧ ἔνι δαῖτας

[1] γείνατο MSS.; γείνετο Schneider. [2] ἁ MSS.; αὖ Bergk.

[a] "As priestess" (schol.).

[b] Tmarus, mountain near Dodona in Epirus.

[c] For strict sense of ὠμοτόκος see note on *Hymn* iv. 120. Here it is no more than τοκάς "with cubs" as in Eur. *Med.* 187 τοκάδος δέργμα λέοντος.

[d] Nemesis takes note of presumptuous acts and words, Plato, *Laws* 717 D. Nonn. Dion. i. 481 imitates Callimachus.

was smitten first and cried a woeful cry to the others. Demeter marked that her holy tree was in pain, and she was angered and said: "Who cuts down my fair trees?" Straightway she likened her to Nicippe, whom the city had appointed to be her public priestess, and in her hand she grasped her fillets and her poppy, and from her shoulder hung her key.[a] And she spake to soothe the wicked and shameless man and said: "My child, who cuttest down the trees which are dedicated to the gods, stay, my child, child of thy parents' many prayers, cease and turn back thine attendants, lest the lady Demeter be angered, whose holy place thou makest desolate." But with a look more fierce than that wherewith a lioness looks on the hunter on the hills of Tmarus[b] —a lioness with new-born cubs,[c] whose eye they say is of all most terrible—he said: "Give back, lest I fix my great axe in thy flesh! These trees shall make my tight dwelling wherein evermore I shall hold pleasing banquets enough for my companions." So spake the youth and Nemesis[d] recorded his evil speech. And Demeter was angered beyond telling and put on her goddess shape. Her steps touched the earth, but her head reached unto Olympus.[e] And they, half-dead when they beheld the lady goddess, rushed suddenly away, leaving the bronze axes in the trees. And she left the others alone—for they followed by constraint beneath their master's hand—but she answered their angry king: "Yea, yea, build thy house, dog, dog,[f] that thou art, wherein

[e] From Hom. *Il.* iv. 443 Ἔρις οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει. *Cf.* Verg. *A.* iv. 177, x. 767, Nonn. xxix. 320.

[f] *Cf. Aitia* iii. 1. 4.

ποιησεῖς· θαμιναὶ γὰρ ἐς ὕστερον εἰλαπίναι τοι."
ἃ μὲν τόσσ' εἰποῖσ' Ἐρυσίχθονι τεῦχε πονηρά.
αὐτίκα οἱ χαλεπόν τε καὶ ἄγριον ἔμβαλε λιμὸν
ἄθωνα κρατερόν, μεγάλᾳ δ' ἐστρεύγετο νούσῳ.
σχέτλιος, ὅσσα πάσαιτο τόσων ἔχεν ἵμερος αὖτις.
εἴκατι δαῖτα πένοντο, δυώδεκα δ' οἶνον ἄφυσσον·
τόσσα Διώνυσον γὰρ ἃ καὶ Δάματρα χαλέπτει·
καὶ γὰρ τᾷ Δάματρι συνωργίσθη Διόνυσος.
οὔτε νιν εἰς ἐράνως οὔτε ξυνδείπνια πέμπον
αἰδόμενοι γονέες, προχανὰ δ' εὑρίσκετο πᾶσα.
ἦνθον Ἰτωνιάδος νιν Ἀθαναίας ἐπ' ἄεθλα
Ὀρμενίδαι καλέοντες· ἀπ' ὧν ἀρνήσατο μάτηρ
"οὐκ ἔνδοι, χθιζὸς γὰρ ἐπὶ Κραννῶνα βέβακε
τέλθος ἀπαιτησῶν ἑκατὸν βόας." ἦνθε Πολυξώ,
μάτηρ Ἀκτορίωνος, ἐπεὶ γάμον ἄρτυε παιδί,
ἀμφότερον Τριόπαν τε καὶ υἱέα κικλήσκοισα.
τὰν δὲ γυνὰ βαρύθυμος ἀμείβετο δάκρυ χέοισα
"νεῖταί τοι Τριόπας, Ἐρυσίχθονα δ' ἤλασε κάπρος
Πίνδον ἀν' εὐάγκειαν, ὁ δ' ἐννέα φάεα κεῖται."
δειλαία φιλότεκνε, τί δ' οὐκ ἐψεύσαο, μᾶτερ;
δαίνυεν εἰλαπίναν τις· "ἐν ἀλλοτρίοις Ἐρυσίχθων."
ἄγετό τις νύμφαν· "Ἐρυσίχθονα δίσκος ἔτυψεν,"
ἢ "ἔπεσ' ἐξ ἵππων," ἢ "ἐν Ὄθρυϊ ποίμνι' ἀμιθρεῖ."[1]
ἐνδόμυχος δ' ἤπειτα πανάμερος εἰλαπιναστὰς
ἤσθιε μυρία πάντα· κακὰ δ' ἐξάλλετο γαστὴρ
αἰεὶ μᾶλλον ἔδοντι, τὰ δ' ἐς βυθὸν οἷα θαλάσσας
ἀλεμάτως ἀχάριστα κατέρρεεν εἴδατα πάντα.
ὡς δὲ Μίμαντι χιών, ὡς ἀελίῳ ἔνι πλαγγών,

[1] ἀμιθρεῖ Ruhnken, Valckenaer; ἀμι- A, ἀμ' E, ἀριθμεῖ d; ἀμέλγει F.

[a] Eponymous king of Ormenion in Thessaly.
[b] So called from her cult at Itone in Thessaly.

thou shalt hold festival; for frequent banquets shall be thine hereafter." So much she said and devised evil things for Erysichthon. Straightway she sent on him a cruel and evil hunger—a burning hunger and a strong—and he was tormented by a grievous disease. Wretched man, as much as he ate, so much did he desire again. Twenty prepared the banquet for him, and twelve drew wine. For whatsoever things vex Demeter, vex also Dionysus; for Dionysus shares the anger of Demeter. His parents for shame sent him not to common feast or banquet, and all manner of excuse was devised. The sons of Ormenus[a] came to bid him to the games of Itonian Athene.[b] Then his mother refused the bidding: "He is not at home; for yesterday he is gone unto Crannon to demand a debt of a hundred oxen." Polyxo[c] came, mother of Actorion—for she was preparing a marriage for her child—inviting both Triopas and his son. But the lady, heavy-hearted, answered with tears: "Triopas will come, but Erysichthon a boar wounded on Pindus of fair glens and he hath lain abed for nine days." Poor child-loving mother, what falsehood didst thou not tell? One was giving a feast: "Erysichthon is abroad." One was bringing home a bride: "A quoit hath struck Erysichthon," or "he hath had a fall from his car," or "he is counting his flocks on Othrys.[d]" Then he within the house, an all-day banqueter, ate all things beyond reckoning. But his evil belly leaped all the more as he ate, and all the eatables poured, in vain and thanklessly, as it were into the depths of the sea. And even as the snow upon Mimas,[e] as a wax doll in the sun, yea, even more

[c] Unknown.

[d] Mountain in Thessaly.

[e] *Hymn* iv. 67 *n.*

καὶ τούτων ἔτι μεῖζον ἐτάκετο μέσφ' ἐπὶ νευράς·
δειλαίῳ ἶνές τε καὶ ὀστέα μῶνον ἔλειφθεν.
κλαῖε μὲν ἁ μάτηρ, βαρὺ δ' ἔστενον αἱ δύ' ἀδελφαὶ
χὠ μαστὸς τὸν ἔπωνε καὶ αἱ δέκα πολλάκι δῶλαι.
καὶ δ' αὐτὸς Τριόπας πολιαῖς ἐπὶ χεῖρας ἔβαλλε,
τοῖα τὸν οὐκ ἀίοντα Ποσειδάωνα καλιστρέων·
"ψευδοπάτωρ ἰδὲ τόνδε τεοῦ τρίτον, εἴπερ ἐγὼ μὲν
σεῦ τε καὶ Αἰολίδος Κανάκας γένος, αὐτὰρ ἐμεῖο
τοῦτο τὸ δείλαιον γένετο βρέφος· αἴθε γὰρ αὐτὸν
βλητὸν ὑπ' Ἀπόλλωνος ἐμαὶ χέρες ἐκτερέιξαν·
νῦν δὲ κακὰ βούβρωστις ἐν ὀφθαλμοῖσι κάθηται.
ἦ οἱ ἀπόστασον χαλεπὰν νόσον ἠέ νιν αὐτὸς
βόσκε λαβών· ἁμαὶ γὰρ ἀπειρήκαντι τράπεζαι.
χῆραι μὲν μάνδραι, κενεαὶ δέ μοι αὔλιες ἤδη
τετραπόδων, ἤδη γὰρ ἀπαρνήσαντο μάγειροι."
ἀλλὰ καὶ οὐρῆας μεγαλᾶν ὑπέλυσαν ἁμαξᾶν,
καὶ τὰν βῶν ἔφαγεν, τὰν Ἑστίᾳ ἔτρεφε μάτηρ,
καὶ τὸν ἀεθλοφόρον καὶ τὸν πολεμήιον ἵππον,
καὶ τὰν αἴλουρον, τὰν ἔτρεμε θηρία μικκά.
μέσφ' ὅκα μὲν Τριόπαο δόμοις ἔνι χρήματα κεῖτο,
μῶνοι ἄρ' οἰκεῖοι θάλαμοι κακὸν ἠπίσταντο.
ἀλλ' ὅκα τὸν βαθὺν οἶκον ἀνεξήραναν[1] ὀδόντες,
καὶ τόχ' ὁ τῶ βασιλῆος ἐνὶ τριόδοισι καθῆστο
αἰτίζων ἀκόλως τε καὶ ἔκβολα λύματα δαιτός.

[1] ἀνεξήραναν Ernesti; ἀνεξήραινον MSS.

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[a] Canace, daughter of Aeolus and Enarete, mother by Poseidon of Triopas (Diod. v. 61, Apollod. i. 7, iii. 4).

[b] This rendering, which takes βούβρωστις as abstract for concrete, seems better than "gluttony sits in his eyes."

[c] The Greek μάγειρος is butcher as well as cook.

[d] At libations and sacrifices the first and last offerings were made to Hestia, the goddess of the family hearth.

than these he wasted to the very sinews: only sinews and bones had the poor man left. His mother wept, and greatly groaned his two sisters, and the breast that suckled him and the ten handmaidens over and over. And Triopas himself laid hands on his grey hairs, calling on Poseidon, who heeded not, with such words as these: "False father, behold this the third generation of thy sons—if I am son of thee and of Canace,[a] daughter of Aeolus, and this hapless child is mine. Would that he had been smitten by Apollo and that my hands had buried him! But now he sits an accursed glutton before mine eyes.[b] Either do thou remove from him his cruel disease or take and feed him thyself; for my tables are already exhausted. Desolate are my folds and empty my byres of four-footed beasts; for already the cooks[c] have said me "no."

But even the mules they loosed from the great wains and he ate the heifer that his mother was feeding for Hestia[d] and the racing horse and the war charger, and the cat at which the little vermin trembled.

So long as there were stores in the house of Triopas, only the chambers of the house were aware of the evil thing; but when his teeth dried up the rich house, then the king's son sat at the crossways,[e] begging for crusts and the cast out refuse of the

Hence the proverb ἀφ' Ἑστίας ἄρχεσθαι, which sometimes approaches the sense of τὴν ἀφ' ἱερᾶς κινεῖν, indicating a last desperate move, or something thorough-going (*cf.* Germ. "von Hause aus." Plato, *Euthyphr.* 3 A, etc.).

[e] There seems to be a reference to the disposal of rubbish at the crossways, Aesch. *Cho.* 97 with schol., and offerings made to Hecate there, Aristoph. *Plut.* 594 with schol. Harpocr. *s.v.* ὀξυθύμια. It seems possible that Hecate's name Eucoline is a euphemism for Acoline (ἄκολος).

Δάματερ, μὴ τῆνος ἐμὶν φίλος, ὅς τοι ἀπεχθής,
εἴη μηδ' ὁμότοιχος· ἐμοὶ κακογείτονες ἐχθροί.
ἄσατε[1] παρθενικαί, καὶ ἐπιφθέγξασθε τεκοῖσαι
"Δάματερ μέγα χαῖρε πολυτρόφε πουλυμέδιμνε."
χὡς αἱ[2] τὸν κάλαθον λευκότριχες ἵπποι ἄγοντι
τέσσαρες, ὡς ἁμὶν μεγάλα θεὸς εὐρυάνασσα
λευκὸν ἔαρ, λευκὸν δὲ θέρος καὶ χεῖμα φέροισα
ἤξειν καὶ φθινόπωρον, ἔτος δ' εἰς ἄλλο φυλάξειν.
ὡς δ' ἀπεδίλωτοι καὶ ἀνάμπυκες ἄστυ πατεῦμες,
ὡς πόδας, ὡς κεφαλὰς παναπηρέας ἔξομες αἰεί.
ὡς δ' αἱ[3] λικνοφόροι χρυσῶ πλέα λίκνα φέροντι,
ὡς ἁμὲς τὸν χρυσὸν ἀφειδέα πασαίμεσθα.
μέσφα τὰ τᾶς πόλιος πρυτανήια τὰς ἀτελέστως,
τὰς δὲ τελεσφορέας[4] ποτὶ τὰν θεὸν ἄχρις ὁμαρτεῖν,
αἵτινες ἑξήκοντα κατώτεραι· αἱ δὲ[5] βαρεῖαι
χἄτις Ἐλειθυίᾳ τείνει χέρα χἄτις ἐν ἄλγει,
ὡς ἅλις, ὡς αὐτᾶν ἱκανὸν γόνυ· ταῖσι δὲ Δηὼ
δωσεῖ πάντ' ἐπίμεστα καὶ ὡς ποτὶ ναὸν ἵκωνται.
χαῖρε θεὰ καὶ τάνδε σάω πόλιν ἔν θ' ὁμονοίᾳ
ἔν τ' εὐηπελίᾳ, φέρε δ' ἀγρόθι νόστιμα πάντα·
φέρβε βόας, φέρε μᾶλα, φέρε στάχυν, οἷσε θερισμόν,
φέρβε καὶ εἰράναν, ἵν' ὃς ἄροσε τῆνος ἀμάσῃ.[6]
ἴλαθί μοι τρίλλιστε μέγα κρείοισα θεάων.

[1] ἄσατε F; om. AE.
[2] χὡς αἱ Stephanus; χὦσαι.
[3] ὡς αἱ MSS.; corr. Meineke.
[4] τελεσφορίας MSS.; corr. T. Bentley.
[5] αἵ τε MSS.; corr. Ernesti.
[6] ἀμάσῃ Stephanus; ἀμάσ(σ)ει MSS., which may be right, *cf.* fr. incert. 16.

feast. O Demeter, never may that man be my friend who is hateful to thee, nor ever may he share party-wall with me; ill neighbours I abhor.

Sing, ye maidens, and ye mothers, say with them: "Demeter, greatly hail! Lady of much bounty, of many measures of corn." And as the four white-haired horses convey the Basket, so unto us will the great goddess of wide dominion come bringing white spring and white harvest and winter and autumn, and keep us to another year. And as unsandalled and with hair unbound we walk the city, so shall we have foot and head unharmed for ever. And as the van-bearers bear vans[a] full of gold, so may we get gold unstinted. Far as the City Chambers let the uninitiated follow, but the initiated even unto the very shrine of the goddess—as many as are under sixty years. But those that are heavy[b] and she that stretches her hand to Eileithyia and she that is in pain—sufficient it is that they go so far as their knees are able. And to them Deo shall give all things to overflowing, even as if they came unto her temple.

Hail, goddess, and save this people in harmony and in prosperity, and in the fields bring us all pleasant things! Feed our kine, bring us flocks, bring us the corn-ear, bring us harvest! and nurse peace, that he who sows may also reap. Be gracious, O thrice-prayed for, great Queen of goddesses!

[a] λίκνα, skull-shaped baskets, used for offering first-fruits to the gods (*cf.* Hesych. *s.v.* λεῖκνα), also for winnowing corn and for cradles. Equivalent to Latin *vannus*, whence our "van" and "fan."

[b] βαρεῖα has the ambiguous sense of heavy with age (Soph. *O.T.* 17) or heavy with child –Lat. *gravida*.

ΕΠΙΓΡΑΜΜΑΤΑ

I.

Ξεῖνος Ἀταρνείτης τις ἀνείρετο Πιττακὸν οὕτω
τὸν Μυτιληναῖον, παῖδα τὸν Ὑρράδιον[1]·
"ἄττα γέρον, δοιός με καλεῖ γάμος· ἡ μία μὲν δὴ
νύμφη καὶ πλούτῳ καὶ γενεῇ κατ' ἐμέ,
ἡ δ' ἑτέρη προβέβηκε· τί λώιον; εἰ δ' ἄγε σύμ μοι
βούλευσον, ποτέρην εἰς ὑμέναιον ἄγω."
εἶπεν· ὁ δὲ σκίπωνα, γεροντικὸν ὅπλον, ἀείρας,
"ἠνίδε, κεῖνοί σοι πᾶν ἐρέουσιν ἔπος."
οἱ δ' ἄρ' ὑπὸ πληγῇσι θοὰς βέμβικας ἔχοντες
ἔστρεφον εὑρείῃ παῖδες ἐνὶ τριόδῳ.
"κείνων ἔρχεο," φησί, "μετ' ἴχνια." χὠ μὲν ἐπέστη
πλησίον· οἱ δ' ἔλεγον· "τὴν κατὰ σαυτὸν ἔλα."
ταῦτ' ἀίων ὁ ξεῖνος ἐφείσατο μείζονος οἴκου
δράξασθαι, παίδων κληδόνα[2] συνθέμενος,

[1] Ὑρράδιον Schneider; Ὑρραδίου.
[2] κληδόνι Diog.

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[a] In Mysia.
[b] One of the Seven Wise Men.
[c] The peculiar Aeolic form of patronymic in *-άδιος* is attested by the Greek grammarians (Bekker, *Anecd.* ii. 634, Cramer, *Anecd. Ox.* iv. 326, etc.), who mention that Pittacus

EPIGRAMS

I.

A stranger from Atarneus[a] thus asked Pittacus[b] of Mytilene, the son of Hyrrhas[c]: "Reverend Father, two marriages invite me. One lady is my equal in wealth and blood: the other is above my station. Which is better? Come advise me whether of those I should lead to the altar."

So he spake: and Pittacus lifted up his staff, the old man's weapon, and said: "Lo! these yonder shall tell thee all." Now these were boys who at a wide crossing were spinning their swift tops with blows of the lash. "Follow their tracks," saith he. And the stranger stood by them: and they were saying: "Keep your own rank![d]" When the stranger heard the words, he laid to heart the saying of the boys and spared to grasp at the greater estate. Now,

was called Hyrrhadius as son of Hyrrhas. But it is very likely that Ὑρραδίου is right here.

[a] The phrase τὴν κατὰ σαυτὸν ἔλα = "drive your own line," or "path" was a proverb. Suidas *s.v.*, who gives not quite a correct rendering ("Seem to be what you are"), says some attributed it to the Pythian oracle, some to Solon, some to Chilon. It is hinted at by Aesch. *Prom.* v. 887 ff., where schol. A attributes it to Pittacus. It is imitated Aristoph. *Clouds* 25 ἔλαινε τὸν σαυτοῦ δρόμον. A. Hauvette—"c'est-à-dire pousse la toupie qui est à ta portée, à ta hauteur"—quite misunderstands the phrase.

τὴν δ' ὀλίγην ὡς κεῖνος ἐς οἰκίον ἤγετο νύμφην.
οὕτω καὶ σύ γ' ἰὼν[1] τὴν κατὰ σαυτὸν ἔλα.

A.P. vii. 89, Diog. Laert. i. 79 f.

II.

Εἶπέ τις, Ἡράκλειτε, τεὸν μόρον, ἐς δέ με δάκρυ
ἤγαγεν, ἐμνήσθην δ' ὁσσάκις ἀμφότεροι
ἥλιον ἐν λέσχῃ κατεδύσαμεν· ἀλλὰ σὺ μέν που,
ξεῖν' Ἁλικαρνησεῦ, τετράπαλαι σποδιή·
αἱ δὲ τεαὶ ζώουσιν ἀηδόνες, ἧσιν ὁ πάντων
ἁρπακτὴς Ἀίδης οὐκ ἐπὶ χεῖρα βαλεῖ.

A.P. vii. 80, Diog. Laert. ix. 17.

III.[2]

[Ὀξεῖαι πάντῃ περὶ τὸν τάφον εἰσὶν ἄκανθαι
καὶ σκόλοπες· βλάψεις τοὺς πόδας, ἢν προσίῃς·]
Τίμων μισάνθρωπος ἐνοικέω. ἀλλὰ πάρελθε
οἰμώζειν εἴπας πολλά, πάρελθε μόνον.

A.P. vii. 320, where it is attributed to Hegesippus. Plut. *Ant.* 70 quotes the last distich as τὸ περιφερόμενον Καλλιμάχειον.

IV.[2]

Μὴ χαίρειν εἴπῃς με, κακὸν κέαρ, ἀλλὰ πάρελθε·
ἶσον ἐμοὶ χαίρειν ἐστὶ τὸ μὴ σὲ γελᾶν.[3]

A.P. vii. 318.

[1] γ' ἰὼν *A.P.*; Δίων Diog.
[2] Rejected by Wilamowitz. Other epigrams on Timon *A.P.* vii. 313 ff.
[3] γελᾶν mss.; πελᾶν Jacobs.

even as he led home the humble bride, so go thou and keep thine own rank.

II.[a]

One told me, Heracleitus, of thy death and brought me to tears, and I remembered how often we two in talking put the sun to rest.[b] Thou, methinks, Halicarnasian friend, art ashes long and long ago; but thy nightingales live still, whereon Hades, snatcher of all things, shall not lay his hand.

III.

[All about my grave are sharp thorns and stakes: thou wilt hurt thy feet if thou comest nigh:]

I, Timon,[c] hater of men, inhabit here; but go thou by; curse me as thou wilt, but go.

IV.

Bid me not "farewell," evil heart, but go by. It is well with me if thou refrain from laughter.

[a] Quoted Diog. Laert. ix. 17, where he gives a list of persons called Heracleitus: *τρίτος ἐλεγείας ποιητὴς Ἁλικαρνασσεύς, εἰς ὃν Καλλίμαχος πεποίηκεν οὕτως, Εἶπέ τις . . . βαλεῖ.* Strabo, xiv. 656, mentions among notable men of Halicarnassus *Ἡράκλειτος ὁ ποιητὴς ὁ Καλλιμάχου ἑταῖρος.* An epitaph by him is *A.P.* vii. 465 (imitated by Antip. Sid. *A.P.* vii. 464). The epigram of Callimachus is translated in *Ionica* (1858, rep. 1891) by Wm. Cory (Johnson).

[b] Verg. *E.* ix. 51 f. "saepe ego longos Cantando puerum memini me condere soles."

[c] On Timon, the Athenian misanthrope, *cf.* Aristoph. *Birds* 1549, *Lys.* 809 ff.; Lucian, *Timon*; Diog. Laert. ix. 112; Plut. *Anton.* 70. Schneider assigns the first distich to Hegesippus, the second to Callimachus.

V.

Τίμων, οὐ γὰρ ἔτ' ἐσσί, τί τοι, σκότος ἢ φάος
ἐχθρόν;
"τὸ σκότος· ὑμέων γὰρ πλείονες εἰν 'Αΐδῃ."

A.P. vii. 317.

VI.

Κόγχος ἐγώ, Ζεφυρῖτι, παλαίτερος[1]· ἀλλὰ σὺ νῦν με,
Κύπρι, Σεληναίης ἄνθεμα πρῶτον ἔχεις,
ναυτίλος[2] ὃς πελάγεσσιν ἐπέπλεον, εἰ μὲν ἀΐηται,
τείνας οἰκείων λαῖφος ἀπὸ προτόνων,
εἰ δὲ Γαληναίη, λιπαρὴ θεός, οὖλος ἐρέσσων
ποσσί νιν[3], ὥστ' ἔργῳ τοὔνομα συμφέρεται,
ἔστ' ἔπεσον παρὰ θῖνας 'Ιουλίδας, ὄφρα γένωμαι
σοὶ τὸ περίσκεπτον παίγνιον, 'Αρσινόη,

[1] *πάλαι τέρας* Schneider. [2] *ναυτίλον*; corr. Kaibel.
[3] *ποσσὶν ἴν'*; corr. Hermann.

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[a] *οἱ πλείονες*, as we say The Great Majority = the Dead: Aristoph. *Eccl.* 1073; *A.P.* vii. 731, xi. 42; Suid. *πλειόνων· τῶν νεκρῶν.*

[b] On a nautilus shell dedicated to Arsinoë Aphrodite of Zephyrium (*cf.* epigr. of Poseidippus in Athen. vii. 318) by Selenaea, daughter of Cleinias, who, we may suppose, on the way from Smyrna to Egypt had obtained the shell at Iulis in Ceos. For Zephyrium *cf.* Steph. Byz. *s.v.* *ἔστι καὶ ἄκρα τῆς Αἰγύπτου ἀφ' ἧς ἡ 'Αφροδίτη καὶ 'Αρσινόη Ζεφυρῖτις ὡς* Καλλίμαχος. See W. Deonna, *Rev. Arch.* 1917, *Rev. de l'histoire d. relig.* 80 (1919).

The epigram is quoted by Athenaeus apropos of Aristotle's description (fr. 316) of the nautilus: "The so-called nautilus (*i.e.* sailor) is not a polypus but resembles the polypus in the matter of tentacles. It has a testaceous back. In emerging from the water it keeps the shell atop so as not to carry

V.

Timon (for thou art no more), which is hateful to thee—Darkness or Light? "The Darkness, for there are more[a] of you in Hades."

VI.[b]

An old shell am I, O Lady of Zephyrium,[c] but now, Cypris, I am thine, a first offering from Selenaea: I the nautilus that used to sail upon the sea, if there were wind, stretching my sail on my own forestays, if Calm,[d] that bright goddess, prevailed, rowing strongly with my feet—so that my name befits my deed!—till I fell on the shores of Iulis, that I might become thy admired toy, Arsinoë, and that in my chambers may

water. Then it turns over and floats on the surface, holding erect two tentacles which have a membrane between them, similar to the skinny web seen between the toes of fowls. Other two tentacles it lets down into the sea to serve as rudders. When frightened by the approach of anything it draws in its feet, fills itself with sea water and submerges quickly." This is the Argonaut or Paper nautilus.

[c] Arsinoë II. Philadelphus, who died, as we now know from a new fragment of the Mendes stele, in July 270 B.C., received divine honours and had, among others, a temple at Zephyrium, a promontory between Alexandria and the Canopic mouth of the Nile, dedicated by Callicrates (Poseidippus *ap.* Athen. vii. 318) ὁ ναύαρχος, where she was worshipped as Arsinoë Aphrodite (Strabo 800), *i.e.* Aphrodite as patroness of sea-faring (Εὔπλοια, Πελαγία).

[d] Galenaia, or Galene, a Nereid (Hes. *Th.* 244), was the goddess of Calm, *cf.* Eurip. *Hel.* 1457; Paus. ii. 1. 8. But the word is frequently used in the sense of the "calm sea," *e.g.* Hom. *Od.* vii. 319 ἐλόωσι γαλήνην; which justifies us in taking νιν here to be the sea; *cf.* νήεσσιν ἐρέσσεται . . . ὕδωρ *A.P.* iv. 3[b], 30.

μηδέ μοι ἐν θαλάμῃσιν ἔθ' ὡς πάρος, εἰμὶ γὰρ ἄπνους,
τίκτηται νοτερῆς[1] ὤεον ἀλκυόνης.
Κλεινίου ἀλλὰ θυγατρὶ δίδου χάριν. οἶδε γὰρ ἐσθλὰ
ῥέζειν καὶ Σμύρνης ἐστὶν ἀπ' Αἰολίδος.

Athen. vii. 318.

VII.

Τοῦ Σαμίου[2] πόνος εἰμὶ δόμῳ ποτὲ θεῖον ἀοιδὸν[3]
δεξαμένου, κλείω[4] δ' Εὔρυτον, ὅσσ' ἔπαθεν,
καὶ ξανθὴν Ἰόλειαν, Ὁμήρειον δὲ καλεῦμαι
γράμμα· Κρεωφύλῳ, Ζεῦ φίλε, τοῦτο μέγα.

Strabo xiv. 638, Sext. Emp. *Adv. math.* p. 609, schol. Dion. Thrac. p. 163 (except the last four words).

VIII.

Στήλην μητρυιῆς, μικρὰν[5] λίθον, ἔστεφε κοῦρος,
ὡς βίον ἠλλάχθαι καὶ τρόπον οἰόμενος·
ἡ δὲ τάφῳ κλινθέντα κατέκτανε παῖδα πεσοῦσα·
φεύγετε μητρυιῆς καὶ τάφον οἱ πρόγονοι.

A.P. ix. 67 anonym. but attributed to Callim. by Planud.

[1] *νοτερῆσ'* . . . ἀλκυονίς Kaibel.
[2] Τοῦ Σαμίου Strabo; Κρεωφύλου schol. Dion. Thrac. and Sext. Emp.
[3] ἀοιδὸν Sext. Emp.; Ὅμηρον Strabo.
[4] κλείω Sext. Emp.; κλαίω Strabo.
[5] μιαρὰν Bentley, but *cf.* Suid. *s.v.* Κυνήγιον· . . . εἶδεν ἐκεῖσε στήλην μικρὰν τῷ μήκει καὶ πλατεῖαν καὶ παχεῖαν πάνυ . . . παρευθὺ πεσεῖν τὴν στήλην ἐκ τοῦ ἐκεῖσε ὕψους καὶ κροῦσαι τὸν Ἰμέριον καὶ θανατῶσαι.

no more be laid, as erstwhile—for I am dead—the eggs of the water-haunting kingfisher. But give thou grace to the Daughter of Cleinias; for she knows to do good deeds and she is from Aeolian Smyrna.

VII.

I am the work of the Samian,[a] who once received the divine singer in his house; and I celebrate the sufferings of Eurytus[b] and of fair-haired Ioleia; but I am called the writing of Homer. Dear Zeus, for Creophylus this is a great thing.

VIII.[c]

A youth was garlanding the grave-pillar of his step-mother, a short stone, thinking that with change of life her nature too was changed. But as he bent over the grave, the stone fell and killed the boy. Ye step-sons, shun even the grave of a step-mother.

[a] Strabo xiv. 638 "To Samos belonged also Creophylus who is said to have entertained Homer and received from him as a gift the inscription of the poem called 'The Taking of Oichalia' (Οἰχαλίας Ἅλωσις). But Callimachus in an epigram asserts the contrary and implies that Creophylus wrote the poem while Homer was reputed to be the author on account of the alleged entertaining." Then he quotes the epigram.

[b] Eurytus, king of Oechalia, variously localized in Thessaly (*Il.* ii. 730), Messenia, and Euboea. He offered to wed his daughter Iole, or Ioleia (Hesiod *ap.* schol. Soph. *Tr.* 263), to him who should defeat him in archery. Heracles defeated him, but he refused to give Iole to Heracles, who thereupon destroyed Oechalia, killed Eurytus, and carried off Iole.

[c] The unkindness of the step-mother to the first family (πρόγονοι, so *A.P.* ix. 68) is proverbial in the Greek and Latin poets, *A.P.* ix. 68 and 69.

IX.

Ἦλθε Θεαίτητος καθαρὴν ὁδόν. εἰ δ' ἐπὶ κισσὸν
τὸν τεὸν οὐχ αὕτη, Βάκχε, κέλευθος ἄγει,
ἄλλων μὲν κήρυκες ἐπὶ βραχὺν οὔνομα καιρὸν
φθέγξονται, κείνου δ' Ἑλλὰς ἀεὶ σοφίην.

A.P. ix. 565.

X.

Μικρή τις, Διόνυσε, καλὰ πρήσσοντι ποιητῇ
ῥῆσις· ὁ μὲν "νικῶ" φησὶ τὸ μακρότατον,
ᾧ δὲ σὺ μὴ πνεύσῃς ἐνδέξιος,[1] ἦν τις ἔρηται
"πῶς ἔβαλες"; φησί "σκληρὰ τὰ γιγνόμενα."
τῷ μερμηρίξαντι τὰ μὴ ῥᾴδικα τοῦτο γένοιτο
τοὔπος· ἐμοὶ δ', ὦναξ, ἡ βραχυσυλλαβίη.

A.P. ix. 566.

XI.

Τῇδε Σάων ὁ Δίκωνος Ἀκάνθιος ἱερὸν ὕπνον
κοιμᾶται. θνήσκειν μὴ λέγε τοὺς ἀγαθούς.

A.P. vii. 451.

XII.

Ἦν δίζῃ Τίμαρχον ἐν Ἅιδος, ὄφρα πύθηαι
ἤ τι περὶ ψυχῆς ἢ πάλι πῶς ἔσεαι,
δίζεσθαι φυλῆς Πτολεμαίδος υἱέα πατρὸς
Παυσανίου· δήεις δ' αὐτὸν ἐν εὐσεβέων.

A.P. vii. 520.

[1] ἐπιδέξιος Kaibel.

[a] Theaetetus was the author of several extant epigrams, Diog. Laert. iv. 25, viii. 48; *A.P.* vii. 444, 499, 727. We

IX.

Theaetetus[a] travelled a splendid path. If that path, Bacchus, leads not to thine ivy wreath—other men's names the heralds will voice a little while, but his skill Hellas will voice for ever.

X.

Short is the speech, Dionysus, of the successful poet: "Won," says he, at most. But if thou breathe not favourably and one ask, "What luck?" "'Tis a hard business," he says. Be these the words of him who broods injustice; but mine, O Lord, the monosyllable!

XI.

Here Saon of Acanthus, son of Dicon, sleeps the holy sleep. Say not that the good die.[b]

XII.

If thou seekest Timarchus[c] in the house of Hades to learn aught of the soul, or how it shall be with thee hereafter, seek the son of Pausanias of the Ptolemaic tribe,[d] and thou shalt find him in the abode of the righteous.

may perhaps infer from *A.P.* vii. 49, which is on Ariston of Cyrene, that he belonged to that town. The reference of καθαρὴν ὁδόν is obscure: *cf.* Pind. *Isth.* iv. (v.) 23, *Ol.* vi. 23 and 73. Hauvette has "T. est entré dans une voie nouvelle."

[b] J. Montgomery: When the good man yields his breath —for the good man never dies (*Wanderer of Switz.* v.).

[c] Diog. Laert. vi. 95 mentions a philosopher Timarchus of Alexandria.

[d] This Athenian tribe was so named in honour of Ptolemy Philadelphus, Paus. i. 6. 8.

XIII.

Σύντομος ἦν ὁ ξεῖνος· ὃ καὶ στίχος οὐ μακρὰ λέξων
" Θῆρις Ἀρισταίου Κρής " ἐπ' ἐμοὶ δολιχός.

A.P. vii. 447.

XIV.

Κύζικον ἦν ἔλθῃς, ὀλίγος πόνος Ἱππακὸν εὑρεῖν
καὶ Διδύμην· ἀφανὴς οὔ τι γὰρ ἡ γενεή.
καί σφιν ἀνιηρὸν μὲν ἐρεῖς ἔπος, ἔμπα δὲ λέξαι
τοῦθ', ὅτι τὸν κείνων ὧδ' ἐπέχω Κριτίην.

A.P. vii. 521.

XV.

Ἦ ῥ' ὑπὸ σοὶ Χαρίδας ἀναπαύεται; " εἰ τὸν Ἀρίμμα
τοῦ Κυρηναίου παῖδα λέγεις, ὑπ' ἐμοί."
ὦ Χαρίδα, τί τὰ νέρθε; " πολὺ σκότος." αἱ δ' ἄνοδοι τί;
" ψεῦδος." ὁ δὲ Πλούτων; " μῦθος." ἀπωλόμεθα.

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[a] It seems best to take *σύντομος* as short of stature, *cf.* Ovid, *Amor.* ii. 7. 59 f. " Ossa tegit tumulus, tumulus pro corpore magnus, Quo lapis exiguus par sibi carmen habet "; but some understand it as short of speech or swift of foot. The interpretations are various :

1. The deceased was small of stature, the monument was small, so that the inscription, though of the shortest, was yet too long to be written in one line (Wilamowitz).

2. The Planudean gives the epigram as one of several *εἰς ἀγωνιστάς*. Hence Meineke reads *ὑπ' ἐμοί, δόλιχον* (*i.e.* the long race) in the sense " Theris lies under me (the tombstone), ⟨victor⟩ in the long race." Stadtmüller reads *ἐπόνει δόλιχον*.

XIII.

Short[a] was the stranger: wherefore the line, though brief its tale: "Theris, son of Aristaeus, Cretan," is long for [upon] me.

XIV.

If thou goest to Cyzicus, it will be small trouble to find Hippacus[b] and Didyme: for not obscure is their family. And a painful message thou wilt tell them, yet tell them this, that I here cover Critias, their son.

XV.[c]

Doth Charidas rest under thee? "If thou meanest the son of Arimmas of Cyrene, under me." O Charidas, what of the world below? "Much darkness." And what of the upward way? "A lie." And Pluto? "A fable." We are undone. "This

3. Others, taking *σύντομος* as concise in speech, read λέξω and *ὑπ' ἐμοί, δολιχός*. "Th. was brief of speech: so shall the verse be: I shall not say much: Th., etc., rests under me:" too long still!

[b] For the name Hippacus *cf.* Pittacus, Astacus, Buttacus, Pyrrhacus. Ajax in his last words (Soph. *Aj.* 845 ff.) appeals to the Sun to carry the news of his death to his father and mother. Epigrams in which this last appeal is made by the epitaph on the tomb to the passenger are numerous in the Anthology: *A.P.* vii. 499, 500, 502, 540, 544, 569, 589, 631. Hauvette refers to *C.I.A.* i. 463; iv. 477[e], 477[h].

[c] On Charidas, son of Arimmas of Cyrene. Arimmas is a short form of Ἀρίμαχος and is found in Arr. *Anab.* iii. 6. 8 (Hoffmann, *Die Makedonen*, p. 193).

"οὗτος ἐμὸς λόγος ὔμμιν ἀληθινός· εἰ δὲ τὸν ἡδὺν βούλει, Πελλαίου βοῦς μέγας εἰν Ἀΐδῃ."

A.P. vii. 524.

XVI.

Δαίμονα τίς δ' εὖ οἶδε τὸν αὔριον; ἀνίκα καὶ σέ
Χάρμι, τὸν ὀφθαλμοῖς χθιζὸν ἐν ἀμετέροις
τᾷ ἑτέρᾳ κλαύσαντες ἐθάπτομεν· οὐδὲν ἐκείνου
εἶδε πατὴρ Διοφῶν χρῆμ' ἀνιαρότερον.

A.P. vii. 519.

XVII.

"Τιμονόη." τίς δ' ἐσσί; μὰ δαίμονας, οὔ σ' ἂν ἐπέγνων,
εἰ μὴ Τιμοθέου πατρὸς ἐπῆν ὄνομα
στήλῃ καὶ Μήθυμνα, τεὴ πόλις. ἦ μέγα φημὶ
χῆρον ἀνιᾶσθαι σὸν πόσιν Εὐθυμένη.

A.P. vii. 522.

XVIII.

Κρηθίδα τὴν πολύμυθον, ἐπισταμένην καλὰ παίζειν
δίζηνται Σαμίων πολλάκι θυγατέρες,
ἡδίστην συνέριθον ἀεὶ λάλον· ἡ δ' ἀποβρίζει
ἐνθάδε τὸν πάσαις ὕπνον ὀφειλόμενον.

A.P. vii. 459.

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[a] The cheapness of things in Hades seems to have been proverbial. *Cf.* Callim. *Iamb.* i. 2 ἐκ τῶν ὄκου βοῦν κολλύβου πιπρήσκουσιν and Phot. ὀβολοῦ χίμαιρα· ἐν Ἅιδου. Coins of Pella had ox as type (Head, *Hist. Numm.* p. 212, *cf.* schol. Ambros. Theocr. i. 26) and hence may have been

that I say to you is the true tale, but if thou wouldst have the pleasant tale, a great ox costs but a copper in Hades." [a]

XVI.

Who knows aright to-morrow's [b] fortune? When even thee, Charmis, whom we saw with our own eyes yesterday, next day we laid in the grave with tears. Than that thy father Diophon hath seen nothing more painful.

XVII. [c]

"Timonoë." Who art thou? By the gods I had not known thee, were not the name of thy father Timotheus on thy tombstone, and Methymna, thy city. Great, methinks, is the sorrow of thy widowed husband Euthymenes!

XVIII.

Crathis, of many tales, skilled in pretty jest, do the daughters of the Samians oft-times seek—their sweetest companion, always talking; but she sleeps here the sleep that is due to all.

known as *βόες Πελλαῖοι*, as Attic drachmas were called *γλαῦκες Λαυρεωτικαί* (Aristoph. *Av.* 1106) or *Παλλάδες* (Eubulus *ap.* Poll. ix. 76), and the Corinthian coins with figure of Pegasus were called *πῶλοι* (Eurip. fr. 675 = Poll. ix. 75). The meaning will then be that in Hades a real *βοῦς μέγας* costs only a *βοῦς Πελλαῖος*. *Cf.* Kaibel, *Hermes* xxxi. (1896).

[b] Wilamowitz' *τὸν Αὔριον* is incredible. There is no such deity.

[c] Kaibel (*Hermes* xxxi. (1896)) suggests that the epigram implies an epitaph in the form *Τιμονόα Τιμοθέου Μηθυμναίου, γυνὰ δὲ Εὐθυμένεος.*

XIX.

Ὤφελε μηδ' ἐγένοντο θοαὶ νέες· οὐ γὰρ ἂν ἡμεῖς
παῖδα Διοκλείδου Σώπολιν ἐστένομεν.
νῦν δ' ὁ μὲν εἰν ἁλί που φέρεται νέκυς, ἀντὶ δ' ἐκείνου
οὔνομα καὶ κενεὸν σῆμα παρερχόμεθα.

A.P. vii. 271.

XX.

Νάξιος οὐκ ἐπὶ γῆς ἔθανεν Λύκος, ἀλλ' ἐνὶ πόντῳ
ναῦν ἅμα καὶ ψυχὴν εἶδεν ἀπολλυμένην,
ἔμπορος Αἰγίνηθεν ὅτ' ἔπλεε. χὠ μὲν ἐν ὑγρῇ
νεκρός, ἐγὼ δ' ἄλλως οὔνομα τύμβος ἔχων
κηρύσσω πανάληθες ἔπος τόδε "φεῦγε θαλάσσῃ
συμμίσγειν ἐρίφων, ναυτίλε, δυομένων."

A.P. vii. 272.

XXI.

Δωδεκέτη τὸν παῖδα πατὴρ ἀπέθηκε Φίλιππος
ἐνθάδε, τὴν πολλὴν ἐλπίδα, Νικοτέλην.

A.P. vii. 453.

XXII.

Ἡρῷοι Μελάνιππον ἐθάπτομεν, ἠελίου δὲ
δυομένου Βασιλὼ κάτθανε παρθενικὴ
αὐτοχερί· ζώειν γὰρ ἀδελφεὸν ἐν πυρὶ θεῖσα
οὐκ ἔτλη. δίδυμον δ' οἶκος ἐσεῖδε κακὸν

XIX.[a]

Would that swift ships had never even been! So should we not be mourning Sopolis, son of Diocleides. But now he floats somewhere in the sea, a corpse, and, in his stead, his name and empty tomb we pass by.

XX.[b]

Not on land died Lycus of Naxos, but at sea he saw ship and life perish together, when sailing as a merchant from Aegina. And he in the wet sea is a corpse, while I, the tomb that holds only his name, proclaim this message of utter truth: Flee the company of the sea, O mariner, when the Kids are setting!

XXI.

Here the father laid his twelve-year son: here Philippus laid his great hope—Nicoteles.

XXII.

At morn we buried Melanippus: as the sun set the maiden Basilo died by her own hand; for she could not endure to lay her brother on the pyre and live; and the house of their father Aristippus

[a] *Cp. A.P.* vii. 496.

[b] For the cosmical setting of the Kids in December bringing storm, as also their heliacal rising in May, *cf.* Plin. *N.H.* xviii. 69 "haec (tempestates) ab horridis sideribus exeunt veluti Arcturo, Orione, haedis." Hor. *C.* iii. 1. 28; Verg. *A.* ix. 668. Similarly Capella, Ovid, *Fast.* v. 113, *M.* iii. 594; Arat. *Ph.* 158 f.; Theocr. vii. 53.

πατρὸς Ἀριστίπποιο, κατήφησεν δὲ Κυρήνη
πᾶσα τὸν εὔτεκνον χῆρον ἰδοῦσα δόμον.

A.P. vii. 517.

XXIII.

Ὅστις ἐμὸν παρὰ σῆμα φέρεις πόδα, Καλλιμάχου με
ἴσθι Κυρηναίου παῖδά τε καὶ γενέτην.
εἰδείης δ' ἄμφω κεν· ὁ μέν κοτε πατρίδος ὅπλων
ἦρξεν, ὁ δ' ἤεισεν κρέσσονα βασκανίης·
οὐ νέμεσις· Μοῦσαι γὰρ ὅσους ἴδον ὄμματι παῖδας
μὴ λοξῷ, πολιοὺς οὐκ ἀπέθεντο φίλους.

A.P. vii. 525.

XXIV.

Ἀστακίδην τὸν Κρῆτα τὸν αἰπόλον ἥρπασε Νύμφη
ἐξ ὄρεος, καὶ νῦν ἱερὸς Ἀστακίδης.
οὐκέτι Δικταίῃσιν ὑπὸ δρυσίν, οὐκέτι Δάφνιν
ποιμένες, Ἀστακίδην δ' αἰὲν ἀεισόμεθα.

A.P. vii. 518.

XXV.

Εἶπας "Ἥλιε χαῖρε" Κλεόμβροτος Ὠμβρακιώτης
ἦλατ' ἀφ' ὑψηλοῦ τείχεος εἰς Ἀίδην,

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[a] On Battus, son of Callimachus the General and father of Callimachus the Poet.

[b] *Cf.* Hes. *Th.* 81 f.; Hor. *Od.* iv. 3. 1.

[c] *i.e.* is become a hero. *Cf.* Wilamowitz, *Die Textgeschichte der griechischen Bukoliker*, p. 176.

beheld a twofold woe; and all Cyrene bowed her head to see the home of happy children made desolate.

XXIII.[a]

Whosoever thou art who walkest past my tomb, know that I am son and sire of Callimachus of Cyrene. Thou wilt know them both. For the one once led the arms of his fatherland, the other sang songs beyond the reach of envy. Naught in this is there to surprise; for on whom as children the Muses look[b] with no sidelong glance, those they do not reject as friends when their heads are grey.

XXIV.

Astacides, the Cretan, the goat-herd, a nymph carried off from the hill, and now Astacides is made holy.[c] No more beneath the oaks of Dicte, no more of Daphnis shall we shepherds sing, but always of Astacides.

XXV.[d]

Farewell, O Sun, said Cleombrotus of Ambracia and leapt from a lofty wall into Hades. No evil

[a] *A.P.* vii. 471, *cf.* xi. 354. Cleombrotus of Ambracia was a pupil of Plato. He was in Aegina at the time of Socrates' death, Plato, *Phaedo* 59 c. For his suicide *cf.* Lucian, *Philopatr.* i. ἀλλὰ κατὰ κρημνῶν ὠθούμην ἂν ἐπὶ κεφαλῆς σκοτοδινήσας, εἰ μὴ ἐπέκραξάς μοι, ὦ τάν, καὶ τὸ τοῦ Κλεομβρότου πήδημα τοῦ Ἀμβρακιώτου ἐμυθεύθη ἐπ' ἐμοί. The work of Plato is the *Phaedo*, or *On the Soul*. *Cf.* Th. Sinko in *Eos* xi. (1905), pp. 1 f.

ἄξιον οὐδὲν ἰδὼν θανάτου κακόν, ἀλλὰ Πλάτωνος
ἓν τὸ περὶ ψυχῆς γράμμ' ἀναλεξάμενος.

A.P. vii. 471; Sext. Emp. *Adv. math.* p. 690; schol. Dion. Thrac. p. 160.

XXVI.

Ἥρως Ἑτίωνος ἐπίσταθμος Ἀμφιπολίτεω
ἵδρυμαι μικρῷ μικρὸς ἐπὶ προθύρῳ
λοξὸν ὄφιν καὶ μοῦνον ἔχων ξίφος· ἀνδρὶ δ' Ἐπειῷ
θυμωθεὶς πεζὸν κἀμὲ παρῳκίσατο.

A.P. ix. 336.

XXVII.

Ὤμοσε Καλλίγνωτος Ἰωνίδι μήποτ' ἐκείνης
ἔξειν μήτε φίλον κρέσσονα μήτε φίλην.
ὤμοσεν· ἀλλὰ λέγουσιν ἀληθέα τοὺς ἐν ἔρωτι
ὅρκους μὴ δύνειν οὔατ' ἐς ἀθανάτων.
νῦν δ' ὁ μὲν ἀρσενικῷ θέρεται πυρί· τῆς δὲ ταλαίνης
νύμφης ὡς Μεγαρέων οὐ λόγος οὐδ' ἀριθμός.

A.P. v. 6.

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[a] Heroes were characteristically represented armed and on horseback and attended by a snake (indicating their chthonian nature). Eëtion is a typical Trojan (*cf.* Eëtion father of Andromache) who hates the idea of a horse in consequence of the wooden horse made by Epeius (*Od.* viii. 493), and so has a hero at his door who is represented on foot. ἀνδρί)(ἥρως is a mortal. *Cf.* Pind. *O.* ii. 2 τίν' ἥρωα, τίνα δ' ἄνδρα;

[b] Instability of lovers' vows; *cf.* Ovid, *Ars am.* i. 633 "Iuppiter ex alto periuria ridet amantum."

[c] The Megarians: the concluding words τῆς . . . ἀριθμός are

had he seen worthy of death, but he had read one writing of Plato's, *On the Soul.*

XXVI.[a]

I, a Hero, am set by the doors of Eëtion of Amphipolis—a small statue by a small vestibule, with coiling snake and a sword—no more: Wroth with the man Epeius he has set me also by his house on foot.

XXVII.[b]

Callignotus swore to Ionis that he would never hold man or woman dearer than her. He sware: but what they say is true—that lovers' oaths enter not the ears of the immortals. And now his flame is a man, while of poor Ionis there is, as of the Megarians,[c] "nor count nor reckoning."

quoted from "Callimachus in his Epigrams" by Suidas *s.v.* *ὑμεῖς ὦ Μεγαρεῖς*, where the explanation of the proverb is given: "Mnaseas relates that the Aegians in Achaea, having defeated the Aetolians at sea and captured from them a penteconter, dedicated a tithe at Pytho and inquired who were the best of the Greeks. The Pythian priestess gave them the oracle quoted above. A Thessalian mare, a Lacedaemonian woman, the men who drink the water of fair Arethusa . . . *ὑμεῖς δ', Αἰγιέες οὔτε τρίτοι οὔτε τέταρτοι, οὔτε δυωδέκατοι, οὔτ' ἐν λόγῳ οὔτ' ἐν ἀριθμῷ.* Ion also says the oracle was given to the Aegians. But some think it was spoken to the Megarians, and quote *ὑμεῖς δ' ὦ Μεγαρεῖς κτλ.*, as Callimachus in his Epigrams, etc." *Cf.* Suid. *s.vv.* *Αἰγιεῖς* and *Μεγαρέων*, Steph. Byz. *s.v.* *Αἴγιον*, etc.

XXVIII.

Εἶχον ἀπὸ σμικρῶν ὀλίγον βίον οὔτε τι δεινὸν
ῥέζων οὔτ' ἀδικῶν οὐδένα. Γαῖα φίλη,
Μικύλος εἴ τι πονηρὸν ἐπῄνεσα, μήτε σὺ κούφη
γίνεο μήτ' ἄλλοι δαίμονες οἵ μ' ἔχετε.

A.P. vii. 460.

XXIX.

Ἡσιόδου τό τ' ἄεισμα καὶ ὁ τρόπος· οὐ τὸν ἀοιδὸν
ἔσχατον, ἀλλ' ὀκνέω μὴ τὸ μελιχρότατον
τῶν ἐπέων ὁ Σολεὺς ἀπεμάξατο· χαίρετε λεπταὶ
ῥῆσιες, Ἀρήτου σύντονος ἀγρυπνίη.

A.P. ix. 507. *Arati Vit.* iii. (West. p. 54).

XXX.

Ἐχθαίρω τὸ ποίημα τὸ κυκλικόν, οὐδὲ κελεύθῳ
χαίρω τίς πολλοὺς ὧδε καὶ ὧδε φέρει,
μισῶ καὶ περίφοιτον ἐρώμενον, οὐδ' ἀπὸ κρήνης
πίνω· σικχαίνω πάντα τὰ δημόσια.
Λυσανίη, σὺ δὲ ναιχὶ καλὸς καλός—ἀλλὰ πρὶν εἰπεῖν
τοῦτο σαφῶς Ἠχώ, φησί τις "ἄλλος ἔχει."

A.P. xii. 43.

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[a] The name Micylus occurs as the name of a Macedonian general in Diodor. xix. 88. 5. It is chosen here probably as suiting the context (Micylus = small).

[b] On the *Phaenomena* of Aratus. If ἀοιδόν of all MSS. is right, the interpretation adopted (Kaibel, *Hermes* xxix. (1894), p. 120) seems best. It would be hazardous to take τ. ἀ. ἔσχ. as = τ. ἔσχ. ἀ., and in that sense it would be better to read ἀοιδῶν.

[c] "Odi profanum vulgus et arceo," Hor. *Od.* iii. 1. 1.

XXVIII.

With little means I led a humble life, doing no dreadful deed nor injuring any. Dear Earth, if I, Micylus,[a] have praised any evil thing, be not thou light to me, nor light ye other Spirits which have me in your keeping.

XXIX.[b]

Hesiod's is the theme and Hesiod's the manner. I misdoubt that not to the utter end but only the most honeysweet of his verses has the poet of Soli copied. Hail subtle discourses, the earnest vigil of Aratus.

XXX.[c]

I hate the cyclic poem, nor do I take pleasure in the road which carries many to and fro. I abhor, too, the roaming lover, and I drink not from every well[d]; I loathe all common things. Lysanias, thou art, yea, fair, fair: but ere Echo has quite said the word, says someone, "He is another's."

Echo is the companion of Pan, Eros, etc. (Plut. *Qu. Symp.* viii. 711 E) and mother of Iynx, the Love Charmer (Callim. *ap.* schol. Theocrit. ii. 17). Her function is to repeat the last word or words of a sentence—here καλός. *Cf.* Ovid, *Metam.* iii. 368 "tamen haec in fine loquendi Ingeminat voces auditaque verba reportat," and *ib.* 380 "dixerat, Ecquis adest, et Adest responderat Echo." The repeated καλός as part of the lover's language occurs as early as Pind. *P.* ii. 72 καλός τοι πίθων (pet name for πίθηκος) παρὰ παισὶν ἀεὶ καλός, and Attic vases frequently exhibit such forms as ὁ παῖς ναιχὶ καλός, καλὸς νεανίας, ὁ παῖς καλός, ναιχὶ καλός, Δωρόθεος καλός, ναιχὶ καλός.

The punctuation after Ἠχώ was first proposed by E. Petersen in 1875. The old punctuation, after σαφῶς, gave the words ἄλλος ἔχει to Echo.

[a] *Cf.* Theogn. 959 ff.

XXXI.

Ἔγχει καὶ πάλιν εἰπὲ "Διοκλέος." οὐδ' Ἀχελῷος
κείνου τῶν ἱερῶν αἰσθάνεται κυάθων.
καλὸς ὁ παῖς, Ἀχελῷε, λίην καλός, εἰ δέ τις οὐχὶ
φησίν—ἐπισταίμην μοῦνος ἐγὼ τὰ καλά.

A.P. xii. 51.

XXXII.

Θεσσαλικὲ Κλεόνικε, τάλαν, τάλαν, οὐ μὰ τὸν ὀξὺν
ἥλιον, οὐκ ἔγνων· σχέτλιε, ποῦ γέγονας;
ὀστέα σοὶ καὶ μοῦνον ἔτι τρίχες· ἦ ῥά σε δαίμων
οὑμὸς ἔχει, χαλεπῇ δ' ἥντεο θευμορίῃ;
ἔγνων· Εὐξίθεός σε συνήρπασε, καὶ σὺ γὰρ ἐλθὼν
τὸν καλόν, ὦ μοχθήρ', ἔβλεπες ἀμφοτέροις.

A.P. xii. 71.

XXXIII.

Ὠγρευτής, Ἐπίκυδες, ἐν οὔρεσι πάντα λαγωὸν
διφᾷ καὶ πάσης ἴχνια δορκαλίδος
στείβῃ καὶ νιφετῷ κεχρημένος,[1] ἢν δέ τις εἴπῃ
"τῇ, τόδε βέβληται θηρίον," οὐκ ἔλαβεν.
χοὐμὸς ἔρως τοιόσδε· τὰ γὰρ φεύγοντα διώκειν
οἶδε, τὰ δ' ἐν μέσσῳ κείμενα παρπέτεται.

A.P. xii. 102.

[1] κεχαρημένος Bentley.

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[a] For the custom of drinking to a person in unmixed wine *cf.* *A.P.* v. 136, 137. For Achelous = water *cf.* Verg. *Georg.* i. 9 "Poculaque inventis Acheloia miscuit uvis."

XXXI.

Fill the cup and say again "To Diocles!" And Achelous[a] knows not of his sacred cups. Fair is the boy, O Achelous, and very fair: and if any denies it, may I alone know how fair he is!

XXXII.

Cleonicus of Thessaly, poor youth! poor youth! nay, by the scorching sun I knew thee not. Where, poor wretch, hast thou been? Thou hast but bones and hair.[b] Hath then the same doom overtaken thee as me, and hast thou met a hard dispensation of the gods? I know—Euxitheus hath caught thee too: for thou, too, didst come and gaze upon the fair one, poor youth, with both thine eyes.

XXXIII.[c]

The hunter on the hills, O Epicydes, searches out every hare and the tracks of every roe, beset by frost and snow. But if one say, "Lo! here is a beast shot" he takes it not. Even such is my love: it can pursue what flees from it, but what lies ready it passes by.

[b] *Cf.* Theocr. ii. 89.

[c] This epigram is paraphrased by Horace, *Sat.* i. 2. 105 ff. "'Leporem venator ut alta In nive sectatur, positum sic tangere nolit,' Cantat et apponit: 'meus est amor huic similis, nam Transvolat in medio posita et fugientia captat.'" The sentiment is a common one, *cf.* Ovid, *Amor.* ii. 9. 9 "Venator sequitur fugientia, capta relinquit Semper et inventis ulteriora petit"; *cf.* ii. 19. 35; Sappho, frag. 1. 21 καὶ γὰρ αἰ φεύγει ταχέως διώξει.

XXXIV.

Οἶδ' ὅτι μοι πλούτου κεναὶ χέρες, ἀλλά, Μένιππε,
μὴ λέγε πρὸς Χαρίτων τοὐμὸν ὄνειρον ἐμοί.
ἀλγέω τὴν διὰ παντὸς ἔπος τόδε πικρὸν ἀκούων·
ναὶ φίλε, τῶν παρὰ σοῦ τοῦτ' ἀνεραστότατον.

A.P. xii. 148.

XXXV.

Ἄρτεμι, τὶν τόδ' ἄγαλμα Φιληρατὶς εἵσατο τῇδε·
ἀλλὰ σὺ μὲν δέξαι, πότνια, τὴν δὲ σάω.

A.P. vi. 347.

XXXVI.

Τίν με, λεοντάγχ' ὦνα συοκτόνε, φήγινον ὄζον
θῆκε "τίς;" Ἀρχῖνος. "ποῖος;" ὁ Κρής.
"δέχομαι."

A.P. vi. 351.

XXXVII.

Βαττιάδεω παρὰ σῆμα φέρεις πόδας εὖ μὲν ἀοιδὴν
εἰδότος, εὖ δ' οἴνῳ καίρια συγγελάσαι.

A.P. vii. 415.

XXXVIII.

Ὁ Λύκτιος Μενίτας
τὰ τόξα ταῦτ' ἐπειπὼν

XXXIV.

Empty of wealth, I know, are my hands. But, for the Graces' sake, Menippus, tell not "my own dream to me."[a] Pained through and through am I, when I hear this bitter saying. Yes, my friend, of all I have had from thee this is the most unloverlike.

XXXV.

Artemis, to thee Phileratis set up this image here. Do thou accept it, Lady, and keep her safe.

XXXVI.

To thee, O Lord, Strangler of the Lion,[b] Slayer of the Boar, I, a branch of oak, am dedicated—"By whom?" Archinus. "Which?" The Cretan. "I accept."

XXXVII.

'Tis the tomb of Battus' son that thou art passing —one who was well skilled in poesy and well skilled in season to laugh over the wine.

XXXVIII.

Menitas of Lyctus dedicated this bow with these

[a] Proverbial of what one knows well; *cf.* xlix. 6.

[b] The Strangler of the Lion (λεοντάγχης; *cf.* κυνάγχης of Hermes, Hippon. fr. 1) is Heracles strangling the Nemean lion, a frequent type in art, *e.g.* on the throne at Amyclae ἄγχων Ἡρακλῆς τὸν λέοντα (Paus. iii. 18. 15). He is Slayer of the Boar, *i.e.* the Erymanthian Boar (Paus. viii. 24. 5).

ἔθηκε "τῇ, κέρας τοι
δίδωμι καὶ φαρέτρην,
Σάραπι· τοὺς δ' ὀιστοὺς
ἔχουσιν 'Εσπερῖται."

A.P. xiii. 7.

XXXIX.

Τὰ δῶρα τἀφροδίτῃ
Σῖμον ἡ περίφοιτος, εἰκόν' αὐτῆς,
ἔθηκε τήν τε μίτρην
ἣ μαστοὺς ἐφίλησε τόν τε πανόν,
αὐτοὺς θ' οὓς ἐφόρει τάλαινα θύρσους.[1]

A.P. xiii. 24.

XL.

Δήμητρι τῇ Πυλαίῃ,
τῇ τοῦτον οὐκ Πελασγῶν
'Ακρίσιος τὸν νηὸν ἐδείματο, ταῦθ' ὁ Ναυκρατίτης
καὶ τῇ κάτω θυγατρὶ
τὰ δῶρα Τιμόδημος
εἵσατο τῶν κερδέων δεκατεύματα· καὶ γὰρ εὔξαθ'
οὕτως.

A.P. xiii. 25.

XLI.

'Ιερέη Δήμητρος ἐγώ ποτε καὶ πάλιν Καβείρων,
ὦνερ, καὶ μετέπειτα Δινδυμήνης

[1] θύρσους Bentley; αὐτοὺς . . . ἐφόρει Editor; καὶ τοὺς αὐτοὺς ὀρῇ τάλαινα θάρσους *A.P.*

[a] Steph. Byz. *s.v.* 'Εσπερίς· πόλις Λιβύης, ἡ νῦν Βερονίκη. ὁ πολίτης 'Εσπερίτης. Καλλίμαχος ἐν τοῖς 'Επιγράμμασιν.

[b] *Cf.* Hephaest.

[c] Acrisius, son of Abas of Argos (οὐκ Πελασγῶν). The shrine referred to seems to be implied to be at Thermopylae, *cf.* Strabo ix. 420 'Ακρίσιος δὲ τῶν μνημονευομένων

words: "Lo! I give to thee horn and quiver, Sarapis; but the arrows the men of Hesperis[a] have."

XXXIX.

These gifts to Aphrodite did Simon, the light o' love, dedicate: a portrait of herself and the girdle that kissed her breasts, and her torch, yea, and the wands which she, poor woman, used to carry.

XL.[b]

To Demeter of the Gates, to whom Pelasgian Acrisius[c] builded this shrine, and to her daughter under earth, Timodemus of Naucratis[d] dedicated these gifts as a tithe of his gains. For so he vowed.

XLI.

Priestess, Sir, of old was I of Demeter and again of the Cabeiri and afterward of Dindymene[e]—I the

πρῶτος διατάξαι δοκεῖ τὰ περὶ τοὺς Ἀμφικτύονας (the Delphic Amphictyony) . . . . τὴν δὲ σύνοδον Πυλαίαν ἐκάλουν . . . ἐπειδὴ ἐν Πύλαις συνήγοντο, ἃς καὶ Θερμοπύλας καλοῦσιν· ἔθυον δὲ τῇ Δήμητρι οἱ πυλαγόροι. As Πυλαῖος was an epithet of Hermes as warder of the gates of Hades (schol. Hom. *Il.* ii. 842, *cf.* πυληδόκον Hom. *H. Merc.* 15) and the leader of the Pelasgians from Larissa was called Pylaeus (Hom. *Il. l.c.*), the exact significance of the epithet is somewhat difficult.

[a] Naucratis, town in Egypt, founded by the Milesians, Strabo xvi. 801.

[c] Dindymene = Cybele, from Mt. Dindymus in Phrygia, at the foot of which lay Pessinus, the early centre of her worship, *cf.* Steph. Byz. *s.v.* Δίνδυμα . . . ἀφ' ὧν Δινδυμήνη ἡ Ῥέα, and Catull. lxiii. 13 "Dindymenae dominae."

ἡ γρῆυς γενόμην, ἡ νῦν κόνις, ἡ 'ν [ὄτλοις
'Ελευθοῦς][1]
πολλῶν προστασίη νέων γυναικῶν.
καί μοι τέκν' ἐγένοντο δύ' ἄρσενα, κἠπέμυσ'
ἐκείνων
εὐγήρως ἐνὶ χερσίν· ἕρπε χαίρων.

A.P. vii. 728.

XLII.

Ἥμισύ μευ ψυχῆς ἔτι τὸ πνέον, ἥμισυ δ' οὐκ οἶδ'
εἴτ' Ἔρος εἴτ' Ἀίδης ἥρπασε, πλὴν ἀφανές.
ἦ ῥά τιν' ἐς παίδων πάλιν ᾤιχετο; καὶ μὲν ἀπεῖπον
πολλάκι "τὴν δρῆστιν μὴ ὑποδέχεσθε νέοι."
οὔ τις συνδιφήσον· ἐκεῖσε γὰρ ἡ λιθόλευστος
κείνη καὶ δύσερως οἶδ' ὅτι που στρέφεται.

A.P. xii. 73.

XLIII.[2]

Εἰ μὲν ἑκών, Ἀρχῖν', ἐπεκώμασα, μυρία μέμφου,
εἰ δ' ἄκων ἦκω, τὴν προπέτειαν ἔα.

[1] Supplement by Editor.

[2] This epigram was found on a wall in a house on the Esquiline in Rome (Kaibel, *Herm.* x. 1 ff.); *cf.* Kaibel, *Ep. Gr. e lap. conlect.* p. 502.

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[a] Aulus Gellius, *N.A.* xix. 9, has preserved an imitation of this by Q. Catulus: "Aufugit mi animus. credo, ut solet, ad Theotimum Devenit. sic est: perfugium illud habet. Qui, si non interdixem, ne illunc fugitivum Mitteret ad se intro, sed magis eiceret? Ibimus quaesitum. verum, ne ipsi teneamur, Formido. quid ago? da, Venus, consilium."

[b] *Cf. A.P.* xii. 166.

[c] The language of this epigram is that of the Stoic logic. προπέτεια, "rashness," is opposed to ἀπροπτωσία, *cf.* Diog. L. vii. 46 τήν τε ἀπροπτωσίαν ἐπιστήμην τοῦ πότε δεῖ συγκατατίθεσθαι

old woman who am now dust, I who in the travail of Eleutho was the friend of many young wives. And two male children were born to me and in a ripe old age I closed my eyes in their arms. Go thy way and farewell!

XLII.[a]

Half of my soul still lives, but half I know not whether Love or Death hath stolen: only it is vanished.[b] Has it gone again to where the boys are? and yet I forbade them often: "O youths, receive not the runaway!" There help me, some one, to search; for there somewhere of a surety flits that lovesick one, worthy to die by stoning.

XLIII.[c]

If of my free will, Archinus, I serenaded thee, blame me ten thousand times; but if I came unwillingly, away with rashness! Wine and Love con-

καὶ μή; *ibid.* 48 διατείνειν δὲ τὴν ἐν ταῖς ἀποφάσεσι προπέτειαν καὶ ἐπὶ τὰ γινόμενα, ὥστε εἰς ἀκοσμίαν καὶ εἰκαιότητα τρέπεσθαι τοὺς ἀγυμνάστους ἔχοντας τὰς φαντασίας. See von Arnim, *Hermes*, xxv. p. 475 ἡ μὲν ἀπροπτωσία . . . ἄνελκτον (*cf.* εἵλκεν l. 4) παρεχομένη ταῖς μὴ καταληπτικαῖς (φαντασίαις). For v. 6 *cf.* Propert. ii. 30. 24 "Hoc si crimen erit, crimen Amoris erit"; and in general *cf.* Propert. i. 3. 13 "et quamvis duplici correptum ardore iuberent Hac Amor, hac Liber, durus uterque deus"; Ovid, *Amor.* i. 6. 33 "Ergo Amor et modicum circum mea tempora vinum," and *ibid.* v. 59 "Nox et Amor vinumque nihil moderabile suadent: Illa pudore vacat, Liber Amorque metu." *Cf.* Kaibel, *Hermes* xxxi. (1896). The last two lines of the epigram are quoted by Plutarch, *De cohib. ira*, 5.

Ἄκρητος καὶ Ἔρως μ' ἠνάγκασαν, ὧν ὁ μὲν αὐτῶν
εἶλκεν, ὁ δ' οὐκ εἴα τὴν προπέτειαν ἐᾶν.[1]
ἐλθὼν δ' οὐκ ἐβόησα, τίς ἢ τίνος, ἀλλ' ἐφίλησα
τὴν φλιήν· εἰ τοῦτ' ἔστ' ἀδίκημ', ἀδικέω.

A.P. xii. 118; Cramer, *Anec. Par.* iv. 384.

XLIV.

Ἕλκος ἔχων ὁ ξεῖνος ἐλάνθανεν· ὡς ἀνιηρὸν
πνεῦμα διὰ στηθέων (εἶδες;) ἀνηγάγετο,
τὸ τρίτον ἡνίκ' ἔπινε, τὰ δὲ ῥόδα φυλλοβολεῦντα
τῶνδρὸς ἀπὸ στεφάνων[2] πάντ' ἐγένοντο χαμαί·
ὤπτηται μέγα δή τι· μὰ δαίμονας οὐκ ἀπὸ ῥυσμοῦ
εἰκάζω, φωρὸς δ' ἴχνια φὼρ ἔμαθον.

A.P. xii. 134.

XLV.

Ἔστι τι ναὶ τὸν Πᾶνα κεκρυμμένον, ἔστι τι ταύτῃ
ναὶ μὰ Διώνυσον πῦρ ὑπὸ τῇ σποδιῇ·
οὐ θαρσέω· μὴ δή με περίπλεκε. πολλάκι λήθει
τοῖχον ὑποτρώγων ἡσύχιος ποταμός·
τῶ καὶ νῦν δείδοικα, Μενέξενε, μή με παρεισδὺς
οὗτος ὁ σιγέρπης[3] εἰς τὸν ἔρωτα βάλῃ.

A.P. xii. 139.

[1] *σώφρονα θυμὸν ἔχειν A.P.*
[2] *ἀπὸ στεφάνων* Athen. xv. 669 who quotes *τὰ δὲ ῥόδα . . . χαμαί*; *ἀπὸ στομάτων A.P.*
[3] *ὁ σιγέρπης* Bentley; *ὁσειγαρνης*.

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[a] With this epigram *cf.* Asclepiades, *A.P.* xii. 135.
[b] *Cf. A.P.* 135. 4 *χὠ σφιγχθεὶς οὐκ ἔμενε στέφανος.*
[c] The sense seems to be that the poet, for whom the fire

strained me; whereof the one dragged me, the other allowed me not to away with rashness. And when I came, I did not shout thine or thy father's name, but kissed the doorpost. If this be wrong, then I have done wrong.

XLIV.[a]

The stranger had a wound and we knew it not. How painful a sigh, marked you? he heaved when he drank his third cup, and the roses, shedding their petals, fell from his garlands all upon the ground.[b] He is badly burnt, by the gods, my guess is not amiss—a thief myself I know the tracks of a thief.

XLV.[c]

There is something hidden, by Pan, there is, yes, by Dionysus, some hidden fire beneath these ashes.[d] No confidence have I: embrace me not. Oft-times the quiet river undermines the wall unmarked. So now I fear, Menexenus, lest this fawning gypsy[e] slip in and whelm me in love.

of love has burnt out, misdoubts that "still in the ashes live the wonted fires," and so rejects the advances of a flatterer. The language of v. 3 is curiously like Pind. *P.* ii. 82 *διαπλέκει. οὔ οἱ μετέχω θράσεος.*

[d] Hor. *Od.* ii. 1. 7 "ignes suppositos cineri doloso."

[e] *σιγέρπης* Bentley from Hesych. *σιγέρπης· λαθροδάκτης*, used of a dog which fawns only to bite. "Gypsy" may render the word, *cf.* Theocr. xv. 48.

XLVI.

"Ληφθήσει, περίφευγε, Μενέκρατες" εἶπα Πανήμου
εἰκάδι, καὶ Λώιου τῇ τίνι; τῇ δεκάτῃ
ἦλθεν ὁ βοῦς ὑπ' ἄροτρον ἑκούσιος. εὖ γ' ἐμὸς Ἑρμῆς,
εὖ γ' ἐμός· οὐ παρὰ τὰς εἴκοσι μεμφόμεθα.

A.P. xii. 149.

XLVII.

Ὡς ἀγαθὰν Πολύφαμος ἀνεύρετο τὰν ἐπαοιδὰν
τὼραμένῳ· ναὶ Γᾶν, οὐκ ἀμαθὴς ὁ Κύκλωψ·
αἱ Μοῦσαι τὸν ἔρωτα κατισχναίνοντι, Φίλιππε·
ἦ πανακὲς πάντων φάρμακον ἁ σοφία. —
τοῦτο, δοκέω, χἀ λιμὸς ἔχει μόνον ἐς τὰ πονηρὰ
τὠγαθόν· ἐκκόπτει τὰν φιλόπαιδα νόσον.
ἔσθ' ἁμὶν χἄκαστά σ'[1] ἀφειδέα ποττὸν Ἔρωτα·
"τουτί, παῖ,[2] κείρευ τὰ πτερὰ παιδάριον,
οὐδ' ὅσον ἀττάραγόν τυ δεδοίκαμες· αἱ γὰρ ἐπῳδαὶ
οἴκοι τῶ χαλεπῶ τραύματος ἀμφότεραι."

A.P. xii. 150.

[1] χἄκαστά σ' Editor: χἀκαστὰς.
[2] τοῦτ' εἶπαι Kaibel.

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[a] Πάνημος = Macedonian Πάναμος (Hoffmann, *Die Makedonen*, p. 103) was originally the 9th month of the Macedonian year which began with the autumnal equinox and in which the months were: 1. Δῖος; 2. Ἀπελλαῖος; 3. Αὐδναῖος; 4. Περίτιος; 5. Δύστρος; 6. Ξανδικός; 7. Ἀρτεμίσιος; 8. Δαίσιος; 9. Πάναμος; 10. Δώιος; 11. Γορπιαῖος; 12. Ὑπερβερεταῖος.

XLVI

"Thou wilt be caught! flee and save thyself, Menecrates!" said I on the 20th of Panemos,[a] and on Loios the — what? — the 10th, the ox came to the plough unbidden. Well done, my Hermes,[b] well done! with the twenty days' interval I find no fault.

XLVII.[c]

How excellent was the charm[d] that Polyphemus discovered for the lover. By Earth, the Cyclops was no fool! The Muses, O Philippus, reduce[e] the swollen wound of love. Surely the poet's skill is sovereign remedy for all ill. Methinks hunger, too, hath this good and this alone in regard to evil: it drives away the disease of love. We have both remedies against thee, remorseless Love: "There, boy; have thy wings cut, little boy! We fear thee not a jot; for we have in store both charms for thy cruel hurt."

Panemos occurs in the calendar of Boeotia, Corinth, Ephesus, etc., and Loios (Homoloios in Thessaly) is also widely found. In the Alexandrian calendar in the time of the Ptolemies Panemos = June, Loios = July, approximately.

[b] God of luck.

[c] For the love of Polyphemus see Theocr. xi. The MS. reading in v. 7 seems merely to need right punctuation, σ(ε) and Ἔρωτα being in apposition and ἕκαστα being loosely used for ἑκάτερα.

[d] The Muse.

[e] *Cf.* Aesch. *P. V.* 380.

XLVIII.

Τὴν ἁλίην Εὔδημος, ἐφ' ἧς[1] ἅλα λιτὸν ἐπέσθων
χειμῶνας μεγάλους ἐξέφυγεν δανέων,
θῆκε θεοῖς Σαμόθρᾳξι λέγων ὅτι τήνδε κατ' εὐχήν,
ὦ λαοί, σωθεὶς ἐξ ἁλὸς ὧδ' ἔθετο.

A.P. vi. 301.

XLIX.

Εὐμαθίην ἠτεῖτο διδοὺς ἐμὲ Σῖμος ὁ Μίκκου

[1] *ὑφ' ἧς* Bentley; *ἀφ' ἧς* Blomfield.

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[a] With this epigram should be compared the inscription found at Kuft in 1883, now in the Cairo museum (Dittenberger, *Orient. Graec. Inscr. Select.* No. 69): *Θεοῖς μεγάλοις Σαμοθρᾷξι Ἀπολλώνιος Σωσιβίου Θηραῖος ἡγεμὼν τῶν ἔξω τάξεων σωθεὶς ἐγ μεγάλων κινδύνων ἐκπλεύσας ἐκ τῆς Ἐρυθρᾶς θαλάσσης εὐχήν.*

The epigram is a series of puns, based on the ambiguous sense of *ἅλς* as meaning either "sea" or "salt." As the sailor saved from the sea and its storms would dedicate an offering—a model perhaps of his ship—to the gods of Samothrace, so Eudemos, having escaped the storms of debt by frugal living, dedicates his salt-cellar because he is saved from salt.

[b] The Cabeiri, Herodot. ii. 51. Their worship reached its highest point under the Diadochi, when Samothrace became an asylum, *e.g.* for Arsinoë Philadelphos, for Perseus of Macedon (Gnaeus Octavius *προσορμισάμενος τῇ Σαμοθράκῃ τὴν μὲν ἀσυλίαν παρεῖχε τῷ Περσεῖ διὰ τοὺς θεούς*, Plut. *Aemil.* 26). Juv. iii. 144 "iures licet et Samothracum Et nostrorum aras." Hence "pii Samothraces," Statius, *A.* i. 832. As gods who protected sailors, Apoll. Rh. i. 915 ff., Theophr. *Char.* 25, Diodor. iv. 43. 1.

[c] (1) Bentley's idea that v. 4 referred to the letter Υ, which Pythagoras of Samos is said to have used to denote the divergence of the paths of virtue and vice (Persius, *Sat.* iii. 56), and that the mask of Dionysus was set up beside a representation of that letter in a boys' school, has long been exploded.

XLVIII.[a]

The salt-cellar, whereon, by eating frugal salt for relish, he escaped the mighty storms of debt, Eudemus dedicated to the gods of Samothrace,[b] saying, According to my vow, O people, saved from salt, I dedicated this here.

XLIX.[c]

Simus, son of Miccus, offered me to the Muses,

(2) Since Bernhardy (1822) compared Aelian, *N.A.* vii. 48 and Plin. *N.H.* viii. 58, it has been seen that the reference is to the Samian Διόνυσος κεχηνώς or Gaping Dionysus. Pliny, who gives the fuller account, says that one Elpis of Samos landed in Africa and near the shore he saw a lion gaping threateningly (*hiatu minaci*). Elpis got up a tree, meanwhile invoking father Liber (*i.e.* Dionysus). The lion made no attempt to pursue, but lay down before the tree and seemed to solicit pity. Elpis then discovered that the threatening gape was due to a bone which had got stuck in the beast's jaws and that the poor animal was perishing of hunger. At last he ventured to descend from the tree and remove the bone. The lion showed its gratitude by supplying him with game during his stay on the shore. For which cause Elpis consecrated a temple in Samos to father Liber, which from that circumstance the Greeks called the temple of κεχηνὼς Διόνυσος. The epigram is now interpreted to mean that a schoolboy, in fulfilment of a vow, set up in the school a mask or bust of Διόνυσος κεχηνώς, in which his gape was so exaggerated, either intentionally (Bergk) or through lack of skill on the part of the artist—"the best he could make or pay for" (Kaibel)—as to be "twice that of the Samian Δ. κ." Here Dionysus listens to the boys repeating *ad nauseam* ἱερὸς ὁ πλόκαμος — *i.e.* reading the *Bacchae* of Euripides, the quotation (*Bacch.* 494) being used to denote the play as we might use "Arma virumque" to indicate the *Aeneid*.

(3) G. Kaibel in *Hermes* xxxi. (1896) disputes the use of ὄνειαρ for ὄνειρον. Comparing (with Benndorf) the similar

ταῖς Μούσαις· αἱ δὲ Γλαῦκος ὅκως ἔδοσαν
ἀντ' ὀλίγου μέγα δῶρον. ἐγὼ δ' ἀνὰ τῆδε [1] κεχηνὼς
κεῖμαι τοῦ Σαμίου διπλόον ὁ τραγικὸς
παιδαρίων Διόνυσος ἐπήκοος· οἱ δὲ λέγουσιν
"ἱερὸς ὁ πλόκαμος" τοὐμὸν ὄνειαρ ἐμοί.

A.P. vi. 310.

L.

Τῆς Ἀγοράνακτός με λέγε, ξένε, κωμικὸν ὄντως
ἀγκεῖσθαι νίκης μάρτυρα τοῦ Ῥοδίου
Πάμφιλον, οὐχ ἕν' [2] ἔρωτι δεδαγμένον, ἥμισυ δ' ὀπτῇ
ἰσχάδι καὶ λύχνοις Ἴσιδος εἰδόμενον.

A.P. vi. 311.

LI.

Τὴν Φρυγίην Αἴσχρην, ἀγαθὸν γάλα, πᾶσιν ἐν
ἐσθλοῖς

[1] *τήνδε* ; corr. Bergk. [2] *οὐκ ἐν* ; corr. Editor.

epigram of Asclepiades in *A.P.* vi. 308, of which the last distich is *κἀμὲ χάριν Μούσαις τὸν κωμικὸν ὧδε Χάρητα | πρεσβύτην θορύβῳ θήκατο παιδαρίων*, he emends Χάρητα to *χαρέντα* and thus makes the "comic old man" enjoy the din of the school. He thus reaches the conclusion that *ὄνειαρ* has here its ordinary epic sense. Dionysus says he finds his "pleasure" in the recitation of the line, whether it be in the *Bacchae* as a whole or the particular scene from which the line is taken or in the fact that the boys have still to read the play.

(4) But in answer to Kaibel it has to be said : (1) The use of *ὄνειαρ* = dream is sufficiently attested by *A.P.* vii. 42. 1 where it is probably intended to be a quotation of Suid. *s.v.* *ὄνειαρ*, Eustath. Hom. *Od.* 1877. 64, etc. (2) If *ὄνειαρ* means "pleasure" there is no point in *τοὐμὸν . . . ἐμοί*. The poet must have written *ἐμόν* (or *τοὐμόν*) or *ἐμοί* but not both. On the other hand the combination *τοὐμὸν . . . ἐμοί* is an essential thing in the proverb; thus Plato, *Rep.* 563 D, Callim. *Ep.*

praying for ease of learning. And they, like Glaucus[a] gave him a great gift for a small. And here I am set, gaping twice as widely as the Samian (Dionysus), the tragic Dionysus, hearkening to children as they say "Sacred is the lock of hair,"[b] repeating "my own dream to me."

L.

Say, Stranger, that I am set up as a witness of the victory of Agoranax of Rhodes, a comic witness[c] indeed—Pamphilus, not a single love-worn face but half of it like roasted figs and the lamps of Isis.

LI.[d]

Phrygian Aeschra, his good nurse, so long as she

34. 2, Suid. *s.v.* ὕπαρ, Cic. *Ad Attic.* vi. 9. 3. (3) But the last objection is decisive. It is universally assumed that the mask is a mask of a Διόνυσος κεχηνώς. But that would be utterly out of place, and we are expressly told it was ὁ τραγικὸς Διόνυσος. The mask was an ordinary mask of Dionysus. What is meant is that he is so weary of the "damnable iteration" (Shakespeare) of the schoolroom that he yawns more widely than the Gaping Dionysus himself. It is needless to illustrate this use of κέχηνα (Latin *oscito*) to express boredom, *e.g.* Aristoph. *Ach.* 30.

[a] Hom. *Il.* vi. 234 ff. where Glaucus "exchanged armour with Diomedes, golden armour for armour of bronze, the price of a hundred oxen for the price of nine."

[b] Eurip. *Bacch.*

[c] For the proverbial "comic witness" *cf.* Cic. *Ad famil.* ii. 13 "mea vero officia ei non defuisse tu es testis, cui iam κωμικὸς μάρτυς, ut opinor, accedit Phania."

Pamphilus appears as a character in the *Andria* and *Hecyra* of Terence; Pamphila in Menander, *Epitrep.* 508 f. and in Terence, *Eunuchus* and *Adelphi.*

For the mask with double face *cf.* Pollux iv. 141, Quintilian xi. 3. 74.

[d] Very similar to this is *A.P.* vii. 663.

Μίκκος καὶ ζωὴν οὖσαν ἐγηροκόμει
καὶ φθιμένην ἀνέθηκεν ἐπεσσομένοισιν ὁρᾶσθαι,
ἡ γρῆυς μαστῶν ὡς ἀπέχει χάριτας.

A.P. vii. 458.

LII.

Τέσσαρες αἱ Χάριτες· ποτὶ γὰρ μία ταῖς τρισὶ τήναις
ἄρτι ποτεπλάσθη κἤτι μύροισι νοτεῖ.
εὐαίων ἐν πᾶσιν ἀρίζαλος Βερενίκα,
ἃς ἄτερ οὐδ' αὐταὶ ταὶ Χάριτες Χάριτες.

A.P. v. 145.

LIII.

Τὸν τὸ καλὸν μελανεῦντα Θεόκριτον, εἰ μὲν ἔμ'
ἔχθει,
τετράκι μισοίης, εἰ δὲ φιλεῖ, φιλέοις·
ναιχὶ πρὸς εὐχαίτεω Γανυμήδεος, οὐράνιε Ζεῦ,
καὶ σύ ποτ' ἠράσθης—οὐκέτι μακρὰ λέγω.

A.P. xii. 230.

LIV.

Καὶ πάλιν, Εἰλήθυια, Λυκαινίδος ἐλθὲ καλεύσης
εὔλοχος ὠδίνων ὧδε οὺν εὐτοκίῃ,
ὡς τόδε νῦν μέν, ἄνασσα, κόρης ὕπερ, ἀντὶ δὲ παιδὸς
ὕστερον εὐώδης ἄλλο τι νηὸς ἔχοι.

A.P. vi. 146.

[a] Berenice, daughter of Magas of Cyrene, and Apame; she is the wife of Ptolemy III. Euergetes and the heroine of the *Rape of the Lock* (Βερενίκης πλόκαμος). *Cf.* Wil.-Moell. *Die Textgeschichte d. gr. Bukoliker*, p. 52 f.

[b] Theocr. xvii. 57.

[c] That the Theocritus of this epigram is the poet of the

lived, Miccus cared for in her old age with all good things, and when she died, he set up her statue for future generations to see, so that the old woman has received thanks for her nursing breasts.

LII.

Four are the Graces; for beside those three another has been fashioned lately and is yet wet with perfume. Happy Berenice[a] and resplendent[b] among all—without whom even the Graces themselves are not Graces.

LIII.

If Theocritus[c] with finely darkening cheek hates me, four times as much mayst thou hate him, or if he loves me, love. Yea, by Ganymede of the fair locks, O Zeus in heaven, thou too hast loved.[d] I say no more.

LIV.

Even so again, Eilethyia, come thou when Lycaenis calls, to bless her pains with easy birth; so may thy fragrant shrine have, as now this offering for a girl, some other offering hereafter for a boy.

Idylls is supported by what seem to be echoes of his poetry. (1) The adverbial use of τὸ καλόν is rare in pre-Christian times, but occurs in Theocritus iii. 3 and 18, *cf.* Herod. i. 54, *A.P.* vii. 219, ps.-Lucian, *Amor.* iii. 26. (2) v. 4 is an echo of Theocr. *Idyl.* viii. 59 f. ὦ πάτερ ὦ Ζεῦ, | οὐ μόνος ἠράσθην· καὶ τὺ γυναικοφίλας. Further μελανεῦντα would imply that Theocritus was still young when he wrote Idylls iii. and viii. and made the acquaintance of Callimachus.

[a] *Cf. A.P.* v. 166.

LV.

Τὸ χρέος ὡς ἀπέχεις, Ἀσκληπιέ, τὸ πρὸ γυναικὸς
Δημοδίκης Ἀκέσων ὤφελεν εὐξάμενος,
γινώσκειν· ἢν δ' ἄρα λάθῃ, ‹πάλι› καί μιν ἀπαιτῇς,
φησὶ παρέξεσθαι μαρτυρίην ὁ πίναξ.

A.P. vi. 147.

LVI.

Τῷ με Κανωπίτᾳ Καλλίστιον εἴκοσι μύξαις
πλούσιον ἁ Κριτίου λύχνον ἔθηκε θεῷ
εὐξαμένα περὶ παιδὸς Ἀπελλίδος· ἐς δ' ἐμὰ φέγγη
ἀθρήσας φάσεις "Ἔσπερε πῶς ἔπεσες;"

A.P. vi. 148.

LVII.

Φησὶν ὅ με στήσας Εὐαίνετος (οὐ γὰρ ἔγωγε
γινώσκω) νίκης ἀντί με τῆς ἰδίης
ἀγκεῖσθαι χάλκειον ἀλέκτορα Τυνδαρίδῃσι·
πιστεύω Φαίδρου παιδὶ Φιλοξενίδεω.

A.P. vi. 149.

LVIII.

Ἰναχίης ἔστηκεν ἐν Ἴσιδος ἡ Θάλεω παῖς
Αἰσχυλὶς Εἰρήνης μητρὸς ὑποσχεσίῃ.

A.P. vi. 150.

LIX.

Τίς, ξένος ὦ ναυηγέ; Λεόντιχος ἐνθάδε νεκρὸν

[a] *i.e.* Sarapis, *cf.* Paus. ii. 4. 6 δύο (τεμένη) Σαράπιδος, ἐν Κανώβῳ καλουμένου τὸ ἕτερον.

[b] Identified here, as often, with Io, daughter of Inachus.

LV.

Know, Asclepius, that thou hast received the debt which Aceson owed thee by his vow for his wife Demodice. But if thou dost forget and demand payment again, the tablet says it will bear witness.

LVI.

To the god[a] of Canopus did Callistion, daughter of Critias, dedicate me—a lamp enriched with twenty nozzles: a vow for her child Apellis. Looking on my light thou wilt say, "Hesperus, how art thou fallen?"

LVII.

Evaenetus, who set me up, says—for I know not—that in return for a victory of his I am offered—a bronze cock—to the Tyndaridae: I believe the son of Phaedrus, son of Philoxenides.

LVIII.

In the temple of Isis,[b] daughter of Inachus, is set the statue of Aeschylis, daughter of Thales, in fulfilment of the vow of her mother, Eirene.

LIX.

Who art thou, O shipwrecked stranger?[c] Leontichus found thee here a corpse upon the

So she is called Inachis, Ovid, *M.* ix. 686, Propert. ii. 24. 4, etc.

[c] For the order of words *cf.* Hes. *Sh.* 78; *A.P.* vi. 267. 1.

εὗρεν ἐπ' αἰγιαλοῦ, χῶσε δὲ τῷδε τάφῳ
δακρύσας ἐπίκηρον ἑὸν βίον· οὐδὲ γὰρ αὐτὸς
ἤσυχον, αἰθυίῃ δ' ἶσα θαλασσοπορεῖ.

A.P. vii. 277.

LX.

Εὐδαίμων ὅτι τἄλλα μανεὶς ὡρχαῖος Ὀρέστας
Λευκαρέτα τὰν μὰν οὐκ ἐμάνη μανίαν
οὐδ' ἔλαβ' ἐξέτασιν τῶ Φωκέος ἅτις ἐλέγχει
τὸν φίλον· ἀλλ' αἰ χῆν δρᾶμ' ἐδίδαξε μόνον,
ἦ τάχα κα τὸν ἑταῖρον ἀπώλεσε τοῦτο ποήσας— 5
κἠγὼ τὼς πολλὼς οὐκέτ' ἔχω Πυλάδας.

A.P. xi. 362.

LXI.

Οἵτινες Ἀλείοιο παρέρπετε σῆμα Κίμωνος,
ἵστε τὸν Ἱππαίου παῖδα παρερχόμενοι.

A.P. vii. 523.

LXII.

Αἶνιε καὶ σὺ γὰρ ὧδε Μενέκρατες οὐκ ἐπὶ πουλὺ
ἦσθα· τί σε, ξείνων λῶστε, κατειργάσατο;
ἦ ῥα τὸ καὶ Κένταυρον; "ὅ μοι πεπρωμένος ὕπνος
ἦλθεν, ὁ δὲ τλήμων οἶνος ἔχει πρόφασιν."

A.P. vii. 725.

LXIII.

Κυνθιάδες θαρσεῖτε, τὰ γὰρ τοῦ Κρητὸς Ἐχέμμα
κεῖται ἐν Ὀρτυγίῃ τόξα παρ' Ἀρτέμιδι,

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[a] For the gull as typical of the seafarer *cf.* Callim. *Aitia* i. 1. 34; *A.P.* vii. 295. 2; Arat. *Ph.* 296.

[b] The reading and interpretation here given were proposed to Dr. Rouse and others (Prof. Henry Jackson, Wilamowitz, etc.) by the Editor in March 1913. Almost the same inter-

beach, and covered thee in this tomb, with tears for his own hazardous life. For no quiet life is his either, but restless as the gull [a] he roams the sea.

LX.[b]

Happy was Orestes of old who, mad in all else, yet was not mad with the madness of Leucaretas, nor tried the Phocian by the one test which proves the friend; nay, had he produced but one drama, soon would he by so doing have lost his comrade—even as I have no more my many Pyladae.

LXI.

Whosoever ye be who pass the tomb of Cimon of Elis, know that ye pass the son of Hippaeus.

LXII.[c]

Menecrates of Aenus—for thou, it seems, wert not to be here for long—what, best of friends, made an end of thee? Was it that which was the undoing of the Centaur? [d] "'Twas the destined sleep that came to me, but wretched wine has the blame."

LXIII.

Ye goats of Cynthus, be of good cheer! for now the bow of Cretan Echemmas is laid up in Ortygia in the temple of Artemis,—that bow wherewith he

pretation was given by Prof. G. A. Davies in *Classical Rev.*, May 1913, p. 91.

[c] Similar is Athen. 436 D.

[d] Hom. *Od.* xxi. 295 οἶνος καὶ Κένταυρον ἀγακλυτὸν Εὐρυτίωνα ἄασεν.

οἷς ὑμέων ἐκένωσεν ὄρος μέγα· νῦν δὲ πέπαυται,
αἶγες, ἐπεὶ σπονδὰς ἡ θεὸς εἰργάσατο.

A.P. vi. 121; vv. 1-2 Suidas *s.v.* Κυνθιάδες.

LXIV.

Οὕτως ὑπνώσαις, Κωνώπιον, ὡς ἐμὲ ποιεῖς
κοιμᾶσθαι ψυχροῖς τοῖσδε παρὰ προθύροις.
οὕτως ὑπνώσαις, ἀδικωτάτη, ὡς τὸν ἐραστὴν
κοιμίζεις, ἐλέου δ' οὐδ' ὄναρ ἠντίασας.
γείτονες οἰκτείρουσι, σὺ δ' οὐδ' ὄναρ. ἡ πολιὴ δὲ
αὐτίκ' ἀναμνήσει ταῦτά σε πάντα κόμη.

A.P. v. 23.

made the great hill empty of you. But now he hath ceased, ye goats, since the goddess hath wrought a truce.

LXIV.[a]

So mayst thou sleep, Conopion, as thou makest thy lover lie by this cold porch; so mayst thou sleep, O most unkind, as thou makest thy lover lie; but pity thou hast not met even in a dream. The neighbours pity, but thou not even in a dream. But the grey hair will presently remind thee of all these things.[b]

[a] This is a παρακλαυσίθυρον or Lament at the door of the beloved, *cf.* Plut. *Mor.* 753 B τίς οἶν ὁ κωλύων ἐστὶ κωμάζειν ἐπὶ θύρας, ᾄδειν τὸ παρακλαυσίθυρον, ἀναδεῖν τὰ εἰκόνια, παγκρατιάζειν πρὸς τοὺς ἀντεραστάς; ταῦτα γὰρ ἐρωτικά.

[b] *Cf. A.P.* v. 20; Hor. *Od.* iv. 10.

THE FRAGMENTS

AITIA

Introduction

The *Aitia* was an elegiac poem in four books. The title *Aitia, i.e.* Causes, corresponds to the Latin *Origines*, the name of a work of M. Porcius Cato ("Senex historias scribere instituit. Earum sunt libri septem. Primus continet res gestas populi Romani, secundus et tertius unde quaeque civitas orta sit Italica. Ob quam rem omnes Origines videtur appellasse" C. Nepos, *Cato* iii.). It is probable that Cato modelled his work upon the *Aitia* of Callimachus. Among the writings which Suidas ascribes to Callimachus is one *On the wonderful and paradoxical things in the Peloponnesus and Italy.* It cannot be a coincidence that Cato "in iisdem exposuit quae in Italia Hispaniisque aut fierent aut viderentur admiranda." Attempts, like that of O. Schneider, to reconstruct the detailed plan of the work are rather futile. All that can safely be said is that the *Aitia* treated in a series of elegiac episodes all sorts of aetiological legends connected with Greek history, customs, and rites. The setting of the work was given in the form of a dream in which the poet imagined himself to be carried by the Muses from Libya to Helicon, where in answer to his questions they instructed him in all manner of legendary lore. The idea is borrowed by the Roman Callimachus, Propertius iv. 3. 1 "Visus eram molli recubans Heliconis in umbra," etc.; cf. iii. 26. 31 f. "Tu satius memorem Musis (Μούσαις μεμελημένον) imitere Philetam Et non inflati somnia Callimachi."

AITIA

Testimonia

1. Apollonius (Rhodius), *A.P.* xi. 275.

Καλλίμαχος τὸ κάθαρμα, τὸ παίγνιον, ὁ ξύλινος
νοῦς,
αἴτιος ὁ γράψας Αἴτια Καλλιμάχου.[1]

2. Diodorus, *A.P.* vii. 42.

Ἅ μέγα Βαττιάδαο σοφοῦ περίπυστον ὄνειαρ,
ἦ ῥ' ἐτεὸν κεράων οὐδ' ἐλέφαντος ἔης.
τοῖα γὰρ ἄμμιν ἔφηνας, ἅτ' οὐ πάρος ἀνέρες
ἴδμεν,
ἀμφί τε ἀθανάτους ἀμφί τε ἡμιθέους,
εὖτέ μιν ἐκ Λιβύης ἀναείρας εἰς Ἑλικῶνα
ἤγαγες ἐν μέσσαις Πιερίδεσσι φέρων·
αἱ δέ οἱ εἰρομένῳ ἀμφ' ὠγυγίων ἡρώων
Αἴτια καὶ μακάρων εἶρον ἀμειβόμεναι.

Vv. 1-2 Suidas *s.v.* ὄνειαρ.

3. Martial x. 4. 9 ff.

Non hic Centauros, non Gorgonas Harpyiasque
Invenies: hominem pagina nostra sapit.

[1] Καλλίμαχος Bentley.

[a] The punctuation and consequently the meaning of this distich is wholly uncertain.

AITIA

Testimonies

1. Callimachus is the cause—the scapegoat, the sport, the wooden mind—who wrote the *Causes of Callimachus.*[a]

2. O greatly renowned Dream of the wise son of Battos, surely thou wert of horn, not of ivory.[b] For thou didst reveal to us such things as hitherto we mortals have not known, both about the immortals and about the demigods, what time thou didst carry him away from Libya to Helicon and didst take and set him in the midst of the Pierides. And they in answer to his questions told him the Causes, both touching the primeval heroes and touching the blessed gods.

3. Here you will not find Centaurs nor Gorgons and Harpies: our pages savour of humanity. But

[b] The reference is to the famous passage in *Odyssey* xix. 562 ff. where Penelope says: "Two Gates there be of Phantom Dreams, these fashioned of horn and those of ivory. Now the Dreams which come through sawn ivory they deceive (ἐλεφαίρονται) men with words without fulfilment; but those which come forth through the polished horns bring true fulfilment (κραίνουσι) for the mortal who beholds them"; *cf.* Verg. *Aen.* vi. 894 ff., Hor. *Od.* iii. 27. 41, Stat. *Silv.* v. 3. 288.

Sed non vis, Mamurra, tuos cognoscere mores
Nec te scire : legas Aetia Callimachi.

4. Clem. Alex. *Strom.* v. 511 c Εὐφορίων ὁ ποιητὴς καὶ Καλλιμάχου Ἶβις καὶ τὰ Αἴτια καὶ ἡ Λυκόφρονος Ἀλεξάνδρα καὶ τὰ τούτοις παραπλήσια γυμνάσιον εἰς ἐξήγησιν γραμματικῶν ἔκκειται παισίν.

5. Epigr. Anonym. Bern. v. 7.
καὶ τῶν μεγίστων Αἰτίων τὴν τετράδα.

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[a] Euphorion of Chalcis in Euboea, born 276 B.C., elegiac and epic poet, some of whose poems were translated by Cornelius Gallus. *Cf.* Verg. *Ecl.* x. 50, Quintil. x. 1. 56. His obscurity was notorious : "Ille vero nimis etiam obscurus Euphorion," Cic. *De divin.* ii. 64.

[b] παισίν seems a certain correction of the MS. ἅπασιν.

I. 1

Grenfell and Hunt, *Oxyrhynchus Papyri* xi. (1915), 1362, *cf.* L. Malten, *Hermes*, liii. (1918), pp. 148-179. A. Korte, "Zu attischen Dionysosfesten," *Rhein. Mus.* lxxi. (1916), pp. 575-578. M. P. Nilsson, "Die Anthesterien und die Aiora," *Eranos*, xv. (1916), pp. 181-200.

The identification of this fragment as the work of Callimachus is established by the coincidences with extant fragments, as noted below. From Athenaeus, xi. 477 c Καλλίμαχος δ' ἔοικε διαμαρτάνειν ἐν τῇ συγχύσει τῶν ὀνομάτων λέγων ἐπὶ τοῦ οἰκείου (Ἰκίου Grenfell and Hunt) ξένου τοῦ παρὰ τῷ Ἀθηναίῳ Πόλλιδι συνεστιαθέντος αὐτῷ· καὶ γὰρ ὁ Θρηικίην . . . τὸ τρίτον (= frag. 109, vv. 11-12) and from the poem itself we gather that Callimachus was the guest in Egypt of Pollis, an Athenian who had settled in that

you, Mamurra, do not wish to know your own character nor to "know yourself": you should read the *Aitia* of Callimachus.

4. The poet Euphorion,[a] the *Ibis* and the *Aitia* of Callimachus, the *Alexandra* of Lycophron, and similar works are given as an exercise in exegesis to the "sons of the grammarians." [b]

5. And the Four Books[c] of the greatest *Aitia.*

The phrase "sons of the grammarians," as a sort of slang term for "students," "scholars," occurs in Athenaeus 359 D.

[c] What had been previously inferred from citations of the *Aitia*—that it was in four books—is now proved by Oxyrhynchus Papyrus 1011 which contains the conclusion of the poem, followed by the inscription Καλλιμάχου [Αἰτί]ων δ.

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country. In his new home Pollis scrupulously celebrated the festivals of his native Athens. On this particular occasion the festival celebrated was that of the Aiora, which was instituted (Hygin. *Astron.* ii. 4) in connexion with the epidemic of suicide among the women of Attica after Erigone, daughter of Icarius, hanged herself: "qualis Marathonide silva Flebilis Erigone caesi prope funera patris Questibus absumptis tristem iam solvere nodum Coeperat et fortes ramos moritura ligabat," Stat. *Th.* xi. 644 ff.; *cf. Silv.* v. 3. 74 ff. Among the guests of Pollis was a merchant Theogenes from the little island of Icos (Strabo 436), one of the Magnesian islands. Him Callimachus questions about the cult of Peleus in Icos and the relations of that island with Thessaly.

Fr. 1, col. i.

ἠὼς οὐδὲ πιθοιγὶς[1] ἐλάνθανεν οὐδ' ὅτε δούλοις
ἦμαρ Ὀρέστειοι[2] λευκὸν[3] ἄγουσι χόες·
Ἰκαρίου καὶ παιδὸς[4] ἄγων ἐπέτειον ἀγιστύν,
Ἀθίσιν οἰκτίστη, σὸν φάος, Ἠριγόνη
ἐς δαίτην ἐκάλεσσεν ὁμηθέας, ἐν δέ νυ τοῖσι
ξεῖνον ὃς Ἀ[ὶ]γύπτῳ καινὸς ἀνεστρέφετο
μεμβλωκὼς ἴδιόν τι κατὰ χρέος· ἦν δὲ γενέθλην
Ἴκιος,[5] ᾧ ξυνὴν εἶχον ἐγὼ κλισίην
οὐκ ἐπιτάξ,[6] ἀλλ' αἶνος Ὁμηρικός,[7] αἰὲν ὅμοιον
ὡς θεός, οὐ ψευδής, ἐς τον ὅμοιον ἄγει.
[8]καὶ γὰρ ὁ Θρηικίην μὲν ἀπέστυγε χανδὸν ἄμυστιν[9]

[1] *ἠὼς πιθοιγίς*, *i.e.* the Pithoigia, first day of the Anthesteria. For *ἠώς* = day *cf.* Hom. *Od.* xix. 571, etc.

[2] *Ὀρέστειοι χόες*, the Feast of Pitchers, second day of the Anthesteria, which was celebrated on the 11th (Pithoigia), 12th (Choes), and 13th (Chytroi) of the month Anthesterion (Harpocr. *s.v.*). At the Choes it was the custom that each guest should drink by himself: *καθάπερ ἐν τοῖς Χουσίν· εὐωχοῦνται μὲν γὰρ κατ' ἰδίαν*, Athen. vii. 276 c. The aetiological legend was that, when the matricide Orestes came to Athens during the celebration of a public festival, Demophon or Pandion, king of Athens, wishing to be hospitable but unwilling for religious reasons that an unpurified murderer should eat and drink with others, ordered a pitcher (*χοῦς*) of wine to be given to each guest separately. Hence was established the Choes or Feast of Pitchers (Athen. x. 437 c, Suid. *s.v. χόες*, Eur. *I.T.* 947 ff.).

[3] *δούλοις . . . λευκόν*, because on the day of the Choes slaves enjoyed great licence, Athen. x. 437 E. For similar occasions of licence for slaves *cf. id.* iv. 139 F, 149 c, xiv. 639.

[4] *Ἰκαρίου παιδός*, *i.e.* Erigone, daughter of Icarius. Icarius was an Athenian who was taught the knowledge of the vine by Dionysus. He was killed by some peasants to whom he had given wine. His daughter Erigone or Aletis (*i.e.* wanderer), guided by her dog Maera, found his grave on Hymettus. In her grief she hanged herself on a tree over her father's grave. Erigone became the constellation Virgo,

I. 1

Nor did the morn of the Broaching of the Jars pass unheeded, nor that whereon the Pitchers of Orestes bring a white day for slaves. And when he kept the yearly festival of Icarius' child, thy day, Erigone, lady most sorrowful for Attic women, he invited to a banquet his familiars, and among them a stranger who was newly visiting Egypt, whither he had come on some private business. An Ician he was by birth, and I shared one couch with him —not by appointment, but not false is the saw of Homer that God ever brings like to like; for he, too, abhorred the wide-mouthed Thracian draught

her father became Arcturus or Boötes, Maera became Sirius. Dionysus caused a plague of madness to fall upon the Athenian women, who hanged themselves as Erigone had done. To end the plague the festival of the Aiora ("which they call Eudeipnos," *E.M. s.v.* *αἰώρα*) was founded. A song sung on these occasions was called *ἀλῆτις*, Athen. xiv. 618 E, Poll. iv. 55. *Cf.* Apollod. iii. 14. 7, and Hesych. *s.vv.* *αἰώρα* and *ἀλῆτις*, Aelian, *N.A.* vii. 28.

[5] Icos, an island off the coast of Thessalian Magnesia (Strabo ix. 436) where Peleus died. *Cf. A.P.* vii. 2 *κεύθει καὶ Θέτιδος γαμέτην ἡ βραχύβωλος Ἶκος.* Ἴκῳ should be read for Κῷ in schol. Pind. *P.* iii. 167, and schol. Eur. *Tr.* 1128, and Ἰκίου for *οἰκείου*, Athen. xi. 477 c.

[6] *ἐπιτάξ*: Callim. fr. 327 (*E.M. s.v. ἐπιτάξ· παρὰ Καλλιμάχῳ ἐπίρρημα*, Hellad. *Chrestom. ap.* Phot. *Bibl.* p. 532. 36[a] Bekker), Arat. 380, and now *Iambi* i. 239.

[7] *αἶνος Ὁμηρικός*: Hom. *Od.* xvii. 218 *ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον.*

[8] 11–14 = fr. 109, cited *καὶ γὰρ . . . τὸ τρίτον*, Athen. xi. 477 c *ἀνήνατο . . . ζωροποτεῖν*: 11–12 cited Athen. x. 442 F *ἀπέστυγε . . . οἰνοποτεῖν*, *cf.* Athen. xi. 781 D (*οἰνοποτεῖν*), Macrob. *Sat.* v. 21. 12 *ἀνήνατο . . . ζωροποτεῖν.*

[9] *ἄμυστιν* is the draught or custom of drinking *ἀμυστί* or *ἀπνευστί*, *cf.* Eur. *Rh.* 419, 438, Poll. vi. 25, Anacr. *fr.* 64, Cratin. *fr.* 291, Epicharm. fr. 34, etc. There is no clear case of *ἄμυστις* = drinking-cup.

οἰνοποτεῖν, ὀλίγῳ δ' ἥδετο κισσυβίῳ.[1]
τῷ μὲν ἐγὼ τάδ' ἔλεξα περιστείχοντος ἀλείσου[2]
τὸ τρίτον, εὖτ' ἐδάην οὔνομα καὶ γενεήν·
[3]Ἦ μάλ' ἔπος τόδ' ἀληθὲς ὅ τ' οὐ μόνον ὕδατος αἶσαν
ἀλλ' ἔτι καὶ λέσχης οἶνος ἔχειν ἐθέλει·
τὴν ἡμεῖς, οὐκ ἐν γ[ὰ]ρ ἀρυστήρεσσι[4] φορεῖται
οὐδέ μιν εἰς ἀ[τενεῖς] ὀφρύας οἰνοχόων
αἰτήσεις ὁρόω[ν] ὅτ' ἐλεύθερος ἀτμένα[5] σαίνει,
βάλλωμεν χαλεπῷ φάρμακον ἐν πόματι,
Θεύγενες, ὅσσ[α] δ' ἐμεῖο σ[έ]θεν πάρα θυμὸς ἀκοῦσαι
ἰχαίνει,[6] τάδε μοι λ[έ]ξον [ἀνειρομέν]ῳ·
Μυρμιδόνων ἐσσῆνα[7] τ[ί πάτριον ὔ]μμι σέβεσθαι
Ηηλέα, κῶς Ἴκῳ ξυν[ὰ τὰ Θεσσαλι]κά,[8]
τεῦ δ' ἕνεκεν γήτειον[9] ἰδ[. .]υτ[. . . ἄ]ρτον[10] ἔχουσα

[1] ὀλίγῳ κισσυβίῳ: all sorts of cups might be provided and the guest took his choice (Lucian, *Cronosolon* 18). It was usual to proceed from smaller cups to larger, Diog. L. i. 104 "Ελληνες ἀρχόμενοι μὲν ἐν μικροῖς πίνουσι, πλησθέντες δὲ ἐν μεγάλοις, Cic. *In Verr.* ii. 1. 66 "fit sermo inter eos et invitatio ut Graeco more biberetur. hortatur hospes, poscunt maioribus poculis." But the use of small cups was regarded as characteristically Greek, Athen. xi. 432 E, *cf.* Xen. *Symp.* ii. 26, Athen. xi. 461 ff. For Thracian drinking *cf.* Hor. *C.* i. 27. 1 ff.

[2] Different modes of circulating the cup in Athen. xi. 463 ὁ δ' Ἀττικὸς ἐκ μικρῶν ἐπιδέξια, ὁ δὲ Θετταλικὸς ἐκπώματα προπίνει ὅτῳ ἂν βούλωνται μεγάλα.

[3] 15–16: cited anonymously, Athen. i. 32 B, with a line of Simonides (hence the three lines appear as Simonides fr. 88 in Bergk *P.L.G.*). μάλ'] Athen. γάρ. ἀλλ' ἔτι] Athen. ἀλλά τι. λέσχης] λεύχης Athen. (except *L*).

[4] ἀρυστήρεσσι: ὅτῳ μὲν οὖν ὁ οἶνος ἀρύεται, ἀρυστήρ, Poll. vi. 19; *cf.* x. 75. With it the cup-bearers fill the individual cups from the κρατήρ.

of wine and liked a little cup. To him I said, as the beaker was going round for the third time, when I had learnt his name and lineage: "Verily this is a true saying, that wine wants not only its portion of water but also its portion of talk. So—for talk is not handed round in ladles, nor shalt thou have to ask for it, looking to the haughty brows of the cup-bearers, on a day when the free man fawns upon the slave—let us, Theogenes, put talk in the cup to mend the tedious draught; and what my heart yearns to hear from thee, do thou tell me in answer to my question. Wherefore is it the tradition of thy country to worship Peleus, king of the Myrmidons? What has Thessaly to do with Icos? And why with a leek and . . . loaf does a

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[5] ἀτμένα = δοῦλον. *Et. Flor.* p. 51 Miller ἀτμήν· ὁ δοῦλος· Καλλίμαχος (fr. 538), *cf. E.M. s.vv.* ἀτμήν, ἀτμένες, schol. Nicandr. *Alex.* 172 and 426. The form ἄτμενος (*cf.* fr. 538) is recognized by Hesych. *s.v.* ἄτμενον· . . . οἰκέτην, and Eustath. *Od.* 1750. 62 (*Od.* xiv. 63). Verb ἀτμεύειν, Nicandr. *Alex.* 172; noun ἀτμενίη, Manetho vi. 59; *A.P.* ix. 764; and obscure adjective, ἀτμένιος, Nicandr. *Alex.* 178 and 426.

[6] ἰχαίνει: only here, = ἰχανᾷ, *cf.* ἰχανᾶσθ(ε)ι Herondas vii. 26.

[7] Μυρμιδόνων ἐσσῆνα = fr. 508 (Herodian. *De monad.* p. 17. 6 Dindorf) ἐσσήν. ὁ οἰκιστής, Μυρμιδόνων ἐσσῆνα, Καλλίμαχος.

[8] Θεσσαλι]κά E. Lobel, *cf.* fr. 372 (Πηλεὺς ἐν Κῷ (*leg.* Ἰκῳ) τῇ νήσῳ ἀτυχήσας τὸν βίον οἰκτρῶς καὶ ἐπωδύνως ἀπέθανεν, ὡς καὶ Καλλίμαχος μαρτυρεῖ, schol. Pind. *P.* iii. 167), and schol. Eurip. *Tr.* 1128 καὶ προσελθεῖν (*sc.* τὸν Πηλέα) διὰ χειμῶνα τῇ <Ἰ>κῳ τῇ νήσῳ καὶ ξενισθέντα ὑπὸ Μόλωνός τινος Ἄβαντος ἐκεῖ καταλῦσαι τὸν βίον.

[9] γήτειον: Athen. 372 A mentions the leek at the Theoxenia in Delphi.

[10] ἴδ' [ἔλλ]υτ[ιν ἄ]ρτον Malten, *cf.* Hesych. ἔλλυτις· πλακοῦς τις; *cf.* ἐλλύτης, Cramer, *Anecd. Gr.* ii. 44, and *I.G.* xii. 3. 330 ἐλλύταν καὶ ἄρτον.

col. ii.

ἥρωος κα[θ]όδου πα[ῖς[1]
εἰδότες ὡς ἐνέπου[σι
κείνην ἢ περὶ σὴν [
οὔθ' ἑτέρην ἔγνωκα· τ[
οὔατα μυθεῖσθαι βο[[2] 30
τ[αὖτ'] ἐμέθεν λέξαντο[ς
τ[ρισ]μάκαρ,[3] ἦ παύρων ὅ[λβιός ἐσσι μέτα,
[ναντι]λίης εἰ νῆιν ἔ[χεις βίον· ἀλλ' ἐμὸς αἰὼν
[κύμασιν αἰ]θυίης[4] μᾶ[λλον ἐσῳκίσατο

. . . . . .

[1] 26 ff. The sense cannot be made out. *κάθοδος* may mean 'procession,' as in Herond. i. 56, so *ἥρ. κάθ.*, procession in honour of a hero.

[2] *βο[ύλεο]* Wilamowitz.

girl . . at the procession in honour of the hero? As those who know say . . . that or about thine . . . and I know no other. . . ." When I had said this [the stranger answered and said]: "Thrice blessed, verily thou art happy as few are, if thou hast a life that is ignorant of sea-faring. But my life is more at home among the waves than is the sea-gull."

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[3] 32–34 = fr. 111. 2-4, Stobaeus, *Serm.* lix. 10. 11. The first line of fr. 111, which Stobaeus *l.c.* cited separately, is now shown to have no connexion with lines 2-4. ἀλλ' ἐμὸς . . . ἐσῳκίσατο is quoted as by Callimachus in schol. Arat. 294. ναυτιλίῃσιν ἧν, Stobaeus; Bentley corrected ναυτιλίης ὃς νῆιν; Nauck εἰ for ὃς.

[4] αἰθυίης: the gull is the type of the seafarer; Callim. *Ep.* lix. αἰθυίη δ' ἴσα θαλασσοπορεῖ, Aelian, *Epp. Rust.* 18 ἐπικυματίζει καὶ λάρου βίον ζῇ; *cf.* Aratus 296.

I. 2

The subject of this fragment is the story of Linos. According to Pausan. i. 43 Psamathe, daughter of Crotopus, king of Argos, became mother of Linos by Apollo. In fear of her father she exposed the child who was killed by her father's dogs. Apollo sent Poine to punish the Argives. Poine carried away the children from their mothers, until she was slain by Coroebus. A second plague came upon Argos, and Coroebus went voluntarily to Delphi to atone for the slaying of Poine. The Pythia forbade him to return to Argos, and told him to take a tripod from the temple, and, wherever he should let it fall, there to build a temple to Apollo and to dwell there. He dropped the tripod near Geraneia in the Megarid, where he founded the town of Tripodisci. His grave was in the agora at Megara, *cf. A.P.* vii. 154.

Conon 19 (Phot. *Bibl.* p. 133 f. Bekker) gives a somewhat different account, according to which Linos was reared as his own child by the shepherd to whom he was given. When he was torn to pieces by the dogs, the secret of his birth became known to Crotopus, who condemned his daughter to death. In anger Apollo sent a plague upon Argos. When the Argives consulted the Delphic oracle they were told that they must propitiate Psamathe and Linos. So they honoured them in other ways and sent women and maidens to lament (*θρηνεῖν*) Linos. These mingling lamentations with prayers bewailed the fate of Psamathe and Linos and themselves. Thus arose the Linos-song. "And they named a month Lamb-month (*Ἀρνεῖος*) because Linos had been reared with the lambs (*ἄρνες*) and they hold a sacrifice and a Lamb-

festival (ἑορτὴ ἀρνίς), on which day they kill any dogs that they find." *Cf.* Κυνοφόντιν ἑορτήν, Athen. iii. 99 E and Clearchus *ap.* Aelian, *N.A.* xii. 34 ἐν δὲ ταῖς ἡμέραις ἃς καλοῦσιν ἀρνηίδας οἱ αὐτοί, ἐὰν κύων ἐς τὴν ἀγορὰν παραβάλῃ, ἀναιροῦσιν αὐτόν. As the plague did not cease, Crotopus in accordance with an oracle left Argos and founded a city in the Megarid which he called Tripodiscion and there dwelt. *Cf.* Ovid, *Ibis*, 573 ff. ; Stat. *Theb.* i. 562 ff., *Silv.* v. 5. 55.

Papyrus Rylands 13; *cf.* Wilam. *Hermes*, xlvi. (1911), 471-3. Frag. 127 possibly belongs to the same context.

ἀρνεῖος M
ἀρνῆ‹ι›δας
καὶ θάνε
τοῦ μὲν ἀ
[1]καὶ τὸν ἐπ[ὶ ῥάβδῳ μῦθον ὑφαινόμενον
ἀνέρες ε
πλαγκτὺν
ἠνεκὲς ἀε[ίδω δειδεγμένος]
οὐδὲ μεὺ α
νύμφης αι
παιδοφόνω
ἦκεν ἐπ' Ἀρ[γείους]
ἤ σφεων
μητέρας [ἐξεκένωσεν ἐκούφισθεν δὲ τιθῆναι.[2]
οὐχ οὕτω
Ἄργος ανα.

γηράσκει δὲ γέρων κεῖνος ἐλαφρότερον,
κοῦροι τὸν φιλέουσιν, ἐὸν δέ μιν οἷα γονῆα
χειρὸς ἐπ' οἰκείην ἄχρις ἄγουσι θύρην.

Stobaeus, *Serm.* cxv.; *cf.* Lucian, *Amor.* 48, Apollon. *De pron.* p. 143 Bekker.

ἀπ' ὀστλίγγων αἰὲν ἄλειφα ῥέει.

E.M. s.v. ὄστλιγγες, schol. Apoll. Rhod. i. 1297.

[1] 5, 8 = frag. 138, schol. Pind. *N.* 2. 1 τοὺς ῥαψῳδοὺς οἱ μὲν ῥαβδῳδοὺς ἑτυμολογοῦσι διὰ τὸ μετὰ ῥάβδου δηλονότι τὰ Ὁμήρου ἔπη διεξιέναι. Καλλίμαχος· καὶ τὸν ἐπὶ ῥάβδῳ μῦθον ὑφαινόμενον ἠνεκὲς ἀείδω δεδεγμένος (corr. Bentley); *cf.* Eustath. *Hom. Il.* p. 6. 18 Καλλιμάχῳ εἰπόντι τὸν ἐπὶ ῥάβδῳ μῦθον ὑφαινόμενον.

I. 2

[There is a month named] Arneios [after him and the days thereof are named] the Arneid days. And [Linos] died [torn by dogs]: and his [untimely fate as sung by minstrel] men and the wandering [of Crotopus . . .] I sing right on as I received it. Nor [did Apollo remain unheeding for ever] of his bride [of hapless fate, but to expiate a child's death] by the death of children [Poine, an avenger of grievous wrath] came against the Argives, who [leapt upon their homes] and made empty-armed the mothers and lightened the burden of the nurses. Not so . . . in Argos. . . .

I. 3 (11)

That man finds old age lighter whom boys love and, as if he were their father, lead by the hand unto his own door.

I. 4 (12)

And from his (Apollo's?) locks unguent ever flows.

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[2] 14=frag. 424, Gramm. *De barbarismo* in Valckenaer's *Ammonius*, p. 197 *τῆς δὲ κακίας μέρος ἐστὶ καὶ ἡ ἀκυρολογία, ὡς παρὰ τῷ* Καλλιμάχῳ *ἐπὶ τῶν ἀπολομένων νηπίων· μητέρας ἐξεκένωσαν, ἐκούφισσαν δὲ τιθήνας.* Greg. Cor. in Hermog. *Rhet. Gr.* vii. 1133 Walz *παρὰ τῷ* Καλλιμάχῳ *εὑρίσκεται ἐπὶ τῶν ἀπολλυμένων νηπίων· ἐκουφίσθησαν δὲ τιθῆναι.* The reading in the text is Bergk's.

οἵη τε Τρίτωνος ἐφ' ὕδασι Ἀσβύσταο.
Steph. Byz. *s.v.* Ἀσβύστα.

τετράενον Δαμάσου παῖδα Τελεστορίδην.
Is. Lydus, *De mensibus*, iv. 1, *E.M. s.v.* ἄφενος.

Schol. ADL *Il.* viii. 48 *τρία δέ εἰσιν ἀκρωτήρια τῆς Ἴδης, Λεκτόν, Γάργαρον, Φαλάκρη. τούτου μνημονεύει Καλλίμαχος ἐν πρώτῳ Αἰτίων.*

Schol. AD *Il.* xiii. 66 *Ἀθηνᾶ . . τοὺς Λοκροὺς ἠνάγκασεν ἐπὶ χίλια ἔτη εἰς Ἴλιον ἐκ κλήρου παρθένους πέμπειν. ἡ ἱστορία παρὰ Καλλιμάχῳ ἐν α΄ Αἰτίων.*

Schol. *A.P.* vii. 154 *Κόροιβον, οὗ μέμνηται Καλλίμαχος ἐν α΄ Αἰτίων.*

Steph. Byz. *s.v.* *Τριποδίσκος . . . κώμη τῆς Μεγαρίδος . . . Καλλίμαχος δ' ἐν ‹α΄› Αἰτίων πόλιν αὐτὴν εἶναί φησι.*

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[a] Asbystian means African. Triton refers either to Lake Tritonis, or more probably perhaps to the Nile; *cf.* Lycophron, *Alexandra* 576 *Αἰγύπτιον Τρίτωνος ἕλκοντες ποτόν*, Apoll. Rhod. iv. 269 *ποταμὸς Τρίτων*. In Lycophr. 848 the Nile is called *ῥεῖθρον Ἀσβύσταο*.

[b] The Locrian maiden-tribute, Lycophron 1141–1173. "A plague having come on Locris through the assault of Aias upon Cassandra, the god (Apollo) told them by an oracle that for a thousand years they must send

I. 5 (13)

And as <she> by the waters of Asbystian[a] Triton . . .

I. 6 (13a)

Telestorides, the four-year-old child of Damasus.

I. 7 (13c)

There are three peaks of Ida, Lectum, Gargarum. Phalacra. The last Callimachus mentions in *Aitia* i.

I. 8 (13d)

Athena . . . compelled the Locrians for a space of a thousand years to send to Ilios maidens[b] selected by lot. The story in Callimachus, *Aitia* i.

I. 9 (13e)

Coroebus, whom Callimachus mentions in *Aitia* i.[c]

I. 10 (4)

Tripodiscus . . . a village of the Megarid . . . Callimachus calls it a city in *Aitia* i.[d]

maidens every year to Troy for Athena. When they arrived they were slain by the Trojans who met and stoned them. Any who escaped made their way secretly to the temple of Athena and became for the future her priestesses. Those who were killed were burnt with fruitless and wild wood. Their bones were thrown into the sea from Mount Traron at Troy and the Locrians sent others in their stead" (schol. Lycophr. 1141).

[c] This probably belongs to the Linos story, *Ait.* i. 2.

[d] See *Ait.* i. 3 (Introduction).

καὶ γὰρ ἐγὼ τὰ μὲν ὅσσα καρήατι τῆμος ἔδωκα
ξανθὰ σὺν εὐόδμοις ἁβρὰ λίπῃ[1] στεφάνοις,
ἄπνοα πάντ' ἐγένοντο παραχρῆμ'· ὅσσα τ' ὀδόντων
ἔνδοθι νειαίρην τ' εἰς ἀχάριστον ἔδυ,
καὶ τῶν οὐδὲν ἔμεινεν ἐς αὔριον· ὅσσα δ' ἀκουαῖς
εἰσεθέμην, ἔτι μοι μοῦνα πάρεστι τάδε.

Stob. *Flor.* lxxxi. 8.

ἡ μὲν ἀερτάζουσα μέγα τρύφος Ὑψιζώρου
ἄστυρον εἰσανέβαιν'.

Et. Mag. s.v. ἄστυρον.

ὥς τε Ζεὺς ἐράτιζε τριηκοσίους ἐνιαυτούς.

Schol. AD *Il.* i. 609.

οὕνεκεν οἰκτείρειν οἶδε μόνη πολίων.

Schol. Soph. *O.C.* 258 Καλλίμαχος . . ἐν τῷ τέλει τοῦ β' τῶν Αἰτίων.

Τάμμεω θυγατέρος.

Schol. AD *Il.* ix. 193.

Tzetzes, *Lycophr.* 869 τὸ δρέπανον παρὰ Σικελοῖς ζάγκλον καλεῖται. μέμνηται δὲ καὶ Καλλίμαχος ἐν δευτέρῳ Αἰτίων.

[1] ἁβρὰ λίπῃ B; ἀκραλίπῃ A; ἀκραλιπῇ S.

[a] Athena.

[b] Hypsizorus, mountain in Chalcidice (Plin. *N.H.* iv. 36).

[c] The reference is to the *ἱερὸς γάμος* or secret marriage of Zeus and Hera, first mentioned in *Iliad* xiv. 294 ff., 346 ff.; *cf.* Theocrit. xv. 64, Callim. *Ait.* iii. 1. 4.

II. 1 (106)

For whatsoever I bestowed in that hour upon my head, the delicate yellow unguents with the sweet-smelling wreaths, all lost their fragrance straightway; and whatsoever entered within my teeth and into the ungrateful belly, thereof naught remained until the morrow; but what I laid within my hearing ears, these things alone still abide for me.

II. 2 (19)

And she [a] lifted the great fragment of Hypsizorus [b] and went up into the city.

II. 3 (20)

And how Zeus loved for three hundred years.[c]

II. 4 (21)

Since she [d] alone among cities knows to pity.

II. 5 (21a)

The daughter [e] of Athamas.

II. 6 (22)

The sickle is called among the Sicilians *zanclon*.[f] Callimachus mentions this in *Aitia* ii.

[a] The city of Athens. Paus. i. 17. 1 "In the market-place of Athens . . . is an altar of Pity to whom . . . alone of the Hellenes the Athenians render honours."

[e] Hella. The phrase is quoted to illustrate an Ionicism whereby "Athamas" becomes "Tammas."

[f] Thucyd. vi. 4 "The original name given to Sicily by the Sicels was Zancle, from its sickle-shape . . . the Sicels call the sickle *zanclon*."

Steph. Byz. frag. *s.v.* Δωδώνη· *ὠνόμασται . . ., ὡς* Ἐπαφρόδιτος *ὑπομνηματίζων τὸ β′* Αἰτίων, *ἀπὸ Δωδώνης μιᾶς τῶν Ὠκεανίδων νυμφῶν.*

Αἴγυπτος προπάροιθεν ἐπ᾽ ἐννέα κάρφετο ποίας·[1]

. . . . . .

τὴν κείνου Φάλαρις πρᾶξιν ἀπεπλάσατο,
πρῶτος ἐπεὶ τὸν ταῦρον ἐκαίνισεν ὃς τὸν ὄλεθρον
εὗρε τὸν ἐν χαλκῷ καὶ πυρὶ γιγνόμενον.

[1] *s.v.* πόα· . . . ποιά (so *E.M.* accents, *cf. s.v.* ῥοιά· *τὰ εἰς ᾱ λήγοντα θηλυκά, εἰ μὲν τῷ ō παραλήγεται, παροξύνεται, οἷον . . . πόα, εἰ δὲ τῇ ōι διφθόγγῳ ὀξύνεται οἷον . . . ποιά*) *ἐστιν ὁ ἐνιαυτός·* Καλλίμαχος· Αἴγυπτος . . . ποίας (fr. 182 Schneid.); *cf.* Suid. *s.v.* ποίη. Tzetz. *Lycophr.* 717 *μέμνηται τοῦ* Φαλήρου *καὶ* Καλλίμαχος *λέγων· τὴν ἐκείνου* Φάληρος (*sic*) . . . ἀπεπλάσατο (fr. 194 Schneid.). Schol. Pind. *P.* i. 185 *κατασκευάσαι δὲ αὐτόν* (*sc. τὸν τοῦ* Φαλάριδος *ταῦρον*) *φασι* Περίλαον *καὶ πρῶτον ἐν αὐτῷ κατακαῆναι. καὶ* Καλλίμαχος· πρῶτος . . . γιγνόμενον (fr. 119 Schneid.). Plutarch, *Parall.* xxxix. p. 315 Πέριλλος . . . *δάμαλιν κατασκευάσας χαλκῆν ἔδωκε τῷ βασιλεῖ ὡς ἂν τοὺς ξένους κατακαίῃ ζῶντας ἐν αὐτῇ· ὁ δὲ μόνον τότε γενόμενος δίκαιος αὐτὸν ἐνέβαλεν. ἐδόκει δὲ μυκηθμὸν ἀναδιδόναι ἡ δάμαλις. ὡς ἐν δευτέρῳ* Αἰτίων (fr. 25 Schneid.).

[a] The combination of frags. 25, 119, 194, was first made by Ruhnken; frag. 182 was added by Porson. The

II. 7 (24)

Dodona: it gets its name, according to Epaphroditus in his commentary on *Aitia* ii., from Dodona, one of the Oceanid nymphs.

II. 8 (25)[a]

Egypt formerly suffered drought for nine seasons:

. . . . . .

His conduct Phalaris imitated when he who invented the death by bronze and fire was the first to handsel the bull.

story of Phalaris, tyrant of Agrigentum, and the brazen bull invented by Perillus is familiar to everyone. Callimachus represents Phalaris as imitating Busiris, king of Egypt. The legend was that when Egypt had suffered from drought for nine years, Thrasius of Cyprus, a seer, told the king that the drought would cease if he would sacrifice a stranger every year to Zeus. Busiris took his advice and began the series by sacrificing Thrasius himself. Ovid, *Ars amat.* i. 647 ff., follows Callimachus closely: "Dicitur Aegyptos caruisse iuvantibus arva Imbribus atque annos sicca fuisse novem, Cum Thrasius Busirin adit monstratque piari Hospitis effuso sanguine posse Iovem. Illi Busiris: 'fies Iovis hostia primus,' Inquit, 'et Aegypto tu dabis hospes aquam.' Et Phalaris tauro violenti membra Perilli Torruit: infelix imbuit auctor opus. Iustus uterque fuit, etc." *Cf. Trist.* iii. 11. 39 ff., especially 48: "Mugiet et veri vox erit illa bovis" (*cf.* Plutarch. *l.c.*) and 51 f.: "'poenae mirande repertor, Ipse tuum praesens imbue,' dixit, 'opus.'"

Apart from Callimachus our authorities for the story of Acontius and Cydippe are first and foremost Aristaenetus, *Ep.* i. 10, who closely follows Callimachus, Ovid, *Heroides* 20 and 21, *Tristia* iii. 10. 73 ff., Antoninus Liberalis i. where the story of Hermochares and Ctesylla is a duplicate of that of Acontius and Cydippe, Plutarch, *Aet. Graec.* 27.

Briefly the story is this. Acontius, a handsome youth of Ceos, saw Cydippe with her nurse at the yearly festival at Delos. Falling in love at sight, he followed her to the temple of Artemis, where he threw in the way of

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III. 1

A. S. Hunt, *Oxyrhynchus Papyri*, vii. (1910), 1011.
A. Brinkmann, *Rhein. Mus.* lxxii. (1918), p. 473 ff.

ἤδη καὶ κούρῳ παρθένος εὐνάσατο,[1]
τέθμιον ὡς ἐκέλευε προνύμφιον[2] ὕπνον ἰαῦσαι
ἄρσενι τὴν τᾶλιν[3] παιδὶ σὺν ἀμφιθαλεῖ.[4]
Ἥρην γάρ κοτέ φασι — κύον, κύον, ἴσχεο, λαιδρὲ
θυμέ, σύ γ' ἀείσῃ καὶ τά περ οὐχ ὁσίη·
ὤναο κάρ‹θ›' ἕνεκ' οὔ τι θεῆς ἴδες ἱερὰ φρικτῆς,
ἐξ ἂν ἐπεὶ[5] καὶ τῶν ἤρυγες ἱστορίην.
ἦ πολυιδρείη χαλεπὸν κακὸν ὅστις ἀκαρτεῖ[6]

[1] 1 ff. *Cf.* schol. Townl. Hom. *Il.* xiv. 296 εἰς εὐνὴν φοιτῶντε φίλους λήθοντε τοκῆας· . . . διὸ καὶ μέχρι νῦν ὑπόμνημα φυλάσσεσθαι παρὰ Ναξίοις καὶ τὸν ἀμφιθαλῆ τῇ τάλι συγκατατεθεῖσθαι· ἄλλοι τὸν Δία φασὶν ἐν Σάμῳ λάθρα τῶν γονέων διαπαρθενεῦσαι τὴν Ἥραν· ὅθεν Σάμιοι ζήλῳ τῆς θεοῦ μνηστεύοντες τὰς κόρας λάθρα συγκοιμίζουσιν, εἶτα παρρησίᾳ τοὺς γάμους θύουσιν.

[2] προνύμφιον only here.

[3] = Callim. fr. 210 = schol. Soph. *Antig.* 629 τᾶλις λέγεται

her attendant an apple inscribed with the words "I swear by Artemis to marry Acontius." The attendant handed the apple to Cydippe who read the inscription and, realizing the oath by which she was unintentionally binding herself, threw it away. The father of Cydippe arranged a different marriage for his daughter; but always when the time for the marriage arrived, Cydippe was seized by a mysterious illness. Three times this happened, but the fourth time the father went to Delphi to consult Apollo, and learnt that the whole mystery was due to the oath by which his daughter had unwittingly bound herself. By the advice of Apollo Cydippe's father fulfilled her vow

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III. 1

And already the maid had been bedded with the boy, even as ritual ordered that the bride should sleep her prenuptial sleep with a male child both whose parents were alive. Yea, for they say that once on a time Hera[a]—thou dog, thou dog, refrain, my shameless soul! thou wouldst sing of that which it is not lawful to tell. It is a good thing for thee that thou hast not seen the rites of the dread goddess[b]: else wouldst thou have uttered their story too. Surely much knowledge is a grievous thing for him who

[a] *Cf. Ait.* ii. 3. [b] The mysteries of Demeter.

παρ' Αἰολεῦσιν ἡ ὀνομασθεῖσά (? μνηστευθεῖσά) τινι νύμφῃ. Καλλίμαχος· αὐτίκα (sic) τὴν τἄλιν κτλ.

[4] παῖς ἀμφιθαλής is a boy or girl both of whose parents are alive; *cf.* Pollux iii. 40, etc. Herwerden, *Lex. Graec.*, adds Dittenberger, *Syll.*[2] 353. 20, 21.

[5] The reading is due to A. E. Housman. The papyrus has εξενέπειν, but the first hand wrote εξανεπει.

[6] ἀκαρτεῖ = ἀκρατεῖ only here.

γλώσσης· ὡς ἐτεὸν παῖς ὅδε μαῦλιν ἔχει.[1]
ἠῷοι μὲν ἔμελλον ἐν ὕδατι θυμὸν ἀμύξειν
οἱ βόες ὀξείαν δερκόμενοι δορίδα,
δειελινὴν τὴν δ' εἶλε κακὸς χλόος, εἶλε δε νοῦσος,
αἶγας ἐς ἀγριάδας τὴν ἀποπεμπόμεθα,[2]
ψευδόμενοι δ' ἱερὴν φημίζομεν[3]· ἦ τότ' ἀνιγρὴ
τὴν κούρην Ἀ[ίδ]εω μέχρις ἔτηξε δόμων.
δεύτερον ἐστόρνυντο τὰ κλισμία,[4] δεύτερον ἡ
πα[ῖ]ς
ἑπτὰ τεταρταίῳ μῆνας ἔκαμνε πυρί.
τὸ τρίτον ἐμνήσαντο γάμου κοτέ, τὸ τρίτον αὖτ[ις
Κυδίππην ὀλοὸς κρυμὸς ἐσῳκίσατο.
τέτρατον [ο]ὐκέτ' ἔμεινε πατὴρ ἐς Δέλφιον[5] ἄρας
Φοῖβον· ὁ δ' ἐννύχιον[6] τοῦτ' ἔπος ηὐδάσατο·
"Ἀρτέμιδος τῇ παιδὶ γάμον βαρὺς ὅρκος ἑνικλᾷ,
Λύγδαμιν οὐ γὰρ ἐμὴ τῆ<μος> ἔκηδε κάσις,[7]
οὐδ' ἐν Ἀμυκλαίῳ θρ<ύ>ον[8] ἔπλεκεν οὐδ' ἀπὸ
θήρης
ἔκλυζεν ποταμῷ λύματα Παρθενίῳ,

[1] *Cf.* the proverb μὴ παιδὶ μάχαιραν, *Paroem. Gr.* Gaisford, p. 77, etc.

[2] *Cf.* Hesych. *s.v.* κατ' αἶγας ἀγρίας· παροιμία λεγομένη εἰς ἀγρίας αἶγας τρέπειν τὰς νόσους, μάλιστα δὲ τὴν ἱεράν. Suid. *s.v.* κατ' αἶγας ἀγρίας, *Paroem. Gr.* Gaisford, p. 197 (ὁμοία τῇ "ἐς κόρακας"), Philostr. *Her.* p. 148.

[3] ψευδόμενοι . . φημίζομεν = Callim. fr. 276, *i.e.* schol. Apoll. Rhod. i. 1019 τὰ μεγάλα τῶν παθῶν εὐφήμως ἱερὰ καὶ καλά φαμεν . . . καὶ τὴν λοιμικὴν νόσον ἱεράν, ὡς καὶ Καλλίμαχος· ψευδόμενοι κτλ.

[4] κλισμία only here. Brinkmann suggests accenting κλίσμια; *cf.* θέσμια, μύχια, λόχμια, etc.

[5] Δελφι<κ>όν? Aristaenet. i. 10 τρίτον ὁμοίως ταῦτα συμβέβηκε τῇ παιδί, ὁ δὲ πατὴρ τετάρτην οὐκ ἀνέμεινε νόσον, ἀλλ' ἐπύθετο τοῦ Πυθίου τίς ἄρα θεῶν τὸν γάμον ἐμποδίζει τῇ κόρῃ. ὁ δὲ Ἀπόλλων πάντα σαφῶς τὸν πατέρα διδάσκει, τὸν νέον, τὸ

controls not his tongue: verily this is a child with a knife.

In the morning the oxen were to tear their hearts in the water,[a] seeing before them the keen blade. But in the afternoon an evil paleness seized her: seized her the disease which we banish to the goats of the wild and which we falsely call the holy disease.[b] And then that ill sickness wasted the girl even to the gates of death. A second time the couches were spread: a second time the maid was sick for seven months with a quartan fever.[c] A third time they bethought them again of marriage: a third time a deadly chill settled on Cydippe. A fourth time her father abode it no more but set off to Delphian Phoebus, who in the night spake and said. "A grievous oath by Artemis thwarts thy child's marriage. For my sister was not vexing Lygdamis,[d] neither in Amyclae's shrine[e] was she weaving rushes, nor in the river Parthenius[f] was she washing her stains after the hunt: nay, she was at

[a] The oxen were to be bathed in the morning for the prenuptial sacrifice, but on the *previous* afternoon Cydippe fell ill.

[b] Epilepsy. We possess a Hippocratean treatise on it.

[c] Plato, *Timaeus*, 86 A, Hippocrat. *passim*, "quartana febris" Plin. *N.H.* vii. 166, etc.

[d] Lygdamis, a king of the Cimmerians who burnt the temple of Artemis at Ephesus, *circ.* 670 B.C.

[e] Paus. iii. 18. 9.

[f] River in Pontus, haunt of Artemis, Steph. Byz. *s.v.*, Apoll. Rhod. ii. 938.

μῆλον, τὸν ὅρκον, καὶ τῆς Ἀρτέμιδος τὸν θυμόν· καὶ παραινεῖ θᾶττον εὔορκον ἀποφῆναι τὴν κόρην.

[6] ἐμμύχιον ? *cf.* Hesych. *s.v.* ἐννύχιον κρύπτεις . . . τινὲς δὲ ἐμμύχιον, ἐν τῷ μυχῷ.

[7] The punctuation is due to Prof. A. Platt. τῆμος Platt; τῆνον Papyrus.

[8] θρύον Hunt; θρίον Papyrus.

Δ[ή]λῳ δ' ἦν ἐπίδημος, Ἀκόντιον ὁππότε σὴ παῖς
ὤμοσεν, οὐκ ἄλλον, νυμφίον ἐξέμεναι·
ἀ[κήρ]υξ'[1] ἀλλ' ἤν μ' ἐθέλ<η>ς συμφράδμονα θέσθαι,
[πά]ντα τελευτήσεις ὅρκια θυγατέρος.
ἄργυρον οὐ μολίβῳ γὰρ[2] Ἀκόντιον ἀλλὰ φαεινῷ
ἤλεκτρον χρυσῷ φημί σε μιξέμεναι.
Κοδρείδης σύ γ' ἄνωθεν ὁ πενθερός, αὐτὰρ ὁ Κεῖος
γαμβρὸς Ἀρισταίου [Ζη]νὸς ἀφ' ἱερ<έ>ων[3]
Ἰκμίου, οἷσι μέμ[η]λεν ἐπ' οὔρεος ἀμβώνεσσιν[4]
πρηύνειν χαλ[ε]πὴν Μαῖραν ἀνερχομένην,
αἰτεῖσθαι τὸ δ' ἄημα παραὶ Διός, ᾧ τε θαμ<ι>νοὶ
πλήσσονται λινέαις ὄρτυγες ἐν[5] νεφέλαις.[6]"
ἦ θεός· αὐτὰρ ὁ Νάξον ἔβη πάλιν, εἴρετο δ' αὐτὴν
κούρην, ἣ δ' ἀν<ὰ> τῷ[7] πᾶν ἐκάλυψεν ἔπος.
κῆν αὖ σῶς·[8] ὅ τ[ε] λοιπόν, Ἀκόντιε, σεῖο μετελ-
θεῖν

[1] ἀκήρυξ', *i.e.* ἃ ἐκήρυξε. Callimachus affects such inverted order.

[2] ἀργύρῳ οὐ μόλιβον γὰρ? Aristaenet. i. 10 "ἄλλως τε," φησί, "Κυδίππην Ἀκοντίῳ συνάπτων οὐ μόλιβδον ἂν συνεπιμίξειας ἀργύρῳ, ἀλλ' ἑκατέρωθεν ὁ γάμος ἔσται χρυσοῦς."

[3] [Ζη]νὸς ἀφ' ἱερ<έ>ων Housman; . . . τιοσαμφϊέρων (μ apparently deleted) Papyrus.

[4] ἐπ' οὔρεος ἀμβώνεσσιν = frag. anon. 70 Schneider, *i.e.* *E.M. s.v.* ἄμβων . . . λέγονται δὲ καὶ οἱ ὀρεινοὶ καὶ ὑψηλοὶ τόποι οἷον ἐπ' . . . ἀμβώνεσσι.

[5] πλήσσονται . . . ἐν = ἐμπλήσσονται, *cf.* Hom. *Od.* xxii. 468 f. ὡς δ' ὅτ' ἂν ἢ κίχλαι τανυσίπτεροι ἠὲ πέλειαι | ἕρκεϊ ἐνιπλήξωσι, τό θ' ἑστήκῃ ἐνὶ θάμνῳ, Oppian, *Hal.* iii. 117.

[6] νεφέλαις = nets. Hesych. νέφεα . . . καὶ λίνα· θηρατικά. Suid. νεφέλη . . . εἶδος δικτύου θηρευτικοῦ. Arist. *Birds*, 194 μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα.

[7] ἀνὰ τῷ Brinkmann; ανετως Papyrus.

[8] κηναυσως Papyrus. The punctuation is due to Schwister.

home in Delos when thy child sware[a] that she would have Acontius, none other, for her bridegroom. But if thou wilt take me for thy adviser, thou wilt fulfil all the oath of thy daughter even as she announced.[b] For I say that Acontius shall be no mingling of lead with silver, but of electrum[c] with shining gold. Thou, the father of the bride, art sprung from Codrus[d]: the Cean bridegroom springs from the priests of Zeus Aristaeus[e] the Lord of Moisture: priests whose business it is upon the mountain-tops to assuage stern Maera[f] when she rises and to entreat from Zeus the wind whereby many a quail is entangled in the linen mesh." So spake the god. And her father went back to Naxos and questioned the maiden herself; and she revealed to him the whole matter. And she was well again. For the rest, Acontius,

[a] Aristaenet. i. 10 says the inscription on the apple was Μὰ τὴν Ἄρτεμιν Ἀκοντίῳ γαμοῦμαι. Note that the ancients habitually read aloud.

[b] The reading of the beginning of the line is quite uncertain.

[c] Not amber here, but the metallic alloy of gold and silver.

[d] The last king of Athens.

[e] Aristaeus, son of Apollo and Cyrene (Pind. *P.* ix. 64 f.). When Ceos was suffering from pestilence owing to the heat of the dogstar, Aristaeus went there and built an altar to Zeus Icmaeus or Icmius, *i.e.* Zeus as god of Moisture, and established an annual sacrifice for him and Sirius on the hills of the island. Ever after Zeus caused the Etesian winds to blow for forty days after the rise of Sirius. Hence Aristaeus was worshipped in Ceos as Zeus Aristaeus (Apoll. Rhod. ii. 516 ff.; Nonnus v. 269 ff.).

[f] The hound of Erigone: as a star = Sirius (Hesych. *s.v.*, Lycophron 334) or Procyon (Hygin. *Astr.* ii. 4, etc.).

For the phrase *cf.* Lucian, *Lexiphan.* 12 ταύτῃ προσπεσόντες ὅ τε Δαμασίας καὶ ἡ γυνὴ αὐτοῦ . . . ἱκέτευον ἐλεῆσαι σφᾶς· ἡ δὲ αὐτίκα ἐπένευσε, καὶ σῶς ἦν. Hesych. *s.v.* ὑγιής· . . . σῶος.

ἔσται τὴν ἰδίην ἐς Διονυσιάδα.
χὴ θεὸς εὐορκεῖτο[1] καὶ ἥλικες αὐτίχ' ἑταιρης
<ῆ>δον[2] ὑμηναίους οὐκ ἀναβαλλομένους.
οὔ σε δοκέω τημοῦτος, Ἀκόντιε, νυκτὸς ἐκείνης
ἀντί κε, τῇ[3] μίτρης ἥψαο παρθενίης,
οὐ σφυρὸν Ἰφίκλειον[4] ἐπιτρέχον ἀσταχύεσσιν
οὐδ' ἃ Κελ<αι>νίτης ἐκτεάτιστο Μίδης
δέξασθαι,[5] ψήφου δ' ἂν ἐμῆς ἐπιμάρτυρες εἶεν
οἵτινες οὐ χαλεποῦ νήιδές εἰσι θεοῦ.
ἐκ δὲ γάμου κείνοιο μέγ' οὔνομα μέλλε νέεσθαι·
δὴ γὰρ ἔθ' ὑμέτερον φῦλον Ἀκοντιάδαι
πουλύ τι καὶ περίτιμον[6] Ἰουλίδι ναιετάουσιν,
Κεῖε, τεὸν δ' ἡμεῖς ἶμερον ἐκλύομεν
τόνδε παρ' ἀρχαίου Ξενομήδεος ὅς <κ>οτε πᾶσαν
νῆσον ἐνὶ μνήμῃ κάτθετο μυθολόγῳ,
ἄρχμενος ὡς[7] νύμφῃσι[ν ἐ]ναίετο Κωρυκίῃσι,
τὰς ἀπὸ Παρνησσοῦ λῖς ἐδίωξε μέγας,

[1] εὐορκεῖτο. Hunt compares schol. Apoll. Rhod. ii. 257 ἐκείνους ἦν μὴ εὐορκῶμεν.

[2] <ῆ>δον Wilamowitz; ειδον Papyrus, *cf.* Aristaenet. i. 10 ἐνεργὸν ὑμέναιον ᾠδήν, οὐκ ἀναβαλλόμενον ἔτι.

[3] τῇ Gilbert Murray; της Papyrus. Aristaenet. i. 10 has ἅπαντα δ' οὖν ὅμως βραδύνειν ἐδόκει τῷ Ἀκοντίῳ, καὶ οὔτε ἡμέραν ἐκείνης ἐνόμισε μακροτέραν ἑορακέναι οὔτε νύκτα βραχυτέραν τῆς νυκτὸς ἐκείνης, ἧς οὐκ ἂν ἠλλάξατο τὸν Μίδου χρυσόν, οὐδὲ τὸν Ταντάλου πλοῦτον ἰσοστάσιον ἡγεῖτο τῇ κόρῃ.

[4] σφυρὸν Ἰφίκλειον = Callim. fr. 496, *i.e.* Cramer, *Anecd. Oxon.* iv. 329. 6 (Herodian ii. p. 861 Lentz) διὸ καὶ μέμφονται τὸν Ζηνόδοτον ἐπειδὴ τὸ ἀρνῶν ἐκ κεφαλέων κτητικὸν ἔλεγε καὶ τὸν Καλλίμαχον "χεὶρ ἡ Πολυδ<ε>υκείη" καὶ "σφυρὸν Ἰφίκλειον." Schneider wrongly combined the two phrases as one quotation.

it will be her business to go with thee to her own Dionysias.[a]

So faith was kept with the goddess, and her fellows straightway sang their comrade's marriage hymn, deferred no longer. Then I deem, Acontius, that for that night, wherein thou didst touch her maiden girdle, thou wouldst not have accepted either the ankle of Iphicles[b] who ran upon the corn-ears nor the possessions of Midas[c] of Celaenae. And my verdict would be attested by all who are not ignorant of the stern god. And from that marriage a great name was destined to arise. For, O Cean, your clan, the Acontiadae, still dwell, numerous and honoured, at Iulis.[d] And this thy passion we heard from old Xenomedes,[e] who once enshrined all the island in a mythological history: beginning with the tale of how it was inhabited by the Corycian[f] nymphs whom a great lion drave from Parnassus: wherefore also they

[a] *i.e.* Naxos, Diodor. v. 52.

[b] Iphiclus or Iphicles, son of Phylacus, father of Podarces and Protesilaus, was proverbial for his speed of foot. He could run over a cornfield without bending the ears (Hesiod fr. 143 *ap.* Eustath. *Il.* ii. 693, Nonnus xxviii. 284 f., etc.).

[c] Midas of Celaenae in Phrygia, proverbial for his wealth.

[d] In Ceos, birthplace of Simonides and Bacchylides.

[e] Xenomedes is cited by various grammarians, schol. Aristoph. *Lys.* 448; schol. Townl. *Il.* xvi. 328. Dion. Hal. *De Thucyd.* v. calls him ὁ Χῖος (read Κεῖος).

[f] Nymphs of the Corycian cave on Parnassus, *cf.* Ovid, *Her.* xx. 221 f. (Acontius to Cydippe) "Insula Coryciis quondam celeberrima nymphis Cingitur Aegaeo, nomine Cea, mari."

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[5] Aristaenetus i. 10 has *καὶ σύμψηφοι πάντες ἐμοί, ὅσοι μὴ καθάπαξ τῶν ἐρωτικῶν ἀμαθεῖς.*

[6] *περίτιμον* only here.

[7] *ἄρχμενος ὡς.* *Cf. Hymn Artem.* 4 and fr. 9[b].

Ὑδροῦσσαν τῷ καί μιν ἐφήμισαν, ὥς τε Κιρω . . .[1]
[·]ο . . . θυσ[·]το . . . ᾤκεεν ἐν Καρύαις·
[ὧ]ς τέ μιν ἐννάσσαντο τέων Ἀλαλάξιος αἰεὶ
Ζεὺς ἐπὶ σαλπίγγων ἱρὰ βοῇ δέχεται
Κᾶρες ὁμοῦ Λελέγεσσι, μετ' οὔνομα δ' ἄλλο βαλέσθαι
Φοίβου καὶ Μελίης ἶνις ἔθηκε Κέως·
ἐν δ' ὕβριν θάνατόν τε κεραύνιον, ἐν δὲ γόητας
Τελχῖνας μακάρων τ' οὐκ ἀλέγοντα θεῶν
ἠλεὰ Δημώνακτα γέρων ἐνεθήκατο δέλτ[οις,
καὶ γρηῦν Μακελὼ μητέρα Δεξιθέης,
ἃς μούνας ὅτε νῆσον ἀνέτρεπον εἵνεκ' ἀλ[ι]τ[ρῆς
ὕβριος ἀσκηθεῖς ἔλλιπον ἀθάνατοι·
τέσσαρας ὥς τε πόληας ὁ μὲν τείχισσε Μεγα-
κ[λ]ῆς
Καρθαίαν, Χρ‹υ›σοῦς[2] δ' Εὔπυλος ἡμιθέης
εὔκρηνον πτολίεθρον Ἰουλίδος, αὐτὰρ Ἀκαι . . .
Ποίησαν Χαρίτων ἵδρυμ'[3] ἐυπλοκάμων,
ἄστυρον Ἄφραστος δὲ Κ‹ο›ρή[σ]ιον, εἶπε δέ, Κεῖε,
ξυγκραθέντ' αὐταῖς ὀξὺν ἔρωτα σέθεν
πρέσβυς ἐτητυμίῃ μεμελημένος, ἔνθεν ὁ παιδὸς
μῦθος ἐς ἡμετέρην ἔδραμε Καλλιόπην.
οὐ γὰρ τὰς πολίων οἰκήσιας ᾄσομαι ἤδη·
ἔστι γε Πισαίου Ζηνὸς ὅπις π . . . ιθην.
ἀλλ' ι . . νησ. κρουτονα . . . . . ς.

[1] Κιρω . . κτλ. The reading is quite uncertain. No connexion is known between Ceos and any of the towns called Caryae (in Laconia, Arcadia, and Lycia).

[2] χρεισους, apparently, Papyrus.

[3] ἵδρυμ'. The reading is doubtful, the noun not being found elsewhere with υ short.

[a] Heraclid. Περὶ πολιτειῶν ix. (Müller, *F.H.G.* ii. p. 214) ἐκαλεῖτο μὲ Ὑδροῦσα ἡ νῆσος· λέγονται δὲ οἰκῆσαι Νύμφαι πρότερον αὐτήν· φοβήσαντος δὲ αὐτὰς λέοντος εἰς Κάρυστον διαβῆναι. διὸ

called it Hydrussa,[a] and how . . . dwelt in Caryae. And how they dwelt in it whose offerings Zeus of the War-Cry[b] evermore receives to the sound of trumpets—Carians and Leleges together; and how Ceos, son of Phoebus and Melia, caused it to take another name. Withal the insolence and the lightning death and therewith the wizard Telchines[c] and Demonax, who foolishly regarded not the blessed gods, did the old man put in his tablets, and aged Macelo, mother of Dexithea, whom alone the deathless gods left scatheless, what time for sinful insolence they overturned the island. And how of its four cities[d] Megacles built Carthaea, and Eupylus, son of the heroine Chryso, the fair-fountained city of Iulis, and Acae . . . Poeëssa, seat of the fair-tressed Charites, and how Aphrastus built the city of Coresus. And blent therewith, O Cean, that old man, lover of truth, told of thy fierce love: whence came the maiden's story to my muse. For now I shall not sing of the foundations of cities . . .

καὶ ἀκρωτήριον τῆς Κέω Λέων καλεῖται. Κέως δ' ἐκ Ναυπάκτου διαβὰς ᾤκισε, καὶ ἀπ' αὐτοῦ ταύτην ὠνόμασαν.

[b] Herodot. v. 119 says "the Carians alone of all people that we know offer sacrifice to Zeus Stratios."

[c] Our chief authorities for the legend referred to here are Pindar, *Paeans*, iv. 42 ff., Bacchylides i., Ovid, *Ibis* and scholia. The story in outline is that the Telchines, mythical craftsmen and wizards, provoked the wrath of the gods. So Zeus and Poseidon "sent the land and all the host of the people into the depths of Tartarus" (Pind. *l.c.*), but spared Dexithea and her sisters, daughters of Damon (here called Demonax), because they had entertained Zeus and Apollo. Macelo in the *Ibis* scholia is called sister of Dexithea, not mother. Dexithea became mother of Euxantius by Minos of Crete. See Jebb, *Bacchylides*, pp. 443 ff.

[d] The names of the founders of the cities of the Cean *tetrapolis* are otherwise unknown. For the towns see Steph. Byz. *s.v.*

μέμβλετο δ' εἰσπνήλαις, ὁππότε κοῦρος ἴοι φωλεὸν ἠὲ λοετρόν.

E.M. s.v. εἰσπνήλης. That this belongs to the Cydippe episode may be inferred from Aristaenet. i. 10 οἱ δὲ φιλοθεάμονες τοῦ κάλλους εἰς διδασκάλου προϊόντα περιεσκόπουν συνωθοῦντες ἀλλήλους.

πολλοὶ καὶ φιλέοντες Ἀκόντιον ἦκαν ἔραζε
οἰνοπόται Σικελὰς ἐκ κυλίκων λάταγας.

Athenaeus xv. 668 B; cf. 668 E.

ἄγραδε τῷ πάσῃσιν ἐπὶ προχάνῃσιν ἐφοίτα.

Schol. Soph. *Antig.* 80. *Cf.* Aristaenet. i. 10 καὶ εἰς ἀγρὸν ἐπὶ πάσῃ προφάσει τὸν πατέρα φεύγων ἐφοίτα.

ἀλλ' ἐνὶ δὴ φλοιοῖσι[1] κεκομμένα τόσσα φέροιτε
γράμματα Κυδίππην ὅσσ' ἐρέουσι καλήν.

Schol. Aristoph. *Ach.* 144 ἴδιον ἐραστῶν ἦν τὰ τῶν ἐρωμένων ὀνόματα γράφειν ἐν τοῖς τοίχοις ἢ δένδροις ἢ φύλλοις οὕτως· ὁ δεῖνα καλός· καὶ παρὰ Καλλιμάχῳ· ἀλλ' κτλ.; *cf.* Aristaenet. i. 10 εἴθε, ὦ δένδρα, καὶ νοῦς ὑμῖν γένοιτο καὶ φωνή, ὅπως ἂν εἴποιτε "Κυδίππη καλή," ἢ γοῦν τοσαῦτα

[1] φλοιοῖσι Bentley; φύλλοισι.

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[a] *E.M. s.v.* εἰσπνήλης . . . ὁ ὑπὸ τοῦ ἔρωτος εἰσπνεόμενος. Λακεδαιμόνιος γὰρ εἰσπνεῖν φασι τὸ ἐρᾶν. *Cf. E.M. s.v.* ἀΐττης; schol. Theocr. xii. 13 εἴσπνιλος ὁ ἐραστής, ἀΐττης ὁ ἐρώμενος.

[b] Hesych. *s.v.* φωλεόν· διδασκαλεῖον. Suid. *s.v.* φωλεόν· τὸ παιδευτήριον Ἴωνες. *Cf. E.M. s.v.* ἀποφώλιος and Pollux iv. 19 and 41, ix. 41.

III. 2 (169)

And the youth attracted lovers[a] whenever he went to school[b] or bath.

III. 3 (102)

And many for love of Acontius when they drank the wine poured from their cups upon the ground Sicilian heel-taps.[c]

III. 4 (26)

Wherefore upon every pretext[d] he went to the country. *Cf.* Aristaenet. i. 10 and on every excuse he went to the country.

III. 5 (101)

But graven on your bark[e] may ye bear such writing as shall declare "Cydippe beautiful."

Schol. Aristoph. *Ach.* 144: It was the peculiar custom of lovers to write the names of the beloved upon walls, trees, leaves: "Beautiful So-and-so." So in Callimachus: But etc.; *cf.* Aristaenet.: Would, O trees, that you had understanding and voice, so that you might say "Beautiful Cydippe"; or might

[c] The reference is to the game of *cottabos* (see *Dict. of Ant.* for various ways of playing it). It is said to be a Sicilian invention, Athen. xv. 668.

[d] Hesych. *s.v.* προχάνη, σκῆψις, πρόφασις, καὶ καλύπτρα, Callim. *Hymn* vi. 74.

[e] For the custom of writing the name of the beloved upon trees *cf.* Theocr. 18. 47, Verg. *Ecl.* 10. 53, Propert. i. 18. 22, Ovid, *Her.* 5. 21, etc.

κατὰ τῶν φλοιῶν ἐγκεκολαμμένα φέροιτε γράμματα ὅσα τὴν Κυδίππην ἐπονομάσει καλήν.

λιρὸς ἐγώ, τί δέ σοι τόνδ' ἐπέθηκα φόβον;

Hesych. *s.v.* *λειριόεντα.* Probably from the Cydippe episode, *cf.* Aristaenet. i. 10 *τί δέ σοι τοῦτον ἐπῆγον τὸν φόβον;*

τὼς μὲν ὁ Μνησάρχειος ἔφη ξένος, ὧδε συναινῶ.

Priscian, *Inst. Gramm.* ii. 12; *cf.* i. 11 and 30; Hephaestion i. 8.

E.M. s.v. *βρέφος, τὸ νεογνὸν παιδίον. κυρίως ἐπὶ ἀνθρώπου. Καλλίμαχος ἐν τρίτῳ τῶν Αἰτίων καὶ ἐπὶ σκύμνου τίθησιν.*

IV.

In the restoration given it is assumed that the goddess invoked is Aphrodite who is closely associated with the Graces. The "queen" of v. 2 is taken to be Berenice, wife of Ptolemy Euergetes, who was the "fourth of the Graces," Callimach. *Ep.* 52. Ἄρην in v. 1 may be a veiled allusion to the Syrian war. In v. 6 the allusion may be to some lost passage of Hesiod in praise of Aphrodite. For other restorations see Hunt and Platt, *ll. cc.*

Hunt, *Oxyrhynch. Pap.* vii. (1910). A. Platt, *Cl. Qu.* Jan. 1911. As the subscription in the papyrus shows, this is the conclusion of the fourth and last book of the *Aitia.* The restoration here given is merely experimental.

at least carry, graven on your bark, words to call Cydippe beautiful.

III. 6 (229)

Shameless me! why did I set such fear upon thee?[a]

III. 7 (27)

As the guest of Mnesarchus[b] said, so I agree.

III. 8 (28)

Βρέφος, the newly born child; properly of a human being. Callimachus in *Aitia* iii. applies it also to a whelp.

[a] Acontius expresses remorse for having exposed Cydippe to the anger of Artemis.

[b] The father of Pythagoras was called Mnesarchus, but the reference here is unknown.

Ἄρην[1] ὅτ' ἐμὴ Μοῦσά π[οθ' ἱλ]άσεται.
[ἦ]που καὶ Χαρίτων [σὺ λοχεύτ]ρια, μαῖα[2] δ'
ἀνάσσης
[ἥμε]τέρης, οὔ σε ψευδον[ύμῳ[3] στό]ματι
πάντ' ἀγαθὴν καὶ πάντα τ[ελ]εσφόρον εἶπε[ν
ἀοιδὸς
κεῖνος[4] τῷ Μοῦσαι πολλὰ νέμοντι βοτὰ
σὺν μύθους ἐβάλοντο παρ' ἴχν[ι]ον ὀξέος ἵππου·
χαῖρε, σὺν εὐεστοῖ δ' ἔρχεο λωιτέρῃ.
χαῖρε, Ζεῦ, μέγα καὶ σύ, σάω δ' [ὅλο]ν οἶκον
ἀνάκτων·
αὐτὰρ ἐγὼ Μουσέων πεζὸς [ἔ]πειμι νομόν.

Steph. Byz. *s.v.* Δειπνιάς, κώμη Θεσσαλίας περὶ Λάρισσαν, ὅπου φασὶ τὸν Ἀπόλλωνα δειπνῆσαι πρῶτον ὅτε ἐκ τῶν Τέμπεων καθαρθεὶς ὑπέστρεψεν· καὶ τῷ παιδὶ τῷ διακομιστῇ τῆς δάφνης

[1] αριν Papyrus. The letter following Μοῦσα is very doubtful. Hunt takes it for τ. We might read τ[ιν'.

[2] μοῖα Hunt.

[3] ψευδόνυμος with short antepenult does not seem to occur, but *cf.* ψευδόνειρος. *Cf.* Hesych. ψευδώνυμοι ὄνειροι· ψευδολόγοι.

[4] Hunt gives κείνῳ, but there are signs of correction. The reference is to Hesiod whom the Muses visited, Hes. *Theog.* 22 f., Ovid, *Fast.* vi. 13. *Cf.* Fronto, *Ep. ad Marc.* i. 2 "Hesiodum pastorem . . . dormientem poetam ais factum. At enim ego memini olim apud magistrum me legere : ποιμένι μῆλα νέμοντι παρ' ἴχνιον ὀξέος ἵππου | Ἡσιόδῳ, Μουσέων ἐσμὸς ὅτ' ἠντίασεν."

[a] Hippocrene, Hesiod, *Th.* 6, a spring on Helicon, feigned to have been caused by the hoof of Pegasus, the winged horse of Bellerophon : hence called Πηγασὶς κρήνη,

IV. 1

. . . When some day my Muse shall propitiate War. Surely, O thou who didst assist at the birth of the Graces and who didst bring to birth my Queen, not with lying lips did the minstrel call thee of perfect excellence and of perfect fulfilment; that minstrel with whom as he herded many sheep the Muses held converse beside the footprint of the swift Horse.[a] Hail to thee and do thou come with prosperous[b] weal. Hail, greatly hail to thee also, O Zeus! do thou save all the house of our kings! and I will visit the haunt of the Muses on foot.[c]

IV. 2 (32)

Deipnias, a village of Thessaly near Larissa, where Apollo is said to have dined first on his return from Tempe after purification.[d] And it was the custom

Mosch. iii. 78; "Pegasis unda," Martial ix. 59; "fons caballinus," Pers. *Prol.* 1.

[b] λωιτέρῃ: the comparative is hardly to be rendered in English. The phrase is a ritualistic one, *e.g.* we know from extant tablets that a usual form of inquiry at the oracle at Dodona was "A. asks . . . whether if he do so and so, it will be for him λώιον καὶ ἄμεινον." The antique nature of the word is noticed by Lucian, *Lexiphan.* 21 ἢ δ' ὃς καὶ ἀμηγέπη καὶ λῷστε.

[c] Callimachus will henceforth devote himself to prose writing.

[d] After slaying the Python Apollo had to go into banishment till he was purified of the murder. He went to Tempe (Plut. *Aet. Gr.* 12) where he was purified by Carmanor of Crete (Paus. x. 7. 2). This was commemorated by a solemn pilgrimage to Tempe every ninth year when a branch of laurel was carried home by a boy called *daphnephoros*.

ἔθος εἰς τήνδε παραγενομένῳ δειπνεῖν· Καλλίμαχος τετάρτῳ·

Δειπνιὰς ἔνθεν μιν δειδέχαται.

Schol. Clem. Alex. *Protrep.* 35, Migne, *Patrol. Gr.* viii. p. 124 τιμᾶται δέ τις καὶ Φαληροῖ κατὰ πρύμναν ἥρως] . . . ὁ δὲ κατὰ πρύμνας ἥρως Ἀνδρόγεώς ἐστιν, υἱὸς Μίνωος, οὕτως ὀνομασθεὶς ὅτι κατὰ πρύμνας τῶν νεῶν ἵδρυτο, ὡς Καλλίμαχος ἐν δ′ τῶν Αἰτίων μέμνηται.

Harpocration *s.v.* Ἄκτια ἀγὼν παλαιὸς ἦν ὡς δῆλον ποιεῖ Καλλίμαχος ἐν τῷ περὶ ἀγώνων.

Cf. Suid. *s.v.* Ἄκτια, Bekker, *Anecd.* 373. 80. The Περὶ ἀγώνων being otherwise unknown, this probably belongs to the *Aitia*.

Chronicon Paschale iii., Migne, *Patrol. Gr.* xcii. 293 τὸν δὲ ἱππικὸν ἀγῶνα ὁ Ἐννάλιος ἅρμασι διπώλοις ἐφεῦρε, καθὼς συνεγράψατο Καλλίμαχος . . . ἐν τοῖς Αἰτίοις αὐτοῦ.

Clem. Alex. *Protrep.* ii. p. 32, Migne, *Patrol. Gr.* viii. 117 Ἄρτεμιν Ἀρκάδες Ἀπαγχομένην καλουμένην προστρέπονται, ὥς φησι Καλλίμαχος ἐν Αἰτίοις.

[a] Paus. viii. 23. 6 "About a furlong from Caphyae (in Arcadia) is a place Condylea, where there is a grove and temple of Artemis — anciently called 'Artemis of Condylea,' but they say her name was changed for the

for the boy who brought the laurel to dine when he arrived at this village. Callimachus [*Aitia*] iv.

Whence Deipnias receives him.

IV. 3 (33b)

A certain Hero-at-the-stern is honoured at Phalerum] . . . this is Androgeos, son of Minos, so named because he was set up on the sterns of ships, as Callimachus tells in *Aitia* iv.

From Uncertain Books

1

The Actia was an ancient games' meeting, as Callimachus shows in his work on Games.

2

The equestrian contest with two-horse cars was invented by Enyalios, as Callimachus has written . . . in the *Aitia*.

3

The Arcadians worship Artemis under the title of Artemis Hung,[a] as Callimachus says in the *Aitia*.

following reason. Some children who were playing about the temple—how many they do not say—found a rope, which they tied round the throat of the image of the goddess, saying 'Artemis is being hung.' When the people of Caphyae found out what the children had done, they stoned them to death. Whereupon an epidemic of miscarriage attacked their women, until the Pythian

Schol. AD Hom. *Il.* ii. 145 καταπεσόντος δὲ τοῦ παιδὸς τὸ ὑποκείμενον πέλαγος Ἰκάριον μετωνομάσθη . . . ἱστορεῖ . . . Καλλίμαχος ἐν Αἰτίοις.

Probus on Vergil, *Georg.* iii. 19 Molorchi mentio est apud Callimachum in Αἰτίων libris.

Servius on Vergil, *A.* i. 408 Cur dextrae iungere dextram Non datur] maiorum haec fuerat salutatio, cuius rei τὸ αἴτιον, *i.e.* causam, Varro Callimachum sequutus exposuit, asserens omnem eorum honorem dextrarum constitisse virtute. Ob quam rem hac se venerabantur corporis parte.

Schol. Ovid, *Ibis* 475 sacerdos Apollinis Delii Anius fuit, ad quem quum venisset per noctem Thasus a canibus laniatus est, unde nullus canis Delon accedit auctore Callimacho.

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priestess told them to bury the children and make yearly offerings to them (ἐναγίζειν αὐτοῖς κατὰ ἔτος), as they had been put to death unjustly. The Caphyans carry out the injunction of that oracle to this day and—what was also enjoined in the oracle—they have ever since called the goddess at Condylea 'Artemis Hung.'"

[a] Icarus, son of Daedalus.

[b] Molorchus (Molorcus), a peasant of Cleonae, who entertained Heracles when he came to slay the Nemean lion. The story is connected with the foundation of the Nemean

4 (5)

His boy[a] having fallen, the underlying sea had its name changed to the "Icarian" sea, as Callimachus tells in the *Aitia*.

5 (6)

Molorchus[b] is mentioned by Callimachus in the *Aitia*.

6 (8)

Why is it not granted me to join right hand to right hand?] This was our ancestors' manner of salutation, the αἴτιον of which Varro has explained, following Callimachus, asserting that all their honour lay in the strength of their right hands; wherefore they paid respect to one another with that part of the body.

7 (9)

Anius[c] was priest of Apollo at Delos. Thasus, visiting him at night, was torn by dogs; hence no dog has access to Delos, according to Callimachus.

games. In many respects it is a close parallel to the story of Hecale and Theseus. *Cf.* Nonnus xvii. 52 ff.; Steph. Byz. *s.v.* Μολορκία; Stat. *S.* iii. 1. 29, iv. 6. 51, *Th.* iv. 160 etc.; Tibull. iv. 1; E. Maass, "Alexandrin. Fragm." in *Hermes* xxiv. (1889), p. 520 ff.

[c] The reference of this to the *Aitia* is pure conjecture. For Anius *cf.* schol. Lycophr. 580. Thasus was his son, Hygin. 247. A similar story of the exclusion of horses from the temple of Artemis on account of the death of Hippolytos is said, by Servius on Verg. *Aen.* vii. 778, to have been mentioned by Callimachus in the *Aitia* (fr. 7 Schneider).

THE LOCK OF BERENICE

Our knowledge of this poem is derived mainly from the translation by Catullus, who in his 65th poem tells Ortalus that, his brother's death having made it impossible for him to write poetry, he is sending him a translation from Callimachus:

> Sed tamen in tantis maeroribus, Ortale, mitto
> Haec expressa tibi carmina Battiadae.

The translation referred to may well be the 66th poem of our editions, the *Coma Berenices*. We have small means of judging whether the poem is a strict translation or only a paraphrase.

Berenice was the daughter of Magas, King of Cyrene, who was a son of Berenice I., wife of Ptolemy I. Though long betrothed to Ptolemy III., she does not appear to have actually become his wife till after his accession to the throne of Egypt (which was at latest in 246 B.C.); *cf.* Callim. lxvi. 11 "novo auctus hymenaeo." About the time that Ptolemy III. came to the throne his sister Berenice, daughter of Ptolemy Philadelphus, who had become the wife of Antiochus II. of Syria, was murdered, as was Antiochus himself, by Laodice, the divorced wife of Antiochus, who caused her own son Seleucus II. Callinicus to be proclaimed king. Thus broke out the Λαοδίκειος πόλεμος (*CIG.* 2905) or Third Syrian War.

On the departure of her husband for the war Berenice vowed to the gods for his safety a lock of her hair, which upon his return was dedicated in the temple of Arsinoë Aphrodite at Zephyrium. The lock mysteriously disappeared. Thereupon Conon, the court astronomer, pre-

tended to identify it with the delicate group of stars, thenceforth known as Coma Berenices, lying within the circle formed by Ursa Major, Boötes, Virgo, and Leo; *cf.* Catull. lxvi. 65 ff. "Virginis et saevi contingens namque Leonis Lumina, Callisto iuncta Lycaoniae, Vertor in occasum, tardum dux ante Booten, qui vix sero alto mergitur Oceano"; *cf.* Hygin. *Astron.* ii. 24, Hesych. *s.v.* Βερενίκης πλόκαμος. The title of the poem is conjectural and the fragments are assigned to it on the evidence of Catullus.

ΒΕΡΕΝΙΚΗΣ ΠΛΟΚΑΜΟΣ

ἠδὲ Κόνων μ' ἔβλεψεν ἐν ἠέρι, τὸν Βερενίκης
βόστρυχον, ὃν κείνη πᾶσιν ἔθηκε θεοῖς.

Schol. Arat. 146 Κόνων ὁ μαθηματικὸς Πτολεμαίῳ χαριζόμενος Βερενίκης πλόκαμον ἐξ αὐτοῦ [*sc.* λέοντος] κατηστέρισε. τοῦτο καὶ Καλλίμαχός πού φησιν· ἠδὲ Κόνων ἔβλεψεν . . . ὅν τ' ἄρα . . . θεοῖσιν. The text is that of Muretus but it is quite uncertain whether the words of the schol. are a continuous quotation. Catullus lxvi. 7 ff. Idem me ille Conon caelesti in lumine vidit E Bereniceo vertice caesariem Fulgentem clare, quam cunctis illa deorum Levia protendens bracchia pollicita est.

Catullus lxvi. 25 f. at te ego certe Cognoram a parva virgine magnanimam; *cf.* Hygin. *Astron.* ii. 24.

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[a] The epithet used by Callimachus was probably *μεγάθυμος*, less likely *μεγαλόψυχος*. Hygin. *Astron.* ii. 24 says that Callimachus called her great-souled (*magnanima*) because when her father Ptolemy (*sic*) was terrified by a multitude of enemies and sought safety in flight, Berenice, being accustomed to riding, mounted a horse, rallied the rest of the army, slew several of the enemy, and put the rest to flight. He mentions, too, Callimachus and others as saying that she kept horses and sent them to the Olympic games. But the epithet "great-souled" has reference

THE LOCK OF BERENICE

1 (34)

And Conon beheld me in the sky, me the curl of Berenice which she dedicated to all the gods.

Schol. Arat. 146 Conon the mathematician, to please Ptolemy, made a constellation, "The Lock of Berenice," out of the Lion. That is what Callimachus means: "And Conon," etc.

2 (35)

But thee certainly from a little maiden I knew to be great-souled.[a]

rather to the episode of Demetrius the Beautiful (ὁ καλός), brother of Antigonus Gonatas and son of Demetrius Poliorcetes and, through his mother Ptolemais, grandson of Ptolemy Soter. Apama (Asinoë according to Justin), widow of Magas, wishing to break off the betrothal arranged by Magas between Berenice and the future Ptolemy III., invited Demetrius to Cyrene with a view to his marriage with Berenice. Unfortunately he bestowed his affections rather on his prospective mother-in-law; this coupled with his haughty bearing offended both the soldiers and the populace; in the end he was slain in Apama's room: "quo

σήν τε κάρην ὤμοσα σόν τε βίον.

E.M. s.v. θηλαμών· . . . εἴρηται καὶ θηλυκῶς κάρη, ὡς παρὰ Καλλιμάχῳ· ἥν (sic) τε κτλ.

Catullus lxvi. 39 f. Invita, O regina, tuo de vertice cessi, Invita, adiuro teque tuumque caput.

Χαλύβων ὡς ἀπόλοιτο γένος,
γειόθεν ἀντέλλοντα κακὸν φυτὸν οἵ μιν ἔφηναν.

Schol. Apoll. Rh. ii. 373 (cf. i. 1323) Χάλυβες . . . *μέμνηται αὐτῶν καὶ Καλλίμαχος· Χαλύβων κτλ.*

Catullus lxvi. 48 ff. Iuppiter, ut Chalybon omne genus pereat, Et qui principio sub terra quaerere venas Institit ac ferri fingere duritiem!

πρὶν ἀστέρι τῷ Βερενίκης.

Achilles, Εἰσαγωγ. Arat. p. 134 Petavius: ὁ Καλλίμαχος "*πρὶν κτλ.*" *ἐπὶ τοῦ πλοκάμου φησίν.*

Catullus lxvi. 80 ff. Non prius unanimis corpora coniugibus Tradite . . . Quam iucunda mihi munera libet onyx.

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interfecto Beronice et stupra matris salva pietate ulta est et in matrimonio sortiendo iudicium patris secuta" (Justin xxvi. 3). This is strongly supported by the next words of Catullus: "Anne bonum oblita est facinus, quo regium adepta es Coniugium, quo non fortius ausit alis?"

[a] The Lock protests that it was reluctant to leave Berenice's head.

3 (35 b)

I swear by thy head [a] and by thy life.

4 (35 c)

Perish the race of the Chalybes who brought to light that evil plant which springs [b] from the earth!

5 (35 d)

[Do not ye new-wed brides enter the bridal bed] till to the star of Berenice [ye have offered perfumes [c]].

[b] With *ἀντέλλοντα* supply *σίδηρον* (iron). The Lock protests that it could not help itself against the iron shears: "Quid facient crines cum ferro talia cedant?" Catull. lxvi. 47, *cf.* "Sed qui se ferro postulet esse parem?" lxvi. 42, and invokes a curse upon the Chalybes, the renowned iron-workers in Pontus (Strabo 549 f., Xen. *Anab.* v. 5. 1, Dion. *Per.* 768, Apoll. Rh. ii. 1001 ff.).

[c] Athenaeus xv. 689 A speaks of Berenice's fondness for perfumes: *ἥκμαζε δὲ καὶ ἐν Ἀλεξανδρείᾳ (μύρα) διὰ πλοῦτον καὶ διὰ τὴν Ἀρσινόης καὶ Βερενίκης σπουδήν, ἐγίνετο δὲ καὶ ἐν Κυρήνῃ ῥόδινον χρηστότατον καθ' ὃν χρόνον ἔζη Βερενίκη ἡ μεγάλη.* *Cf.* Catull. lxvi. 77 f. "Quicum ego, dum virgo quondam fuit, omnibus expers Unguentis, una milia multa bibi."

ἐσχατιὴν ὑπὸ πέζαν ἐλειήταο λέοντος.

E.M. s.v. ἐλειήτης· ὁ Λέων· ἐσχατιήν κτλ. Hecker was probably right in referring this to the Βερ. Πλ. of Callimachus; *cf.* Catullus, lxvi. 65 f. Virginis et saevi contingens namque Leonis Lumina.

[a] This describes the position in the sky of the *Coma Berenices.*

ΒΡΑΓΧΟΣ

Branchus, son of a Delphian Smicrus and a Milesian mother, was beloved of Apollo (in one version he was Apollo's son) who gave him the gift of prophecy. He founded at Didyma or Didymi near Miletus a temple of Apollo with cult similar to that of the Delphic oracle. Its oracle was consulted by Croesus (Herod. i. 46), who dedicated offerings in the temple (Herod. i. 92, v. 36), by the Cumaeans (Herod. i. 157), and Necos, king of Egypt,

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Hephaest. p. 30. 19 Consbruch: (Περὶ χοριαμβικοῦ). καὶ τῷ πενταμέτρῳ δὲ Καλλίμαχος ὅλον ποίημα τὸν Βράγχον συνέθηκε.

Δαίμονες εὐυμνότατοι Φοῖβέ[1] τε καὶ Ζεῦ, Διδύμων γενάρχα.[2]

[1] *E.M. s.v.* Διδυμαῖος quotes the last six words; *cf.* Terent. Maur. 1885 ff. "De choriambo: Nec non et memini pedibus quater his repetitis Hymnum Battiadem Phoebo cantasse Iovique Pastorem Branchum: quem captus amore pudico Fatidicas sortes docuit depromere Paian."

[2] γενάρχα *E.M.*; γενάρχαι Hephaest.

6 (fr. anon. 88)

By the utmost verge of the fervid Lion.[a]

The obscure word ἑλειήτης is derived according to the *E.M.* "either from ἕλη = heat, which is called εἴλη, with the addition of iota, or from ἕλος = marsh, because before being made a constellation they dwelt in marshes." The reference, in any case, of ἑλειήταο and certainly of Catullus's "saevi" is to the heat at the time when the sun enters Leo in July, *cf.* Arat. 150 f.

BRANCHUS

dedicated there the dress in which he had won some notable victories (Herod. ii. 159). See further Paus. vii. 2. 4, Strabo 421, Conon *ap.* Phot. *Bibl.* pp. 136 and 140. The temple was pillaged and burnt by the Persians in 494 B.C. (Herod. vi. 19, Strabo 634), but was rebuilt on a scale so huge that it remained unroofed (Strabo *l.c.*). The remains have been excavated in modern times by Haussoullier and later by Wiegand.

And Callimachus has composed a whole poem, "Branchus," in the (choriambic)[a] pentameter: *e.g.* "Góds who are wéll wórthy of sóng, Phoébus and Zeús, Dídyma's áncient foúnders."

[a] Hephaestion in this chapter explains that a choriambic line may consist of pure choriambs or be combined with iambi: as a general rule, when the line is catalectic, it ends in an iambic *clausula* (κατάκλεις), *i.e.* in an amphibrach (⏑ – ⏑) or bacchius (⏑ – –), the last syllable being indifferent (ἀδιάφορος = *anceps*).

ΕΠΙΓΡΑΜΜΑΤΑ

The following fragments are quoted by various writers from the *Epigrams* of Callimachus. There is some ground for supposing that Callimachus published a separate volume under this title. Thus Suidas *s.vv.* Ἀρχίβιος, Ἀπολλωνίου, γραμματικός. Τῶν Καλλιμάχου Ἐπιγραμμάτων ἐξήγησιν seems to imply such a volume. *Cf.* Plin. *Ep.* iv. 3. And Suid. *s.v.* Μαριανός tells us that Marianus, among other iambic paraphrases of the poets (Theocritus, Apollonius, Aratus, etc.), wrote "a paraphrase of Callimachus's *Hecale*, *Hymns*, *Aitia*, and *Epigrams* in 6810 iambics." Incidentally it may be noted that Suidas says the paraphrase of Aratus (our text, including the *Dissemeiae*, gives 1154 lines) occupied 1140 iambics.

αὐτὸς ὁ Μῶμος
ἔγραφεν ἐν τοίχοις "ὁ Κρόνος ἐστὶ σοφός."
ἠνίδε κου κόρακες τεγέων ἔπι κοῖα συνῆπται
κρώζουσιν καὶ κῶς αὖθι γενησόμεθα.

Diog. Laert. ii. 111 Διόδωρος Ἀμεινίου Ἰασεύς, καὶ αὐτὸς Κρόνος ἐπίκλην [*i.e.* as well as Apollonius], περὶ οὗ φησι Καλλίμαχος ἐν ἐπιγράμμασιν· "αὐτὸς . . . σοφός." Sextus Empir. *Adv. math.* i. 309 ὅτε καὶ τὸ τυχὸν ἐπιγραμμάτιον οὐχ οἷοί τέ εἰσι νοῆσαι, καθάπερ καὶ τὸ ὑπὸ τοῦ Καλλιμάχου εἰς Διόδωρον τὸν Κρόνον συγγραφέν, "ἠνίδε . . . γενησόμεθα." Bentley was probably right in combining the two fragments as one.

EPIGRAMS

1 (70)

Blame himself wrote upon the walls: "Cronus[a] is wise." Behold the crows upon the roof are croaking, "What is a *Co-nex Sentence*?" and "What is the proof of Immortality?"

[a] The reference is to Diodorus of Iasos, one of the later philosophers of the Megaric school. The nickname Cronus —indicating an "old fogy"—is said to have been applied in the first instance to his teacher Apollonius of Cyrene and from him applied to his pupil; Strabo 658 and 638, *cf.* Diog. Laert. *l.c.*, who says that in the presence of Ptolemy Soter certain dialectical questions were put to him by Stilpon, and being unable to answer them offhand, *ὑπὸ τοῦ βασιλέως τά τε ἄλλα ἐπετιμήθη καὶ δὴ καὶ Κρόνος ἤκουσεν ἐν σκώμματος μέρει.* His doctrines, the epigram implies, were so current that the very crows upon the roof discussed them. *κοῖα συνῆπται, i.e. ποῖά ἐστιν ἀξιώματα συνημμένα*, refers to the classification of sentences or propositions ("*profata*" or "*proloquia*" (Varro), "*pronuntiata*" (Cicero)) into simple (*ἁπλᾶ*), adjunct (*συνημμένα*), and complex (*συμπεπλεγμένα*). If one says "*γράφει*," the absence of the subject makes this what the Stoics called a *κατηγόρημα*; if one says *γράφει Σωκράτης*, we have an *ἀξίωμα* because it is now complete in itself (*αὐτοτελές*), Diog. Laert. vii. 63, *cf.* Aulus Gellius xvi. 8. 4 "redimus igitur necessario ad Graecos libros. ex quibus accepimus *ἀξίωμα* esse his verbis: *λεκτὸν αὐτοτελὲς*

οὐδὲ τὸ γράμμα
ἠδέσθη τὸ λέγον μ' υἷα Λεοπρέπεος
κεῖσθαι Κήιον ἄνδρα . . .
. . . . . .
οὐδ' ὑμέας, Πολύδευκες, ὑπέτρεσεν, οἵ με μελάθρου
μέλλοντος πίπτειν ἐκτὸς ἔθεσθέ ποτε
δαιτυμόνων ἄπο μοῦνον, ὅτε Κραννώνιος, αἰαῖ,
ὤλισθεν μεγάλους οἶκος ἐπὶ Σκοπάδας.

Suid. *s.v.* Σιμωνίδης· Ἀκραγαντῖνος στρατηγὸς ἦν ὄνομα Φοῖνιξ. Συρακοσίοις δὲ ἐπολέμουν οὗτοι· οὐκοῦν ὅδε ὁ Φοῖνιξ διαλύει τὸν τάφον τοῦ Σιμωνίδου . . . καὶ ἐκ τῶν λίθων τῶνδε ἀνίστησι πύργον, καὶ κατὰ τοῦτον ἑάλω ἡ πόλις. ἔοικε δὲ καὶ Καλλίμαχος τούτοις ὁμολογεῖν· οἰκτίζεται γοῦν τὸ ἄθεσμον ἔργον καὶ λέγοντά γε αὐτὸν ὁ Κυρηναῖος πεποίηκε τὸν γλυκὺν ποιητήν "οὐδὲ τὸ γράμμα ἠδέσθη τὸ λεγόμενον υἱὸν Θεοπρεποῦς κεῖσθαι Κήιον ἄνδρα"· κᾆτ' εἰπὼν ἄττα ἐπιλέγει· "οὐδ' ἡμέας, Πολύδευκες, ὑπέτρεσεν, οἵ με μελάθρου μέλλοντος πίπτειν ἐκτὸς ἔσεσθαί ποτε δαιτυμόνων ἄπο μοῦνον, ὅτε Κρανωνίων αἴας ὤλισθε μέγας οἶκος ἐπὶ σκοπάσας. *Cf.* Quintilian xi. 2. 11, Cicero, *De orat.* ii. 86. Simonides, writing in honour of the Scopadae, went out of his way to praise the Dioscuri. As the banquet at Crannon began, he was told that two strangers wished to speak to him, but, going out, he saw no one. Then the hall fell.

ἀπόφαντον ὅσον ἐφ' αὑτῷ. . . . sed M. Varro . . ita finit: Proloquium est sententia, in qua nihil desideratur." Gellius goes on to define and illustrate *συνημμένον* and *συμπεπλεγμένον*: § 9 f. "sed quod Graeci '*συνημμένον ἀξίωμα*' dicunt, alii

2 (71)

And he (Phoenix) respected not the inscription which declared that "I the son of Leoprepes[a] of Ceos lie here," neither did he tremble before you,[b] Polydeuces [and thy brother Castor], who, when the hall was about to fall, set me outside, alone of all the banqueters, when the house at Crannon, ah! me, tumbled on the mighty sons of Scopas.

nostrorum 'adiunctum,' alii 'conexum' dixerunt. id 'conexum' tale est: 'si Plato ambulat, Plato movetur,' 'si dies est, sol super terras est.' item quod illi '*συμπεπλεγμένον*,' nos vel 'coniunctum' vel 'copulatum' dicimus, quod est eiusdem modi: 'P. Scipio, Pauli filius, et bis consul fuit et triumphavit et censura functus est et conlega in censura L. Mummi fuit.'" *Cf.* Sext. Emp. *Adv. math.* viii. 115 *Διόδωρος δὲ ἀληθὲς εἶναί φησι συνημμένον ὅπερ μήτε ἐνεδέχετο μήτε ἐνδέχεται ἀρχόμενον ἀπ' ἀληθοῦς λήγειν ἐπὶ ψεῦδος.*

The argument for Immortality was connected with Diodorus' denial of the possibility of motion. "That which moves, moves either in the place where it is or in the place where it is not. Neither of these is possible; therefore nothing moves. But if nothing moves, it follows that nothing perishes. For, by the same reasoning as before, since a living creature does not die in the time in which it lives nor in the time in which it does not live, it does not die at all. Therefore we shall always be alive and shall be born again" (*αὖθι γενησόμεθα*). Sext. Empir. *Adv. math.* i. 309.

[a] The restoration of this epigram is a good example of Bentley's genius. The Scopadae were a distinguished Thessalian family who had their seat at Crannon and Pharsalus. Scopas II. in whose honour Simonides of Ceos, son of Leoprepes (Paus. vi. 9. 9), wrote an *epinicion*, lost his life by the sudden fall of his house at Pharsalus or Crannon during a banquet. *Cf.* Valer. Max. i. 8.

[b] *ὑμέας, i.e.* Castor and Polydeuces.

θεὸς δέ οἱ ἱερὸς ὕκης.

Athen. vii. 327 A. In 284 C Athen. quotes the same fragment as *ἱερὸς δέ τοι ἱερὸς ὕκης.*

ἐς Δύμην ἀπιόντα τὴν Ἀχαί[ας.

Steph. Byz. frag. p. 240 f. Mein. *Δύμη.*

Λύδη καὶ παχὺ γράμμα καὶ οὐ τορόν.

Schol. Dion. Perieg. *Βίος Διονυσίου* p. 317 Bernhardy; *cf.* schol. v. 3, *ibid.* p. 977.

3 (72)

A god to him is the holy *hyces.*[a]

4 (73)

Departing to Dyme in Achaia.

5 (74b)

The *Lyde*[b] is a dull writing and not clear.

[a] Red mullet (?). But see *Galateia* (37 Schn.).

[b] The *Lyde* was an elegiac poem by Antimachus of Colophon (contemporary with Plato), in which he sought to console his grief for the death of his wife Lyde by writing of similar cases.

ΓΑΛΑΤΕΙΑ

ἢ μᾶλλον χρύσειον ἐπ'[1] ὀφρύσιν ἱερὸν ἰχθύν,
ἢ πέρκας ὅσα τ' ἄλλα φέρει βυθὸς ἄσπετος ἅλμης.

Athenaeus vii. 284 c Καλλίμαχος δ' ἐν Γαλατείᾳ τὸν χρύσοφρυν. ἢ μᾶλλον κτλ.

[1] ἐπ' Meineke, *cf.* Plutarch, *Mor.* 981 D; ἐν.

[a] Nothing is known of this beyond the one quotation in Athenaeus. It is natural, especially in view of the nature of the quotation, to think of the love-story of the Nereid Galateia and the Cyclops Polyphemus, which was a

ΓΡΑΦΕΙΟΝ

εἴλκυσε δὲ δριμύν τε χόλον κυνὸς ὀξύ τε κέντρον
σφηκός· ἀπ' ἀμφοτέρων ἰὸν ἔχει στομάτων.[1]

Grammaticus in cod. Ambros. 222 μαρτυρεῖ δὲ . . . καὶ . . . Καλλίμαχος· καὶ γὰρ περὶ τοῦ Ἀρχιλόχου λέγων ἐν τῷ Γραφείῳ φησὶν οὕτως· εἴλκυσε κτλ.

[1] στομάτων] στόματος Schneider.

[a] The title of this poem is exceedingly obscure. It is known to us by the following fragment only. Susemihl thinks it was a series of "Dichterporträte" or brief characterizations of poets. Dilthey compared the *Imagines* of Varro.

GALATEIA [a]

(37 Schneider)

Or rather the gilthead, holy fish,[b] or perches and others that the infinite depth of the sea produces.

favourite theme of the Alexandrine poets and their imitators. Theocrit. xi. etc.

[b] The discussion in Athenaeus is about the identity of the "holy fish." In this quotation it is identified with the gilthead (*Chrysophrys aurata*), so named from the crescent-shaped yellow mark between the eyes.

GRAPHEUM [a]

(37 a Schneider)

And he[b] drank the bitter wrath of the dog and the sharp sting of the wasp: he has venom from the mouth of both.

[b] Archilochus of Paros *circ.* 650 B.C., famous for the bitterness of his lampoons or *iambi*. The Ambrosian grammarian derives *iambus* from *ἰός* = poison, hence the quotation. There is a very similar anonymous epigram *A.P.* ix. 185 *Ἀρχιλόχου τάδε μέτρα καὶ ἠχήεντες ἴαμβοι, θυμοῦ καὶ φοβερῆς ἰὸς ἐπεσβολίης.* The same comparison of Archilochus to a mad dog underlies Hor. *A.P.* 79 "Archilochum proprio rabies armavit iambo."

HECALE

The story of Hecale is told by Plutarch, *Theseus* ch. 14: "Theseus, wishing to be actively employed, and at the same time to win the favour of the people, went out against the Marathonian bull, which was causing no small annoyance to the inhabitants of the Tetrapolis, and he overcame the bull and drove it through the city to exhibit it, after which he sacrificed it to Apollo Delphinius. Hecale and the legend of her reception and entertainment (of Theseus) seem to be not quite without some portion of truth. For the *demes* round about used to meet and hold a Hecalesian festival in honour of Zeus Hecalus, and honoured Hecale, whom they called by the pet name Hecaline, because when she entertained Theseus, who at the time was quite young, she addressed him as an old woman would and greeted him with that sort of pet names. When Theseus was setting out to the contest she vowed in his behalf to offer a sacrifice to Zeus if he came back safe. She died, however, before his return, and received the above mentioned honours, in return for her hospitality, by order of Theseus, as Philochorus relates." (*Cf.* Steph. Byz. *s.v.* Ἑκάλη· δῆμος τῆς Λεοντίδος φυλῆς. ὁ δημότης Ἑκάλιος· τὰ τοπικὰ Ἑκάληθεν, Ἑκάληνδε· καὶ Ἑκάλιος Ζεύς. Hesych. *s.v.* Ἑκάλειος Ζεύς· ὃν Ἑκάλη ἱδρύσατο.

It is obvious from the fragments that Hecale was represented as very old and very poor, and in both regards she became proverbial. *Priapea*, xii. 1 ff. (Baehrens, *Poet. Lat. Min.* i. p. 61) "quaedam annosior Hectoris parente Cumaeae soror, ut puto, Sibyllae, Aequalis tibi, quam domum revertens Theseus repperit in rogo iacentem." Ovid, *Rem. Amor.* 747 f. "Cur nemo

est Hecalen, nulla est quae ceperit Iron? Nempe quod alter egens, altera pauper erat." Statius, *Th.* xii. 582 "nec fudit vanos anus hospita fletus." Julian, *Ep.* 41 *οὐδὲ τῆς Ἑκάλης ὁ Θησεὺς τοῦ δείπνου τὸ λιτὸν ἀπηξίωσεν, ἀλλ' ἤδει καὶ μικροῖς ἐς τὸ ἀναγκαῖον ἀρκεῖσθαι.*

It may be inferred further that the poem contained references to the birth of Theseus. The story was that Aegeus, king of Athens, being childless, consulted the oracle at Delphi. To interpret the oracle which he received he went to consult Pittheus of Troezen. Here he became father of Theseus by Aethra, daughter of Pittheus. Leaving Troezen before the birth of Theseus, Aegeus hid his sword and shoes under a rock, telling Aethra that if and when their son was able to raise the rock and remove the sword and shoes, she was to send him to Athens with these tokens of recognition. This duly took place and Theseus was recognized as the son of Theseus (Plut. *Thes.* 3 ff.).

The Rainer Fragments of the *Hecale*

These important additions to our knowledge of the *Hecale* are preserved on a piece of a wooden tablet now in the papyri collection of the Archduke Rainer in the Royal Library at Vienna, and were first published by Prof. Theodor Gomperz in vol. vi. of the *Mitteilungen aus d. Sammlung d. Papyr. Erzherzog Rainer*, Vienna, May 1893 (printed separately).

On the reverse side of the tablet are written two columns from the *Phoenissae* of Euripides. From the amount of the *Phoenissae* which is missing between these two columns it would seem that about three-fifths of the board have been lost by the breakage. That nothing is lost at the top is proved by the fact that the upper border is marked by two indented lines. Traces of a similar marking appear also at the side ends. The general character of the tablet and its contents—"a wooden tablet inscribed with part of a messenger's speech from

one of the three most read dramas of Euripides and a part, rich in mythological allusions, of one of the most celebrated works of Callimachus"—leaves no doubt that it was intended for school use.

For these and other details the reader is referred to T. Gomperz, *Hellenica*, vol. ii., Leipzig, 1912, p. 273 f., "Aus der Hecale des Kallimachos," where in an Excursus J. Zingerle discusses palaeographical details. The character of the writing, according to Wessely, assigns the tablet to the 4th century A.D. Two different hands are distinguished, one of which wrote Columns I. and IV., the other Columns II. and III. From the nature of the subject matter, as well as certain palaeographical indications, Zingerle concludes that the columns were not written in their present order. Thus Column I. was written after Columns II. and III. and is a palimpsest.

The identification of the fragments was first made by Dr. W. Weinberger, who was associated with Dr. Zingerle in the examination of the tablet.

Clearest of all is the identification of Column IV. Of this v. 12 was already known from schol. Aristoph. *Frogs*, 1297, where it is assigned to Callimachus, and Suidas *s.v.* *ἱμαῖον*, where it is assigned to the *Hecale*. Moreover *γάλακι* = *γάλακτι* v. 3, *λύχνα* v. 11, and a large part of v. 13 were already attested as belonging to Callimachus (fr. 551, 255, 278) by Herodian, *Et. Magn.*, and schol. Apoll. Rhod. respectively.

As to Column I., internal evidence alone would be sufficient to refer it to the *Hecale*—the reference to Theseus and the Marathonian bull, etc., but, further, v. 6, apart from the first word, was already known from Suidas *s.v.* *ἄστυρον*, where it is assigned to Callimachus (fr. 288), and had already been referred to the *Hecale*. Also, the end of v. 14 occurs, with the addition of two more words, in Suidas *s.v.* *στόρνῃσι*, and had already been referred by Ruhnken and others to the *Hecale* (fr. anon. 59).

The identification of Columns II. and III. does not rest on any ancient citation. But the general character

of the style, the nature of the contents—the story of Erichthonius, which is the subject of Column II., is known from a scholium on *Iliad* ii. 547 to have been treated in the *Hecale*, and in one form of the story a crow played a prominent part, which apparently is the theme of Col. III.—and the context in which they appear, leave no doubt as to the source of the fragments.

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ΕΚΑΛΗ

Testimonia

1. Crinagoras, *A.P.* ix. 545:

Καλλιμάχου τὸ τορευτὸν ἔπος τόδε· "δὴ γὰρ ἐπ' αὐτῷ
ὠνὴρ τοὺς Μουσέων πάντας ἔσεισε κάλως.
ἀείδει δ' Ἑκάλης τε φιλοξείνοιο καλιὴν
καὶ Θησεῖ Μαραθὼν οὓς ἐπέθηκε πόνους·
τοῦ σοὶ καὶ νεαρῶν χειρῶν σθένος εἴη ἀρέσθαι,
Μάρκελλε, κλεινοῦ τ' αἶνον ἴσον βιότου.

2. Schol. Callim. *Hymn. Apoll.* 106 ἐγκαλεῖ διὰ τούτων τοὺς σκώπτοντας αὐτὸν μὴ δύνασθαι ποιῆσαι μέγα ποίημα, ὅθεν ἠναγκάσθη ποιῆσαι τὴν Ἑκάλην.

3. *E.M. s.v.* Ἑκάλη· ἡ ἡρωΐς, εἰς ἣν καὶ ποίημα ἔγραψε Καλλίμαχος· ἡ πρὸς ἑαυτὴν πάντας καλοῦσα. ταύτην Ἑκάλην (*leg.* Ἑκαλίνην) ἔλεγον οἱ παλαιοὶ ὑποκοριζόμενοι. ἔθυον δὲ αὐτῇ διὰ τὸ ξενίσαι Θησέα. *Cf.* Suid. *s.v.* Ἑκάλη.

4. Petronius 135:

Qualis in Actaea quondam fuit hospita terra

[a] Crinagoras presents a copy of the *Hecale* to M. Claudius

HECALE

Testimonies

1. This[a] is the chiselled work of Callimachus; for on it, indeed, he shook out every reef of the Muses. It sings the cabin of hospitable Hecale and the toils that Marathon imposed on Theseus. His young strength of hand may it be thine to win, Marcellus, and equal praise of glorious life!

2. In these words[b] he rebukes those who jeered at him as not being able to write a big poem: which taunt drove him to write the *Hecale*.

3. Hecale, the heroine, on whom also Callimachus wrote a poem: she who called (καλεῖν) all to her. The ancients called her by the pet name of Hecaline. And they offered sacrifice to her on account of her having entertained Theseus.

4. Such as the hospitable woman who was of old

[a] Marcellus 43–23 B.C., nephew of Augustus, whose early death was much lamented; Verg. *Aen.* vi. 884.

[b] οὐκ ἄγαμαι κτλ. : words put in the mouth of Envy.

Digna sacris Hecale, quam Musa loquentibus annis
Battiadae veteris mirando tradidit aevo.

5. Epigr. Anonym. Bern. 5 f.:

μέλπω δὲ γραὸς τῆς πολυξένου τρόπους[1]
καὶ τὴν τελευτὴν Θησέως τε τὴν ἄγραν.

1. 1.

[κουλεὸν εἰς] ἑτέρην[2] *περίαπτε καὶ εἰν ἄορ ἧκεν·*
ὡς ἴδον, ο[ἷ δ'][3] *ἅμα πάντες ὑπ[έτρ]εσ[α]ν ἠδ' [ἐλίασ]θεν*
ἄνδρα μέγαν καὶ θῆρα πελώριον ἄντ[α ἰ]δέσθαι,
μέσφ' ὅτε δὴ Θησεύς φιν ἀπόπροθι μακρὸν ἄυσε·
μίμνετε θαρσήεντες, ἐμῷ δέ [τ]ις Αἰγέϊ πατρὶ
νεύμενος ὅς τ' [ὤ]κιστος ἐς ἄστυρον ἀγγελιώτης[4]
ὣς ἐνέποι—πολέων κεν ἀναψύξειε μεριμνέων—
" Θησεὺς οὐχ ἑκὰς οὗτος,[5] *ἀπ' εὐύδρου Μαραθῶνος*[6]
[ζ]ωὸν ἄγων τὸν ταῦρον." ὁ μὲν φάτο, τοὶ δ' ἀίοντες
[π]άντες " [ἰ]ὴ παιῆον " ἀνέκλαγον, αὖθι δὲ μίμνον.
οὐχὶ νότος τόσσην γε χύσιν κατεχεύατο φύλλων,
οὐ βορέης οὐδ' αὐτὸς ὅτ' ἔπλετο φυλλοχόος μ[ε]ίς,
[ὅ]σσα τότ' [ἀ]γ[ρ]ῶσται περί [τ'] ἀμφί [τ]ε Θησέι βάλλον,

[1] *τρόπους* Politian; *τρόπον*.

[2] *κουλεὸν εἰς* Editor: *⟨οὗ σειρὴν⟩ ἑτέρην* Piccolomini, *⟨ἄψ τελαμῶν'⟩ ἑτέρῃ* or *δεσμὴν ἑτέρην* Polack. According to vase representations Theseus had laid aside his sword and fastened it to a tree.

[3] *ο[ἷ δ']*: *ὡς*?

[4] *ὅς τ' . . . ἀγγελιώτης* quoted by Suidas *s.v. ἄστυρον* (fr.

in the land of Acte (*i.e.* Attica), Hecale worthy of worship, whose story and her marvellous age the Muse of the ancient son of Battus told to the eloquent years.[a]

5. And I sing the ways of the old woman of many guests and her death, and Theseus' capture.

1. 1.

On the other side [Theseus] fastened [the sheath] and therein put his sword. And when they beheld it, they all trembled before him and shrank from looking face to face on the great man and the monstrous beast, until Theseus called to them from afar: "Have courage and abide, and let the swiftest go unto the city to bear a message to my father Aegeus—so shall he relieve him from many cares: —'Lo! Theseus is at hand, bringing alive the bull from watery Marathon.'" So spake he, and, when they heard, they all shouted "*Ië Paieon*" and abode there. Not the South wind sheds so great a fall of leaves, not the North wind even in the month of falling leaves, as those which in that hour the rustics threw around and over Theseus—the rustics who

[a] There seems to be some corruption in this text of which no solution has yet been found.

288), as from Callimachus. The fragment was assigned by Naeke to the *Hecale*; ὅς τ' Suidas; ὥστ' Rainer tablet.

εκτας

[5] ουχ ουτος Rainer tablet; Gomperz thinks τ in εκτας is really λ; οὗλος Polack.

[6] εὐύδρου Μαραθῶνος] *cf.* Suid. *s.v.* Μαραθών· . . . τοῦτον Καλλίμαχος ἐννότιον λέγει, τουτέστι δίγρον ἢ ἔννδρον (=fr. 114, assigned by Naeke to the *Hecale*).

[οἵ μιν ἐκυκλώσα]ντο περιστα[δ]όν,[1] *αἱ δὲ γυναῖκες*
. . . στόρνῃσιν ἀνέστεφον.[2]

1. 2.

καί ῥ' ὅτ' ἐποφ . . . ἐφ' (?) ὃν ἄν τιν' ἕκαστοι
Οὐρανίδαι ἐπάγοιεν ἐμῷ πτ[ε]ρῷ, ἀλλά ἑ Παλλὰς
τῆς μὲν ἔσω δηναι(ὸ)ν[3] *(?) ἀφῆ*[4] *δρ[ό]σον*[5]
Ἡφαίστοιο,
μέσφ' ὅτε Κεκροπίδῃσιν ἐπ' Ἀκτῇ[6] *θήκατο λᾶαν,*
λάθριον ἄρρητον, γενεῇ δ' ὅθεν οὐδέ νιν ἔγνων[7]
οὔτ' ἐδάην, φήμῃ[8] *δὲ κατ' ὠγυγίους (?) ἔφαν*
[α]ὐταὶ[9]
οἰωνούς, ὡς δῆθεν ὑφ' Ἡφαίστῳ τέκεν Αἶα.
τ[ο]υτάκι[10] *δ' ἡ μὲν ἑῆς ἔρυμα χθονὸς ὄφρα βάλοιτο,*
τήν ῥα νέον ψήφῳ [τ]ε Διὸς δυ[ο]καίδεκα τ' ἄλλων
ἀθανάτων ὄφιός τε κατέλλαβε μαρτυρίῃσιν,

[1] *Cf.* Quint. Smyrn. xii. 362 *μέσσον ἐκυκλώσαντο περισταδόν.*

[2] 14–15. Suid. *s.v. στόρνησι· ζώναις· αἱ δὲ γυναῖκες στόρνησιν ἀνέστρεφον* [*ἀνέστεφον* Toup]· *περὶ Θησέως* [=fr. anon. 59 Schneider].

[3] *δηναίων* Rainer tablet.

[4] *ἀφῆ* seems to be a hitherto unknown form of 3rd sing. 2nd aor. indic. of *ἀφίημι*. Polack proposes *δὴ νάσσεν ἀφῆ* coll. Hesych. *ἀφῆς· ἀδύνατος, ἄλλος* [*leg.* *ἄλαλος*].

[5] *δρόσον*] *cf.* Aesch. *Ag.* 141, *E.M. s.v. ἔρσαι.*

[6] *Ἀκτῇ* Diels and others; *ἀκτῇ.*

[7] Gomperz takes *ἔγνων* and *ἐδάην* as 3rd plurals. *οὐδέ* : *οὔτε*?

[8] *φήμῃ* Rainer tablet; *φῆμαι* Crusius.

[9] *ἔφαν αὐταὶ*] *πεφάτισται*?

[10] *ταυτακι* R.t.

[a] The reference is to the birth of Erichthonius, son of Athena and Hephaestus. Athena wished to rear him secretly. She therefore "shut him up in a chest (*κίστη*) and gave him to the daughters of Cecrops, Agraulus, Pandorus, and Herse, with orders not to open the chest until she herself came. Having gone to Pellene she was bringing a hill in order to make a bulwark (*ἔρυμα*) in front of

encircled him about, while the women crowned him with garlands.

1. 2.

. . . . . .

. . . . . .

But Pallas laid him, the ancient seed of Hephaestus within the chest,[a] until she set a rock in Acte (Attica) for the sons of Cecrops: a birth mysterious and secret, whose lineage I neither knew nor learnt, but they themselves [*i.e.* the daughters of Cecrops] declared, according to report among the primeval birds, that Earth bare him to Hephaestus. Then she, that she might lay a bulwark for the land which she had newly obtained by vote of Zeus and the twelve other immortals and the witness of the Snake,

[a] the Acropolis, when two of Cecrops' daughters opened the chest and beheld two serpents with Erichthonius. As Athena was bringing the hill which is now called Lycabettus, a crow (*κορώνη*) met her and told her that Erichthonius was discovered. Athena, when she heard it, threw down the hill where it now is, and she told the crow that, for her bad news, she must never enter the Acropolis" (Amelesagoras *ap.* Antig. Caryst. *Hist. Mirab.* c. xii., *cf.* Apollodor. iii. 14, Ovid, *Met.* ii. 551 ff., Hygin. *Fab.* 166). The reference in v. 10 f. is to the story of the contest between Athena and Poseidon for possession of Attica. Poseidon smote a rock on the Acropolis and produced a salt pool (*θάλασσα*). Then Athena, calling Cecrops to witness her possession (*κατάληψις*), produced an olive. Finally Zeus appointed the twelve gods as arbiters who decided in favour of Athena, *Κέκροπος μαρτυρήσαντος ὅτι πρώτη τὴν ἐλαίαν ἐφύτευσεν*, Apollodor. iii. 14. 1. Cecrops is called here the Snake, because he was represented as having the lower part of his body in snake form, in sign of his being earth-born: *Κέκροψ αὐτόχθων, συμφυὲς ἔχων σῶμα ἀνδρὸς καὶ δράκοντος, τῆς Ἀττικῆς ἐβασίλευσε πρῶτος* (Apollodor. *l.c.*). The speaker appears to be the crow.

Πελλήνην ἐφίκανεν Ἀχαιΐδα· τόφρα δὲ κοῦραι
αἱ φυλακοὶ κακὸν ἔργον [ἐ]πεφράσσαντο τελέσσαι
κείστης . . . . . δεσμά τ' ἀνεῖσαι[1] . . .

1. 3.

Ἀθήνης
. . . μοῦναι δὲ παραπτυ[όμεσθα] κορῶναι
[δαίμοσιν· οὐ γὰρ ἔγωγε] τεόν ποτε, πότνια, θυμόν,
. . . [ὅσα] πολλὰ παραίσια μήποτ' ἐλαφροὶ
[ζή]σομεν οἰωνοί, τότε δ' ὤφελον [εἶναι ἄναυδος]· 5
οὕτως ἡμετέρην μὲν ἀπέπτυσεν, οὐδὲ γενέθλην
ἡμετέρην ἑ καλεῖν [μάλ' ἐπιτρέπει· ἀλλὰ πέσοις σὺ
μηδέποτ' ἐκ θυ[μοῖ]ο· βαρὺς χόλος αἰὲν Ἀθήνης·
αὐτὰρ ἐγὼ τυτθὸς παρέ[ην γ]όνος· [ὀ]γδ[ο]άτ[η] γὰρ
ἤδη μοι γενεὴ πέλ[εται, δεκάτη δὲ τοκεῦσι.[2] 10

[δεί]ελος ἀλλ' ἢ νύξ ἢ ἔνδιος[3] ἢ ἔσετ' ἠώς,
εὖτε κόραξ, [ὃ]ς νῦν γε καὶ ἂν κύκνοισιν ἐρίζοι

[1] δεσμά τ' ἀνεῖσαι or δέσματ' ἀνεῖσαι] Wessely now thinks he can read ΔΑΚΑ, in place of δεσμά, which he completes as [πύν]δακα.

[2] The text is so uncertain that any plausible restoration seems hopeless. The supplements are mainly due to Wessely. In v. 7 μάλ' ἐπιτρέπει is suggested by the present editor, as also πέσοις σὺ for Piccolomini's πέσοιο which is impossible.

[3] *Cf.* Hom. *Il.* xxi. 111. ἔνδῖος as in *Hymn* vi. 39, but ἔνδῐος fr. incert. 20 (124).

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[a] The subject of this fragment seems to be the banishment of the crow from the Acropolis as a punishment

came unto Pellene in Achaea. Meanwhile the maidens that watched the chest bethought them to do an evil deed . . . and undoing the fastenings of the chest . . .

1. 3 col. iii.

. . . but we crows alone are rejected [of the gods: for never did I (vex)] thy heart, O Lady . . .

. . . . . .

. . . but I would that I had been [voiceless then]. So much she abhors our voice and [suffers not] our race to call upon her name. [Mayst thou] never [fall] from her favour: ever grievous is the anger of Athene. But I was present only as a little child; for this is my eighth generation [but the tenth for my parents].

1. 4[a]

"But evening it shall be or night or noon or morn when the raven,[b] which now might vie for

for bringing to Athena the news of the sin of Cecrops' daughters. The speaker appears to be a crow. The reference in the last two lines will be to the longevity of the "many-wintered" crow. *Cf.* Hesiod, fr. 171 (183), Ovid, *M.* vii. 274 "novem cornicis saecula passae."

[b] The reference of the opening lines is to the turning of the raven's plumage from white to black as a punishment for the news which it brought to Apollo regarding Coronis who, being with child by Apollo, sinned with Ischys, son of Elatos (Pind. *P.* iii. 8 ff.). For story of the raven bringing the news to Apollo *cf.* Hesiod, fr. 123 (148)=schol. Pind. *P.* iii. 48; Ovid, *M.* ii. 598.

In v. 10 στιβήεις must refer to the frost of early morning, not, as Gomperz thinks, to the frost of age.

καὶ γάλακι[1] χροιὴν καὶ κύματος ἄκρῳ ἀώτῳ,[2]
κυάνεον φὴ πίσσαν ἐπὶ πτερὸν οὐλοὸν ἕξει,[3]
ἀγγελίης ἐπίχε[ι]ρα τά οἱ ποτε Φοῖβος ὀπάσσει,
ὁππότε [κ]εν Φλεγύαο Κορωνίδος ἀμφὶ θυγατρὸς
Ἴσχυι πληξίππῳ σπομένης μιερόν[4] τ[ι] πύθηται.
τὴν μὲν ἄρ' ὡς φαμένην ὕπνος λάβε, τὴν δ' ἀΐουσαν·
καδδραθέτην δ' οὐ πολλὸν ἐπὶ χρόν[ον],[5] αἶψα γὰρ ἦλθεν
στιβήεις[6] ἄγχουρος· ἴτ', οὐκέτι χεῖρες ἔπαγροι
φιλητέων· ἤδη γὰρ ἑωθινὰ λύχνα φαείνει·[7]
[ἀ]είδει καί πού τις ἀνὴρ ὑδατηγὸς ἱμαῖον·[8]
ἔγρει καί τιν' ἔχοντα παρ[ὰ] πλόον οἰκίον ἄξων[9]
τετριγὼς ὑπ' ἄμαξαν, ἀνιάζουσι δὲ πυκνοὶ
[δμ]ῶοι χαλκῆες κωφώμενοι[10] ἐν[τὸς][11] ἀκουήν.

τῖον δέ ἑ πάντες ὁδῖται
ἦρα φιλοξενίης· ἔχε γὰρ τέγος[12] ἀκλήιστον.

Schol. Aristoph. *Acharn.* 127 Καλλίμαχος ἐν Ἑκάλῃ. *Cf.* Suid. *s.v.* Ἑκάλη, . . . ἔχε κτλ.

[1] *Cf.* grammarian in Cram. *Anecd. Ox.* 338. 5 τὸ γάλα γάλακτος, γάλακτι [*leg.* γάλακος, γάλακι] παρὰ Καλλιμάχῳ ὡς ἀπὸ εἰς ξ λῃγούσης εὐθείας.

[2] κύματος ἄ. ἀ. = frag. anon. Schneider 40, *i.e.* Suid. κύματος ἄκρον ἄωτον· ὁ ἀφρός.

[3] ἕξει] ? ἔσσει, *i.e.* ἐφέσσει Gomperz.

[4] μιερόν Kaibel, *Epigr. Gr.* 336. 4.

[5] καδδραθέτην . . . χρόνον = Hom. *Od.* xv. 494; πολλὸν . . . ἦλθε = Hom. *Od.* xii. 407.

colour with swans, or milk, or the foam that tips the wave, shall put on a sad plumage black as pitch, the guerdon that Phoebus shall one day give him for his news, when he learns terrible tidings of Coronis, daughter of Phlegyas, even that she has gone with knightly Ischys." While she spoke thus sleep seized her and seized her hearer. They fell asleep but not for long; for soon came a frosty neighbour: "Come, no longer are the hands of thieves in quest of prey: for already the lamps of morn are shining; many a drawer of water is singing the Song of the Pump and the axle creaking under the wagon wakes him that hath his house beside the highway, while many a thirled smith, with deafened hearing, torments the ear.

2 (41)

And all wayfarers honoured her by reason of her hospitality; for she kept an unbarred house.

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[6] *στιβήεις* hitherto only in Suidas.

[7] *λύχνα φαείνει* = frag. 255 (Schneid.), *i.e. E.M. s.v.* *λύχνος . . . λύχνα παρὰ Καλλιμάχῳ· λύχνα φανείη (sic).*

[8] = fr. 42, *i.e.* schol. Aristoph. *Ran.* 1297, Suid. *s.v. ἱμαῖον.*

[9] = fr. 278 (Schneid.), *i.e.* schol. Apoll. Rh. iii. 1150 *περιπλομένας· παριούσας, ἐπεὶ καὶ πλόος λέγεται ἡ ὁδός· Καλλίμαχος· ἔγρει καί τιν' ἔχοντα περὶ πλόον.*

[10] *κωφώμενον* Herwerden.

[11] *ἐν[τὸς]* Wessely thinks a c is visible before *ἀκουήν.*

[12] *τέγος* Cram. *Anecd. Ox.* ii. p. 436. 10, etc.; *στέγος* schol. Arist.; *τεῖχος* Suid.

αἴθ' ὄφελες θανέειν ἢ ὕστατον[1] ὀρχήσασθαι.

Suid. *s.v.* (Gaisf. i. 1096) αἴθ' κτλ.· ἐπειδὴ τὴν γλαῦκα ὅταν λάβωσι τὰ παιδία περιάγουσιν, ἡ δὲ μὴ βλέπουσα δι' ἡμέρας ὥσπερ ὀρχεῖται· ἢ ὅταν πληγῇ, τελευτῶσα στρέφεται ὥσπερ ὀρχουμένη. Καλλίμαχος ἐν Ἑκάλῃ λέγει περὶ αὐτῆς.

ἁρμοῖ που κἀκείνῳ ἐπέτρεχεν ἁβρὸς[2] ἴουλος.

Suid. *s.v.* ἁρμοῖ που· . . . Καλλίμαχος ἐν Ἑκάλῃ. ἁρμοῖ κτλ. *Cf. E.M. s.v.* ἁρμῷ.

Νηπείης ᾗ τ'[3] ἄργος, ἀοίδιμος Ἀδρήστεια.

Schol. Apoll. Rh. i. 1116.

βουσσόον, ὅν τε μύωπα βοῶν καλέουσιν ἀμορβοί.

Suid. *s.v.* μύωψ, . . . λέγεται παρὰ Καλλιμάχῳ ἐν Ἑκάλῃ· βοῦς σῶος (*sic*) μύωψ, ὁ τὰς βοῦς σοβῶν καὶ διώκων, but the whole line is quoted more or less correctly schol. *Odyss.* xii. 299 and elsewhere, where it is attributed to Callimachus.

[1] πανύστατον (πανύχιον C) Suid. ; corr. Bentley.
[2] ἁβρὸς Suid. ; λεπτὸς *E.M.* ; *cf.* Apoll. Rh. i. 972.
[3] ἥ τ' schol. ; corr. Bentley.

[a] The reference is to the owl's helplessness in the daytime, when it becomes the prey of other birds, and hence was used by fowlers as a decoy, a practice known to Aristotle, *H.A.* ix. 1, etc., and still employed. Aflalo, *N.H. of Brit. Isles*, p. 206 "The professional bird-catcher is . . .

3 (43)

Would that thou hadst died or danced thy last dance![a]

Suidas . . . "Since when boys catch an owl they lead it about, and it, being unable to see, dances—so to say; or, when struck, as it is dying, it twists as if dancing. Callimachus mentions it in the *Hecale*.

4 (44)

The soft down of manhood was just springing on his cheek.[b]

5 (45)

Where is the plain of Nepeia, Adrasteia theme of song.[c]

6 (46)

The ox-driving (gadfly) which herdsmen call the goad of oxen.[d]

content to use the blinking bird, dead or alive, as a decoy." For its method of defence, Plin. *N.H.* x. 39 "resupinae pedibus repugnant." The crow, which is the natural enemy of the owl (Aristot. *l.c.*), may here be the speaker. γλαῦξ was the name of a "funny" dance (Athenae. 629, Hesych. *s.v.*).

[b] Reference is probably to Theseus. *Cf.* Paus. i. 19. 1 ἤροντο [Θησέα] σὺν χλευασίᾳ ὅ τι δὴ παρθένος ἐν ὥρᾳ γάμου πλανᾶται μόνη.

[c] Ἀδράστεια or Ἀδραστείας πεδίον was the name given to the district about Cyzicus, Strabo 588. For ἄργος = plain *cf.* Strabo 372 ἄργος δὲ καὶ τὸ πεδίον λέγεται παρὰ τοῖς νεωτέροις . . . μάλιστα δ' οἴονται Μακεδονικὸν καὶ Θετταλικὸν εἶναι. *Cf.* Eustath. on Dion. Perieg. 419, Apoll. Rh. *l.c.*

[d] *Cf.* Apoll. Rh. iii. 276 f. οἶστρος . . . ὅν τε μύωπα βοῶν κλείουσι νομῆες.

ὁππότε λύχνου
δαιομένου πυρόεντες ἄδην ἐγένοντο μύκητες.

Choerobosc. in Theodos. (Bekker, *Anecd.* p. 1399); *cf.* schol. Arat. 976, schol. Aristoph. *Vesp.* 262.

οἵ νυ καὶ Ἀπόλλωνα παναρκέος Ἠελίοιο
χωρὶ[1] διατμήγουσι καὶ εὔποδα Δηωίνην
Ἀρτέμιδος.

Schol. Pind. *N.* i. 3 Καλλίμαχος ἐν Αἰκάλῃ (*sic*)· οἵ νυ κτλ.

ναὶ μὰ τὸ ῥικνὸν
σῦφαρ ἐμόν, ναὶ τοῦτο τὸ δένδρεον αὖον ἐόν περ.

Suid. *s.v.* σῦφαρ. So *s.v.* ναὶ μὰ τό. Schol. Apoll. Rh. i. 669.

γεργέριμον πίτυρίν τε καὶ ἣν ἀπεθήκατο λευκὴν
εἰν ἁλὶ νήχεσθαι φθινοπωρίδα.

Athenaeus ii. 56 Καλλίμαχος δ' ἐν τῇ Ἑκάλῃ γένη ἐλαῶν καταλέγει· γεργέριμον πίτυρίν τε.

[1] χωρὶ Herwerden, *Lex. Gr. Suppl.*; χῶρι Bentley (χῶρι διατμήγουσι Apoll. Dysc. *De adverb.* p. 549, etc., without name of author); χωρίον schol. Pind.

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[a] A well-known sign of rain. *Cf.* Verg. *Georg.* i. 392.

[b] *i.e.* Persephone, daughter of Deo = Demeter.

[c] The speaker is doubtless Hecale. The tree probably is merely her staff. *Cf.* Hom. *Il.* i. 234 ναὶ μὰ τόδε σκῆπτρον τὸ μὲν οὔ ποτε φύλλα καὶ ὄζους φύσει κτλ.

[d] If this is a single quotation from the *Hecale*, it would seem that we have three sorts of olive mentioned with which Hecale entertained Theseus: (1) γεργέριμος, (2) πίτυρις, (3) λευκὴ φθινοπωρίς. The first of these Suidas tells us was the olive ripened on the tree; *cf.* Hesych. *s.v.* γεργέριμος, Athen. *l.c.*, Suid. *s.v.* δρυπεπής, etc. As to πίτυρις Athen. *l.c.* says that according to Philemon the πίτυρις is the φαυλία olive; which, according to Hesych. *s.v.*, is "the κότινος (wild

7 (47)

When on the burning lamp fiery snuff gathers abundantly.[a]

8 (48)

Who distinguish Apollo from all powerful Helios and fair-footed Deoïne[b] from Artemis.

9 (49)

Nay, by my wrinkled hide, nay by this tree withered as it is![c]

10 (50)

The ripened olive and the wild olive and the white olive which she put away to swim in brine in autumn.[d]

Athen.: Callimachus in the *Hecale* gives a list of olives. "The ripened olive . . ." Suid. *s.v.* γεργέριμον,

olive), or simply a species of olive." As to the λευκή and its treatment, see *Geopon.* ix. 30, Cato, *Agricult.* 117, 118. It is quite clear that these olives were crushed before being pickled. On the other hand the κολυμβάς, which Suidas says is the φθινοπωρίς, is not crushed, *Geopon.* ix. 33. Pollux (vi. 45), too, enumerates four sorts, apparently, δρυπετεῖς ἐλαῖαι, ἀλμάδες, νηκτίδες, κοτινάδες. It is tempting to find four sorts corresponding to these in Callimachus, *i.e.* γεργέριμος = δρυπ., λευκή = ἁλμ., φθινοπωρίς = νηκτ., πίτυρις = κοτ. It may or it may not (Maass, *Hermes*, xxiv. (1889), p. 523) be significant that Nonnus connects the phrase εἰν ἁλὶ νήχ. φθιν. with Molorcus, not Hecale. If, however, we do take λευκὴ φθιν. together, should we compare Cato, *Agricult.* 118 "oleam albam quam *secundum vindemiam* uti voles, sic condito"?

Suid. *s.v.* γεργέριμον, τὴν ἐν τῷ δένδρῳ πεπανθεῖσαν ἐλαίαν, πίτυρίν τε καὶ ἣν ἀπεθήκατο λευκήν, τουτέστι τὴν συνθλασθεῖσαν καὶ οὕτως ἀποτεθεῖσαν ἐλαίαν, εἰν ἁλὶ δὲ νήχεσθαι φθινοπωρίδα, τὴν κολυμβάδα λέγει. *Cf.* Nonnus xvii. 54 f. χύδην δ' ἐπέβαλλε τραπέζῃ | εἰν ἁλὶ νηχομένης φθινοπωρίδος ἄνθος ἐλαίης | Βρόγγος ἔχων μίμημα φιλοστόργοιο νομῆος [*i.e.* Molorcus who entertained Heracles].

Plin. *N.H.* xxii. 88 Estur et sonchos—ut quem Theseo apud Callimachum adponat Hecale—uterque, albus et niger.

Schol. Nicandr. *Ther.* 909 κρῆθμον· ἤτοι λάχανόν ἐστι. καὶ γὰρ μέμνηται αὐτοῦ καὶ Καλλίμαχος ἐν τῇ Ἑκάλῃ.

Plin. *N.H.* xxvi. 82 eadem vis crethmo ab Hippocrate admodum laudato. est autem inter eas quae eduntur silvestrium herbarum. hanc certe apud Callimachum adponit rustica illa Hecale.[a]

δινομένην ὑπὸ[1] βουσὶν ἐμὴν ἐφύλασσον ἄλωα.

Suid. *s.v.* δεινουμένην. *E.M.* *s.v.* ἄλως. *Cf.* Cramer, *Anecd. Ox.* ii. p. 376, Bekker, *Anecd.* p. 1440, etc.

[1] ὑπὸ Suid. ; περὶ.

[a] Philemon Holland's rendering of these words is worth quoting as a specimen of how translation was done in the spacious times of Elizabeth : "Moreover, the Sowthistle is

the olive ripened on the tree, "the wild olive . . ." *i.e.* the olive bruised and so put away; "to swim . . ." he means the κολυμβάς. *Cf.* Nonnus: "And abundantly did Brongus put on the table the flower of autumn olive swimming in brine, imitating the kindly herdsman (Molorcus)."

11 (63)

The sow-thistle is also eaten—seeing that in Callimachus Hecale serves it to Theseus—both white and black.[a]

12 (64)

(*a*) *Crethmon*, a vegetable; for Callimachus mentions it in the *Hecale*.

(*b*) "Of the same power is Sampier[b] [*marg.* Or *Crestmarine*], so highly commended by *Hippocrates*: now is this one of the wild woorts which are usually eaten in salads: and certes, this is that very hearbe which the good countrey wife *Hecale* forgat not to set upon her bourd in a feast that she made (as we may read in *Callimachus* the Poet)." (Holland.)

13 (51)

. . . watched my threshing-floor trodden by the oxen.

an hearbe for to be eaten: for we read in the Poet *Callimachus*, That the poore old woman *Hecale*, at what time as prince *Theseus* fortuned upon necessitie to take his repast in her simple cottage, made him a feast, and set before him a principall dish of Sowthistles. Two kinds there bee of them, the white, and the blacke."

[b] Samphire (*i.e.* (herbe de) Saint Pierre, St. Peter's herb) or sea-fennel is said to make an excellent pickle.

ἠνίκα μὲν γὰρ ταὐτὰ φαείνεται ἀνθρώποισιν,
αὐτοὶ μὲν φιλέουσ', αὐτοὶ δέ τε πεφρίκασιν·
ἑσπέριον φιλέουσιν, ἀτὰρ στυγέουσιν ἑῷον.

Olympiodorus in *Meteor. Aristot.* p. 12 ὅτι γὰρ ὁ αὐτός ἐστι καὶ ἑῷος καὶ ἑσπέριος, δηλοῖ καὶ Καλλίμαχος λέγων ἐν Αἰκάλῃ [*sic*]· ἠνίκα μὲν γὰρ φαίνεται τοῖς ἀνθρώποις ταὐτά [corr. Hecker] . . . ἀποστυγέουσιν ἑῷον. Eustath. *Il.* 1271. 35 ὡς καὶ Καλλιμάχῳ δοκεῖ ἔνθα φησὶν ὡς ἑσπέριον φιλέουσιν, ἀτὰρ στυγέουσιν ἑῷον. So the last line is given Tzetz. *Chil.* viii. 837, *Ep.* xliii.

ἡ δ' ἐκόησεν
τοὔνεκεν Αἰγέος ἔσκε.

Ammonius, *De simil. et diff. voc.* p. 139 Valck., *E.M. s.v.* κοάλεμον. *Cf.* Hellad. *Phot. Bibl.* p. 531. 13, Suid. *s.v.* ἐκόησεν.

πολυπτῶκές τε Μέλαιναι.

Etym. Gud. 300. 11 παρὰ Καλλιμάχῳ πολυ. κτλ. Steph. Byz. Μελαινεῖς, δῆμος τῆς Ἀντιοχίδος φυλῆς. Καλλίμαχος δὲ Μελαίνας φησὶ τὸν δῆμον ἐν Ἑκάλῃ.

Steph. Byz. *s.v.* Τρινεμεῖς, δῆμος τῆς Κεκροπίδος φυλῆς. . . . Καλλίμαχος Ἑκάλῃ Τρινέμειαν.

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[a] The reference is to the planet Venus, otherwise known as the Evening or Morning Star, the identity of which is said to have been first recognized by Pythagoras (Plin. *N.H.* ii. 37), as it also was by Parmenides (Aët. *Plac.* ii. 15. 4 Παρμενίδης πρῶτον μὲν τάττει τὸν ἑῷον τὸν αὐτὸν δὲ νομιζόμενον ὑπ' αὐτοῦ καὶ ἕσπερον). It is natural to connect this passage with *Hecale* i. 4, and the reference will be to the workman

14 (52)

For while it is the same thing that appears to men, the selfsame people love and loathe: at eventide they love it, but in the morn abhor.[a]

Olympiodorus: The identity of the morning and evening star is shown by Callimachus when he says in the *Hecale* "For while," etc.

15 (53)

But she knew that he was the son of Aegeus.[b]

16 (56 + 528)

And Melaenae abounding in hares.

17 (57)

Trinemeis, a deme of the Cecropid tribe. . . . Callimachus in the *Hecale* calls it Trinemeia.

who welcomes the evening star and hates the morning star. So of the thief, Catull. lxii. 34 f., of the bride [Verg.] *Cir.* 349 ff.

[b] "She" is probably Hecale and "he" is Theseus. Ammonius notes the use of τοὔνεκεν = ὅτι, which he says is doubly wrong: (1) it should be οὕνεκα, (2) even if τοὔνεκα could be used for οὕνεκα, τοὔνεκεν could not.

Hesych. *s.v.* γηφάγοι· πένητες, ἄποροι, ὡς τὰς ἐκ γῆς βοτάνας σιτιζόμενοι τροφῆς ἀμοιροῦντες. Καλλίμαχος ἐν Ἑκάλῃ.

στάδιον δ' ὑφέεστο χιτῶνα.

Schol. Apoll. Rhod. iii. 1226 τινὲς δὲ στάδιον ὡς εὐπαγῆ, ὃν καὶ Καλλίμαχος λέγει· στάδιον κτλ. Suid. *s.v.* στάδιον· . . . καὶ στάδιος χιτών, ὁ ποδήρης, ὁ τέλειος, παρὰ Καλλιμάχῳ ἐν Ἑκάλῃ.

ἐν μὲν γὰρ Τροιζῆνι κολουραίῃ ὑπὸ πέτρῃ
θῆκε σὺν ἀρπίδεσσι.

Tzetz. *Lycophr.* 494, *cf. id.* 1322. *E.M. s.v.* ἁρπίς. Suid. *s.v.* κολουραία πέτρα.

εὖτ' ἂν ὁ παῖς ἀπὸ μὲν γυαλὸν λίθον ἀγκάσσασθαι
ἄρκιος ᾖ χείρεσσιν ἑλὼν Αἰδήψιον ἄορ.[1]

Λιμναίῳ δὲ χοροστάδας ἦγον ἑορτάς.

Schol. Aristoph. *Ran.* 216. *Cf.* Steph. Byz. *s.v.* Λίμναι.

[1] Schol. A Hom. *Il.* v. 99 τὸ γυαλὸν ὅταν ἐπίθετον ᾖ ὀξύνεται· εὖτ' ἂν . . . ἀγκάσσασθαι. This anonymous fragment should most probably be combined with Steph. Byz. *s.v.* Αἰδήψος. . . καὶ Καλλίμαχος Ἑκάλῃ· ἄρκιος ἦ [*sic*] χείρεσσιν ἑλὼν Αἰδήψιον ἄορ (Schneider 51 a).

[a] It is clear that the meaning of στάδιος χιτών was doubtful in antiquity. The explanation of the *E.M.* is adopted in view of Paus. i. 19 οἷα δὲ χιτῶνα ἔχοντος αὐτοῦ

18 (58)

Earth-eaters: *i.e.* poor, needy; implying that for lack of food they eat herbs from the earth.

19 (59)

And he had, underneath, a tunic reaching to his feet.[a]

Schol. Apoll. Rhod. *l.c.*: Some take στάδιος as "well-compacted," as Callimachus says, etc.

20 (66)

For in Troezen under a hollow rock he put (his sword) together with his shoes.[b]

21 (fr. anonym. 331 + fr. 51 a)

When the boy should be able to lift with his hands the hollow rock, taking the Aedepsian[c] sword. . . .

22 (66 a)

And they held choral festivals in honour of the god of the Marshes.[d]

[*i.e.* Theseus] ποδήρη. In Apollonius the reference is to the θώρηξ στάδιος, a breastplate of stiff plates of armour as opposed to the θώρηξ ἁλυσιδωτός, a breastplate of chain armour, *lorica annulata*. But the στάδιος (ὀρθοστάδιος) χιτών is merely an ungirt tunic reaching to the feet.

[b] For the legend of Aegeus see Introduction.

[c] Aedepsus in Euboea, Strabo lx. 425, 455, notable for its hot springs, *cf.* Plutarch, *Mor.* 667 c, 487 F, Aristot. *Meteor.* 366 a 29, Plin. *N.H.* xxxi. 29. Euboea in general was famous for iron work.

[d] Dionysus.

τοῦτο γὰρ αὐτὴν
κωμῆται κάλεον περιηγέες.[1]

Suid. *s.v.* κωμῆται· καὶ οἱ γείτονες . . . Καλλίμαχος Ἑκάλῃ· τοῦτο κτλ.

παλαίθετα κᾶλα καθῄρει.

Etym. Paris. 2720 (Cramer, *Anec. Par.* iv. 53) Καλλίμαχος Ἑκάλῃ· παλαίθετα κτλ. *Cf.* Suid. *s.v.* κᾶλα παλαίθετα.

ναὶ μὰ τόν.

Suid. *s.v.* ναὶ μὰ τό· . . . καὶ Ἑκάλη εἶπε "ναὶ μὰ τόν" καὶ οὐκέτι ἐπάγει τὸν θεόν, ῥυθμίζει δὲ ὁ λόγος πρὸς εὐσέβειαν.

οὐ γάρ μοι πενίη πατρώϊος, οὐδ' ἀπὸ πάππων
εἰμὶ λιπερνῆτις· βάλε μοι, βάλε τὸ τρίτον εἴη.

E.M. s.v. λιπερνῆτις (cod. Vossianus Gaisford). *Et. Flor.* p. 207 Müller. Schol. Dion. Thrac. p. 946. 15 βάλε μοι . . . εἴη, Καλλίμαχος.

Schol. Eurip. *Hippol.* 32 πέτραν δὲ Παλλάδος φησὶ τὸ ἐν τῇ Ἀττικῇ Γλαυκώπιον, οὗ Καλλίμαχος ἐν Ἑκάλῃ μέμνηται.

[1] αὐτῇ . . . περιαγέες Suid.; corr. Toup.

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[a] *Cf.* Plut. *Thes.* 14 οἱ πέριξ δῆμοι . . . τὴν Ἑκάλην ἐτιμῶν Ἑκαλίνην ὑποκοριζόμενοι. For περιηγέες *cf.* Callim. *Hymn.* iv. 198.

[b] Hecale entertaining Theseus takes down the fire-

23 (66b)

For so the villagers round about called her.[a]

24 (66c)

(She) took down the long-stored logs.[b]

25 (66d)

Nay, by the (god).

Suid.: And Hecale said "nay by the . . .," without adding the name of the god, a form of speech accommodated to piety.

26 (66e)

I do not inherit poverty from my fathers nor am I needy from my ancestors. I would, I would I had the third![c]

27 (66f)

By the Rock of Pallas he means the Glaucopion[d] in Attica which Callimachus mentions in the *Hecale*.

wood which had been laid up to dry above the chimney: *ὑπὲρ καπνοῦ* Hesiod, *W.* 45.

[c] The natural sense seems to be that Hecale wishes that she had a third of the wealth of her ancestors. Schneider takes Hecale to wish that, in addition to good birth and a reasonable competence, she had the third thing, *i.e.* children.

[d] For the Glaucopion *cf.* Strabo vii. 299.

Suid. *s.v.* Κωλιάς· ναός ἐστι τῆς Ἀφροδίτης οὕτω καλούμενος. . . . μέμνηται καὶ Καλλίμαχος ἐν Ἑκάλῃ.

Schol. Euseb. *Praep. Evang.* iv. 16 οὐ τὴν πρὸς ταῖς Ἀθήναις Σαλαμῖνα λέγει. αὕτη γὰρ Κούλουρις πάλαι ἐλέγετο, ὡς καὶ Καλλίμαχος ἐν Ἑκάλῃ φησίν, ἀλλὰ τὴν κατὰ Κύπρον Σαλαμῖνα λέγει.

ἴθι, πρηεῖα γυναικῶν,
τὴν ὁδὸν ἣν ἀνίαι θυμαλγέες οὐ περόωσιν.
πολλάκι σεῖο ‹δέ›,[1] μαῖα, φιλοξείνοιο καλιῆς
μνησόμεθα· ξυνὸν γὰρ ἐπαύλιον ἔσκεν ἅπασιν.

Suid. *s.v.* ἐπαύλιον δὲ μονή. περὶ Ἑκάλης θανούσης· ἴθι κτλ. *Cf. E.M. s.v.* θάνατος. . . . ἴθι . . . περόωσι, Καλλίμαχος.

τοὔνεκα καὶ νέκυες πορθμήϊον οὔ τι φέρονται
μούνῃ ἔνι πτολίων, ὅ τε τέθμιον οἰσέμεν ἄλλους
ἐν στομάτεσσι νεὼς Ἀχεροντείας[2] ἐπίβαθρον
(δανάκην).

E.M. s.v. δανάκης νομίσματός ἐστιν ὄνομα βαρβαρικόν, πλέον ὀβολοῦ, ὃ τοῖς νεκροῖς ἐν τοῖς στόμασιν ἐτίθεσαν· Καλλίμαχος· τοὔνεκα κτλ.

[1] ‹δέ› Editor ; πολλάκι σεῖο μαῖα Suidas.
[2] Ἀχεροντείας Casaubon ; Ἀχερουσίας.

[a] Theseus addresses Hecale whom he finds dead on his return from his capture of the Marathonian bull.

[b] The reference is to Hermione. The district about Hermione in Argolis was associated with the worship of Demeter and Persephone and it was there that Demeter

28 (66g)

Colias, name of a temple of Aphrodite . . . mentioned by Callimachus in the *Hecale*.

29 (66h)

He does not mean the Salamis off Athens, for that was anciently called Culuris, as also Callimachus says in the *Hecale*, but Salamis in Cyprus.

30 (131)

Go, kind among women, on that journey where aching sorrows do not pass; but often, mother, shall I remember thy hospitable cabin; for it was an inn open to all.[a]

31 (110)

Wherefore only in that city the dead carry not a fee for the ferry, such as it is the custom for others to carry in the mouth to pay their passage on the ship of Acheron (a doit).[b]

E.M.: *Danaces*, a barbarous coin, more than an obol, which used to be put in the mouth of the dead; Callimachus: "Wherefore, etc." *Cf.* Suid. *s.v.* πορ-

first got news of her lost daughter. Here was the district called Aegialus mentioned by Suidas, *cf.* Paus. ii. 34. 9. So Strabo viii. 373 παρ' Ἑρμιονεῦσι δὲ τεθρύληται τὴν εἰς Ἅιδου κατάβασιν σύντομον εἶναι· διόπερ οὐκ ἐντιθέασιν ἐνταῦθα τοῖς νεκροῖς ναῦλον. As the same district—Hermione to Troezen—was associated with the birth of Theseus and his recovery of the *gnorismata* (Paus. ii. 34. 6), it seems that the passage may be safely referred to the *Hecale*.

Cf. Suid. *s.v. πορθμήϊον, ὁ μισθὸς τοῦ ναύτου. Καλλίμαχος· τοὔνεκα . . . φέρονται. ἐν Αἰγιαλῷ γὰρ καταβάσιόν ἐστιν Ἄιδου, εἰς ὃ ἀπελθοῦσα ἡ Δημήτηρ ἔμαθε παρὰ τῶν περιοίκων περὶ τῆς κόρης. καὶ ἐδωρήσατο αὐτοῖς, ὡς λέγει, ἄφεσιν τοῦ πορθμηΐου. Cf.* Suid. *s.vv.* Ἀχερουσία and *δανάκη*, Pollux ix. 6.

ἀλλὰ θεῆς, ἥτις με διάκτορον ἔλλαχε Παλλάς.

E.M. s.v. διάκτορος· . . . τοῦ γὰρ Ἑρμοῦ ἐπίθετον· παρὰ δὲ τοῖς ἄλλοις ποιηταῖς ἁπλῶς ἐπὶ τοῦ διακόνου τίθεται. Καλλίμαχος ἐπὶ γλαυκὸς τὸ ἐπίθετον· ἀλλὰ θεῆς κτλ.

ὁ μὲν εἶλκεν, ὁ δ' εἶπετο νωθρὸς ὀδίτης.

Schol. Apoll. Rhod. i. 1162 *καὶ Καλλίμαχος ἐπὶ τοῦ ταύρου ἡττηθέντος φησίν· ὁ μὲν κτλ.*

πέδιλα, τὰ μὴ πύσε νήχυτος εὐρώς.

Suid. *s.v.* εὐρώς· *ὑγρότης σεσηπυῖα. Καλλίμαχος· πέδιλα κτλ. Cf. id. s.v. νήχυτος ἔρως* [*sic*].

ἐκ δ' ἄρτους σιπύηθεν ἅλις κατέθηκεν ἑλοῦσα.

Zonaras, p. 1645 *σιπύη· τὸ κανίσκιον ἢ ἡ ἀρτοθήκη. Καλλίμαχος· ἐκ δ' ἄρτους κτλ. Cf.* Apoll. Dysc. *De adverb.* p. 605. 6.

[a] The fact that the owl is the speaker points to this being from the *Hecale*.

[b] The reference to the bull seems to assign this to the *Hecale*.

θμήϊον, a sailor's hire; Callimachus: "Wherefore," etc. In Aegialus is a descent to Hades, where Demeter got news of her daughter, and, it is said, she granted them a remission of the ferryman's fee.

32 (164)

But of the goddess, even Pallas who hath me for her appointed messenger.[a]

E.M.: διάκτορος; epithet of Hermes. In other poets used simply as "messenger." Callimachus has the epithet of an owl. "But . . ."

33 (275)

He haled and the other [*i.e.* the bull] followed, a sluggish traveller.[b]

Schol. Apoll Rhod.: Callimachus uses it of the defeated bull: "He . . ."

34 (313)

The sandals which the abundant mould had not rotted.[c]

35 (454)

And from the bin she took loaves in plenty and set them down.

[c] It is natural to assume that the reference is to the sandals of Aegeus and that the fragment belongs to the *Hecale*. For *νήχυτος cf.* schol. Apoll. Rh. iii. 530 *νήχυτον ὕδωρ· τὸ πολύχυτον· τὸ γὰρ νῆ καὶ στέρησιν σημαίνει καὶ ἐπίτασιν· καὶ ἀχύνετον ὕδωρ* [Nicandr. *Alex.* 174], *τὸ πολύ, κατὰ Ἴωνας καὶ Σικελιώτας*. *Cf.* Musaeus 247, Hesych. *s.v. νήχυτον· πολύ.*

IAMBI

Introduction

That Callimachus was the author of a poetic work entitled *Iambi*—though it is not included in the list of his works by Suidas—was known from various citations referring to Καλλίμαχος ἐν Ἰάμβοις or ἐν Χωλιάμβοις. Our knowledge of this work is now considerably increased by the discovery of the *Oxyrhynchus Papyri* 1011 (ed. A. S. Hunt, 1910) and 1363 (ed. B. P. Grenfell and A. S. Hunt, 1915). The latter, it is true, extends but to thirty lines, none of which is preserved entire, and nearly all of which are beyond restoration. Yet even so it is able to confirm an ingenious conjecture of Bentley (see *Iamb.* 5 (86) below). But the former preserves for us a considerable fragment of the *Iambi*, and, though large portions of it are in a state of hopeless mutilation, we are able to gain from it some knowledge of the nature and method of the work.

Metrically, the Papyrus makes it clear that the work was written not only in Iambic Trimeters and Choliambic (Scazon) Trimeters but also in Trochaic Tetrameters—not apparently in Trochaic Tetrameters Scazon (*i.e.* ending in – – | – instead of – ⏑ | –), which were sometimes written by Hipponax (Diog. Laert. i. 84). As to Callimachus' management of those metres we learn various details, *e.g.* that in his Choliambs he did not permit a spondee in the 5th foot but did allow an anapaest in the 2nd and 4th; and that he frequently neglected the caesura in his Trochaic Tetrameters.

As to the contents of Papyrus 1011, it preserves for us the opening lines of the *Iambi* and proves the truth of what was previously only a conjecture, that Callimachus appears in the character of the New Hipponax or Hipponax *redivivus* who returns from Hades not to pursue his quarrel with Bupalus, but to sing a new song.

Two episodes are preserved in sufficient completeness to give us quite a good idea of the style and character of the work—the episode of the Cup of Bathycles and that of the Quarrel of the Olive and the Laurel. The latter explains itself, but a word of explanation is perhaps necessary in regard to the first.

Diogenes Laertius i. 27 ff. gives us, in his life of Thales, various versions of the legend. Certain Ionian youths

bought from some fishermen of Miletus their "shot" (*βόλος*). A tripod being fished up, a dispute ensued, until the Milesians sent to Delphi to consult Apollo, who declared the tripod to belong to "him who is first of all in wisdom." So it was given to Thales, who passed it on to another, and he to a third, and so on until it came to Solon, who declared that "the god was first in wisdom" and sent the tripod to Delphi. "A different version of the story," says Diogenes Laertius, "is given by Callimachus in his *Iambi*, which he took from Maeandrius of Miletus (author of *Μιλησιακά*, a work on the antiquities of Miletus). According to this version Bathycles, an Arcadian, left a cup (*φιάλη*) with instructions that it be given *τῶν σοφῶν τῷ ὀνηΐστῳ*. It was presented to Thales, and in the course of its circuit to Thales again. He sent it to Apollo at Didymi with the dedication, according to Callimachus: *Θαλῆς με τῷ μεδεῦντι Νειλέω δήμου | δίδωσι, τοῦτο δὶς λαβὼν ἀριστεῖον.* The prose inscription is: *Θαλῆς Ἐξαμύου Μιλήσιος Ἀπόλλωνι Δελφινίῳ Ἑλλήνων ἀριστεῖον δὶς λαβών.* The son of Bathycles who carried round the cup was called Thyrion, according to Eleusis, *On Achilles*, etc." Diogenes gives other versions of the story. According to one, the prize was a golden cup presented by Croesus; according to another it was a tripod offered by the Argives; or it was a tripod belonging to a ship of Periander, which was wrecked on its way to Miletus, the tripod being recovered by some fishermen; or, finally, it was a tripod wrought by Hephaestus and given by him as a wedding-present to Pelops, from whom it passed to Menelaus. When Paris carried off Helen, he took the tripod also, but Helen threw it into the sea off Cos, prophesying that it would be a bone of contention. So it came to pass afterwards that some men of Lebedos bought the draught of some Coan fishermen, who, when they fished up the tripod, refused to fulfil their bargain. The Lebedeans appealed to their metropolis Miletus, which declared war on Cos. After many on both sides had fallen, an oracle told them to "give it to the wisest." Both parties agreed to give it to Thales who, after circulating it, dedicated it to Apollo at Didymi.

IAMBOI

1

Oxyrhynch. Papyr. 1011 (in *Oxyrhynchus Papyri*, vii. (1910) p. 31 ff. ed. by A. S. Hunt).

Fol. 2 verso

'Ακούσαθ' 'Ιππώνακτος · [ο]ὐ γὰρ ἀλλ' ἥκω[1]
ἐκ τῶν ὅκου βοῦν κολλύ[βου π]ιπρήσκουσιν,[2]
φέρων ἴαμβον οὐ μάχην [ἀείδ]οντα
[τὴν Βο]υπ[άλ]ειον,[3] [και]νά . .[. . . ἄ]νθρωπος
[. . . . .]ειν[4]

Fol. 2 recto

ὤπολλον . . . . . ς παρ' αἰπόλῳ μυῖαι
. . φεικες 'πὸ θύματος Δελφοῦ
. αιμιν . . . . . ιν ὦ 'κάτη πλήθευς
. . ιλοις ἐν . . . . . πνοὴν ἀναλώσει

[1] =Callim. fr. 92 Schneider, *i.e.* Hephaestion v. 4, schol. Aristoph. *Nub.* 232, *Ran.* 58, Suid. *s.v.* οὐ γὰρ ἀλλά.

[2] =Callim. fr. 85 Schneider, *i.e.* Pollux ix. 72 εἴη δ' ἂν καὶ κόλλυβον λεπτόν τι νομισμάτιον. Καλλίμαχος γοῦν ἔφη, περὶ τῶν ἐν ᾅδου λέγων, 'Εκ τῶν κτλ., ὡς ἂν εἴποι τις τοῦ προστυχόντος.

[3] φέρων . . . Βουπάλειον = Callim. fr. 90 Schneider, *i.e.* Julian, *Ep.* xxx. προσθεὶς τοὺς ἰάμβους οὐ μάχην ἀείδοντας τὴν Βουπάλειον, κατὰ τὸν Κυρηναῖον ποιητήν. Schol. Saib., Hephaest. p. 30 Gaisford παρὰ Καλλιμάχῳ δὲ (ὁ ἴαμβος)

IAMBI

Hear ye Hipponax[a]! Nay indeed I come from that place where they sell an ox for a penny; bringing an iamb which sings not the quarrel with Bupalus, but news [such as a dead man might have for the living].

O Apollo! [they throng] like flies beside a goatherd or [many as] the wasps [that buzz about the priest] after a Delphian sacrifice. O Hecate! what a crowd![b] [On you, poor wretches, Charon] will

[a] Callimachus is a Hipponax *redivivus*, who comes from Hades where things are proverbially cheap (see note on *Epigr.* xv. 6). Hipponax of Ephesus *circ.* 550 B.C., famous iambographer and reputed inventor of the choliambic metre. Especial objects of his satire were the sculptors Bupalus and Athenis of Clazomenae, whither he had retired when Athenagoras became tyrant of Ephesus.

[b] The restoration assumes that Hipponax *redivivus* expresses amazement at the crowd of shades on the hither bank of Acheron, whom Charon has to ferry over to the *ripa ulterior*. A "Delphian sacrifice" was proverbial, *cf. Paroem. Gr.* Gaisford, p. 130: "If you sacrifice at Delphi, you will eat no meat yourself: Of those who spend much and get no benefit; since sacrificers at Delphi, on account of the number of the guests, got nothing to eat themselves." The reference of 111 f. is unknown.

καινὸν εἶναι δοκεῖ ὡς "φέρων ἴαμβον οὐ μάχην ἀείδοντα τὴν Βουπάλειον."

[4] The schol. just quoted suggests that the word after Βουπάλειον is καινά: perhaps something like καινὰ δ' οἷ' ἂν ἄνθρωπος | θανὼν δύναιτο τοῖς ζοοῖσιν ἀγγέλλειν.

. . . . ν . . . . . λον τὸν τρίβωνα γυμνώ[σ . .
σωπὴ γενέσθω καὶ γράφεσθε τὴν ῥῆσιν.
ἀνὴρ Βαθυκλῆς Ἀρκάς—οὐ μακρὴν ἄξω
. . . ν . σ . . . . . . ινε, καὶ γὰρ οὐδ' αὐτὸς
μέγα σχολάζ[ων] εἰμὶ πὰρ μέσον δινεῖν
. . . ευαχερο . . . ς · τ . . . π.′ λαιστι . . .′ . . .
ἐγένετο πά[ν]τα δ' εἶχεν οἷσιν ἀνθρώποις
θεοὶ τελευ . . . . . ας ἐπίστανται.[1]

. . . . . τοὺς μὲν ἔνθα, τοὺς δ' ἔνθα
ἔστησέ ‹κ›ου κλωστῆρας· εἶχε γὰρ δεσμὸς
μέλλοντας ἤδη παρθένοις ἁλινδεῖσθαι.[2]
‹ἔπλευσεν ἐς Μίλητον· ἦν γὰρ ἡ νίκη
Θάλητος, ὅς τ' ἦν τἄλλα δεξιὸς γνώμῃ,›

Fol. 3 verso

καὶ τῆς Ἀμάξης ἐλέγετο σταθμήσασθαι[3]
τοὺς ἀστερίσκους, ᾗ πλέουσι Φοίνικες.
εὗρεν δ' ὁ προυσέληνο[ς] αἰσίῳ σίττῃ
ἐν τοῦ Διδυμέος τὸν γέρ[ο]ντα κων‹εί›ῳ
ξύοντα τὴν γῆν καὶ γράφοντα τὸ σχῆμα

[1] The provisional restoration which we translate is: ὤπολλον, [ὀχλεῦνθ' ὡ]ς παρ' αἰπόλῳ μυῖαι [ἢ σ]φ‹η›κες [ἀμφ' ἰρῆ] 'πὸ θύματος Δελφοῦ [ὅσ]‹ο›ι μιν[υρίζ]ουσ]ιν · ὦ 'κάτη πλήθευς. [δε]λοῖς ἐν [ὑμῖν τὴν] πνοὴν ἀναλώσει [Χάρω]ν [ἄμαλ]λον τὸν τρίβωνα γυμνώ[σας]. σωπὴ γενέσθω καὶ γράφεσθε τὴν ῥῆσιν. ἀνὴρ Βαθυκλῆς Ἀρκάς—οὐ μακρὴν ἄξω [ὀδὸ]ν [λ‹ό›γων σ', ὦ ξε]ῖνε, καὶ γὰρ οὐδ' αὐτὸς μέγα σχολάζ[ων] εἰμὶ πὰρ μέσον δινεῖν [τὸ χεῦ‹μ›'] Ἀχέρο[ντο]ς· τ[ῶν] π[α]λαι‹ο›π[λουτεύντων] ἐγένετο, πά[ν]τα δ' εἶχεν οἷσιν ἀνθρώποις θεοὶ τελευ[τᾶν τὰς χάριτ]ας ἐπίστανται. In the last line τελευτᾶν εὐτυχίας might be read.

[2] v. 113 quoted anonymously in *E.M. s.v.* ἁλινδῶ· τὸ κυλίω· οἷον μέλλοντας κτλ.

[3] These, with the two preceding lines, constituted formerly

expend his breath, baring his [napless] coat. Let there be silence and write down my tale.

One Bathycles an Arcadian—I will not lead you, Sir, by a long [path of words]; for I myself have no great leisure to tarry hard by the stream of Acheron —was [one of the rich from of old] and he had all those things wherewith the gods know to [perfect their favours] to men.

. . . . . .

Some here, some there he set the spindles; for a string held them ready for the maidens to twirl.

He[a] sailed to Miletus; for the victory fell to Thales,[b] who was a man of clever mind in general and who was said to have mapped out the little stars of the Wain[c] by which the Phoenicians sail. And the prelunar[d] visitor by happy luck found the old man in the temple of Apollo of Didymi[e] scratching the ground with a cane and drawing the figure which

[a] Thyrion, son of Bathycles.

[b] Thales of Miletus, the earliest Greek philosopher. His most famous feat in astronomy was his prediction of the solar eclipse of 28th May 585 B.C.

[c] Ursa Minor, the Lesser Bear, by which the Phoenicians sailed, while the Greeks sailed by Ursa Major. Arat. 37 ff. Sir T. Heath, *Aristarchus of Samos*, p. 23 renders σταθμήσασθαι etc. as "used as a standard, *i.e.* for finding the Pole, the small stars of the Wain," but the Greek merely means that he mapped out the constellation; *cf.* Pind. *O.* xi. 45.

[d] *i.e.* Arcadian. The primitive character of the Arcadians was indicated by the saying that they were older than the moon (Aristot. fr. 591, Apoll. Rh. iv. 264, Lycophr. 482).

[e] See critical notes on *Branchus*.

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frag. 94 = Achilles on Aratus, *Phaen.* i., *cf.* Diog. Laert. i. 23 Καλλίμαχος αὐτὸν (*sc.* Θάληταν) οἰδεν εὑρετὴν τῆς ἄρκτου τῆς μικρᾶς, λέγων ἐν τοῖς ἰάμβοις οὕτως· καὶ τῆς . . . Φοίνικες.

τοὐξεῦρ' ὁ Φρὺξ Εὔφορβ[ος], ὅστις ἀνθρώπων
τρ[ίγ]ωνα καὶ σκ[αληνὰ] πρῶτος ἔγρ[α]ψε
καὶ κύκλον ἐπ[ταμήκε', ἠδὲ νηστεύειν
τῶν ἐμπνεό[ντ]ων ε[ἶπεν· οἱ δ' ὑπήκουσαν
οὐ πάντες, ἀλλ' οὓς εἶχεν [οὔτερος δαίμων.[1]
πρὸς δή [μ]ιν ὧδ' ἔφησε.[
ἐκεῖ[νο] τοὐλόχρυσον ἐξ.[
οὐμὸ[ς] πατὴρ ἐφεῖτο του[
δοῦ[ναι] τίς ὑμέων τῶν σοφ[ῶν ὀνήιστος[2]

[1] Diog. Laert. i. 24 *παρά τε Αἰγυπτίων γεωμετρεῖν μαθόντα* [*sc.* Thales] *φησὶ Παμφίλη πρῶτον καταγράψαι κύκλου τὸ τρίγωνον ὀρθογώνιον καὶ θῦσαι βοῦν. οἱ δὲ Πυθαγόραν φασίν, ὧν ἐστιν Ἀπολλόδωρος ὁ λογιστικός. οὗτος προήγαγεν ἐπὶ πλεῖστον ἃ φησι Καλλίμαχος ἐν τοῖς Ἰάμβοις Εὔφορβον εὑρειν τὸν Φρύγα, οἷον σκαληνὰ καὶ τρίγωνα καὶ ὅσα γραμμικῆς ἔχεται θεωρίας.* Diodor. Sic. x. 6 *ὅτι Καλλίμαχος εἶπε περὶ Πυθαγόρου, διότι τῶν ἐν γεωμετρίᾳ προβλημάτων τὰ μὲν εὗρε, τὰ δὲ ἐκ τῆς Αἰγύπτου πρῶτος εἰς τοὺς Ἕλληνας ἤνεγκεν, ἐν οἷς ὅτ' ἐξεῦρε [τοὐξεῦρε ?] Φρὺξ Εὔφορβος ὅστις ἀνθρώποις τρίγωνα καὶ σκαληνὰ καὶ κύκλον ἐπταμήκη δίδαξε νηστεύειν τῶν ἐμπνεόντων, οἱ τἀδ' οὐδ' ὑπήκουσαν πάντες.* Schol. Pind. *P.* iii. 64 Καλλίμαχος δέ φησιν οὐ πάντες ἀλλ' οὓς ἔσχεν ἕτερος δαίμων.

[2] Diog. Laert. i. 28 *ἐπισκῆψαι δοῦναι τῶν σοφῶν ὀνητῖστῳ. δοῦ*[*ναι*] *τίς* Housman, coll. *Hymn* iv. 185, *Epig.* xxx. 2, frag. 272, *Ait.* iii. 1. 60. Add (according to present Editor) *Hymn* i. 93. The reading seems to be confirmed by the oracle given to the Milesians : *τίς σοφίη πάντων πρῶτος, τούτου τρίποδ' αὐδῶ* (Diog. Laert. i. 28).

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[a] Euphorbus was a Trojan slain by Menelaus (Hom. *Il.* xvii. 59) of whom Pythagoras of Samos declared himself to be a reincarnation, Diog. Laert. viii. 4 f., Aul. Gell. iv. 11. 14. The mathematical achievements here attributed to Pythagoras are referred to with such brevity that the meaning is exceedingly obscure. The figure which Thales is found drawing appears to be the describing of a circle about a right-angled triangle, which was attributed to Thales or Pythagoras (Diog. Laert. i. 24), in other words the demon-

the Phrygian Euphorbus[a] discovered: who first of men drew triangles and scalenes and the seven-length circle and who bade men abstain from eating living things:[b] and his teaching was hearkened to, not by all but by some misguided men.[c]

To him he spake thus: ". . . that cup of solid gold my father enjoined me to give to him who is

stration of the theorem that "the angle in a semicircle is a right angle." The words *τρίγωνα καὶ σκαληνά*—the *καί* which was suspect in Diog. Laert.'s *σκαληνὰ καὶ τρίγωνα* and Diodorus's *τρίγωνα καὶ σκαληνά* is now confirmed by the Papyrus—can apparently mean only "triangles and scalene triangles." Dr. T. G. Smyly of Trinity College, Dublin, suggests that there may be a reference to the theorem that "the sum of the angles of a triangle is two right angles," which, according to Geminus, was proved first for equilateral, next for isosceles, and lastly for scalene triangles (the most difficult case); or to the theorem that "the square on the hypotenuse of a right-angled triangle is equal to the sum of the squares on the sides." Such triangles must, if the sides are commensurable, be scalene. Were it not for the context it would be tempting, as Professor E. T. Whittaker suggests, to take the phrase to refer to triangular *numbers* and scalene *numbers*, especially in view of the arithmetical bent of Pythagoras; and it is, of course, possible that Callimachus has confused numbers with geometrical figures. What is meant by *κύκλος ἑπταμήκης* remains an unsolved problem. The interesting suggestion is made by Dr. Smyly that there may be a reference to the distances of the seven planets and the original form of the theory of the "harmony of the spheres" (see Heath, *Aristarchus of Samos*, p. 107 ff.).

[b] According to some Pythagoras enjoined abstention from all animal food—*ἐμψύχων ἀπέχεσθαι* Onesicritus *ap.* Strabon. 716, Porphyr. *De abstin.* 7 who quotes Eudoxus as saying that he refused even to associate with butchers (*μάγειροι*) and hunters. According, however, to Aristoxenus he limited his abstinence to the ploughing ox and the ram (Diog. Laert. viii. 20, Aul. Gell. iv. 11).

[c] *δαίμων ἕτερος*, euphemism for an "evil genius"; Pind. *P.* iii. 34, Plato, *Phaedo* 114 E, Plut. *Mor.* 369 E.

τῶν ἑπτά· κὴγὼ σοὶ δίδωμ[᾽ ἀριστεῖον.
[Θάλης δὲ τῷ] σκίπωνι τοὔδα[φος πλήξας
[καὶ τ]ὴν ὑπήνην τἠτέρῃ [λαβὼν χειρὶ 135
ἐξεῖ[π]ε· τὴν δόσιν μὲν [οὐκ ἀπαρνεῦμαι[1]
σὺ δ᾽ ἐ[. .] . εὼνος μὴ λό[
Βί<α>ς[2] [. . . . .] ειλ[
. . . . . .

Fol. 3 recto

ἀλλ᾽ ἤν ὁρῇ τις, "οὗτος Ἀλκμέων" φήσει,
καὶ "φεῦγε, βάλλει, φεῦγ᾽," ἐρεῖ, "τὸν ἄνθρωπον 140
. . . . . .
τὴν γλῶσσαν ε<ἰ>λῶν ὡς κύων ὅταν πίνῃ. 144
. . . . . .
. . . . τὰ τρά]χηλα γυμνάζει.[3] 147
. . . . . .
. . . χλωρὰ σῦκ[α . . . 154

Fol. 4 verso

τἀπὶ Κρόνου· τοῖς ἄντιτ᾽ ἄ[λλ]οτ᾽ [ἤλλαξεν, 160
λέγουσι, καί κως [ο]ὐ[κ ὀ]νημέναις [ὀργαῖς
δίκαιος ὁ [Ζε]ύς,[4] οὐ δίκα[ια] δ᾽ αἰσυμνῶν
τῶν ἑρπετῶν [μ]ὲν ἐξέκοψε τὸ φθέ[γμα,

[1] [οὐκ ἀπαρνεῦμαι] Editor. [2] βιης Papyrus.
[3] =fr. 98 Schneider, *i.e. E.M. s.v.* κέλευθος· . . . γίνεται γὰρ μεταβολὴ γένους εἰς ἕτερον γένος, ὡς ἀπὸ τοῦ ὁ τράχηλος τὸ τράχηλον· ἔνθεν πληθυντικῶς παρὰ Καλλιμάχῳ· τὰ τράχηλα γυμνάζει. *Cf.* schol. A Hom. *Il.* i. 312, etc.
[4] [Ζε]ύς Housmann.

[a] Thales apparently suggests that the cup should be offered to Bias of Priene (Diog. Laert. i. 82 ff.).
[b] Alcmaeon, son of Amphiaraus and Eriphyle, is the typical matricide; *cf.* Dio Cass. lxi. 16.

best of you, the Seven Wise Men. And I present the prize to thee." Then Thales smote the ground with his staff and taking his chin in one hand he said: The gift[a] [I do not refuse,] but if thou . . . Bias . . .

Fol. 3 recto

But anyone who sees him will say "There is Alcmeon[b]" and "Flee! he's going to strike!" he'll cry, "flee from the man!

. . . . .

rolling his tongue, like a dog when he drinks

. . . . .

exercises his throat.[c]

. . . . . .

. . green figs[d] . .

Fol. 4 verso

. . . in the reign of Cronus.[e] [But anon,] they say, Zeus [changed all things] to the contrary [and in no happy mood], Zeus, the just, dispensing injustice, he robbed four-footed things of speech and,

[c] Bentley's conjecture that these words referred to a bull is now proved to be wrong.

[d] *Cf.* Athen. 80 B.

[e] The reference is to some legend of a reversal of the order of nature whereby animals were changed into human beings, *cf.* Semonides' *Iamb* upon Women. Andronicus, some unknown person whom the poet addresses. Aesop, according to our earliest notice of him, Herod. ii. 134, was the slave of Iadmon of Samos in the time of Amasis *circ.* 550 B.C., which is quite consistent with his being a native of Sardis. For the legend of his death at the hands of the Delphians *cf.* Suid. *s.v.* ἔωσεν· καὶ περὶ τοῦ Αἰσώπου· οἱ Δελφοὶ ἔωσαν αὐτὸν κατὰ κρημνοῦ μάλα.

γένος δὲ τοῦτ' ἀ[νιγ]ρόν, ὥσπερ οὐ κάρτος
ἡμέων ἐχόντων χητέροις ἀπάρξασθαι,
[ἤμει]ψ' ἐς ἀνδρῶν· καὶ κενὸς [φρ]ε[νῶν] δῆμος
[πλεί]ω φιλόψου ψιττακοῦ λε[λήκασιν.
οἱ [δὲ] τραγῳδοὶ τῶν θάλασσαν οἰ[κεύντων
ἔχο[υ]σι φωνήν· οἱ δὲ πάντες [ὑμνῳδοὶ
καὶ που[λ]ύμυθοι καὶ λάλοι πε[φύκασιν
ἐκεῖθεν, ὠνδρόνικε, ταῦτα δ' Α[ἴσω]πος
ὁ Σαρδιην‹ὸ›ς εἶπεν, ὄντιν' οἱ Δελφοὶ
ᾄδοντα μῦθον οὐ καλῶς ἐδέξαντο.

. . . . . .
. . . . . ἡ] ζοὴ μετέστραπται . . .[1]

Fol. 4 recto

κρηγύως ἐπαιδεύθην
. . . . . .
. . . . καὶ θεοὺς ἀπρηγεῦντας[2]
. . . . . μοχθηρὸς ἐξεκνήμωσε[3]
. . . . . ἂν ἦν ὀνήισ[το]ς
ἄκου[ε] δὴ τὸν αἶνον· ἔ[ν κοτε Τμώλῳ
δάφνην ἐλαίῃ νεῖ[κος οἱ πάλαι Λυδοὶ
λέγουσι θέσθαι· καὶ γὰ[ρ ἦν τανύπτορθον[4]
καλόν τε δένδρο[ν
σείσασ[α] τοὺς ὄρπηκ[ας
. . . . . .

[1] The supplements in 160-161 are by the Editor; the rest of the text is that of Prof. A. Platt in *Class. Qu.* iv. (1910) 205, except that in place of ἄνθρωποι in v. 169, we suggest ὑμνῳδοί. In 172 the Papyrus has Σαρδιήνευς, which is clearly wrong. vv. 171-3 ταῦτα . . . ἐδέξαντο, quoted

as if we had not strength enough even to bestow on others, he changed this hapless race to human kind. And the empty-witted people [chatter] more than the dainty-loving parrot: the tragedians have the voice of them who make the sea their home; and all the [hymnists,] garrulous and wordy, have their birth therefrom, Andronicus. This is the tale of Aesop of Sardis, whom, when he sang his story, the Delphians received in no kindly wise.

. . . . . .

. . . life is turned topsy-turvy . . .

Fol. 4 recto

. . . I had a good education.

. . . . . .

. . . and gods inactive.

. . . . wickedly destroyed.

. . . would have been the best.

Hear now[a] the tale. Once upon a time on Tmolus,[b] [the ancient Lydians] say, the Laurel had a quarrel with the Olive. For she was a [long-branched] and beautiful tree, . . . shaking her boughs. . . .

[a] The regular formula of the story-teller, Plato, *Gorg.* 523 A.

[b] Mountain in Lydia.

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anonymously by Apollon. Sophist. *s.v.* ἄειδε, had previously been assigned to Callimachus by Schneidewin and Ahrens.

[2] ἀπρηγεῦντας Housman; ἀπρηγεῦνται Hunt.

[3] *Cf.* Hesych. ἐξεκνημώθη· ἐξεφθάρη.

[4] The supplement is a suggestion by Wilamowitz.

Fol. 5 verso

ὡριστερὸς μὲν λευκὸς ὡς ὕδρου γαστήρ,
ὁ δ' ἡλιοπλὴξ[1] ὃς τὰ [π]ολλὰ γυμνοῦται.
τίς δ' οἶκος οὔπερ οὐ[κ] ἐγὼ παρὰ φλιῇ;
τίς δ' οὔ με μάντις ἢ τίς οὐ θυτὴρ ἕλκει;
καὶ Πυθίη γὰρ ἐν δάφνῃ μὲν ἵδρυται,
δάφνην δ' ἀείδει[2] καὶ δάφνην ὑπέστρωται.
ὥφρων ἐλαίη, τοὺς δὲ παῖδας οὐ Βράγχος
τοὺς τῶν Ἰώνων, οἷς ὁ Φοῖβος ὠ[ργίσθη,
δάφνῃ τε κρούων κἤπος οὐ τό[νῳ τρανε]ῖ[3]
δὶς ἢ τρὶς ε[ἰ]πὼν ἀρτεμέας ἐποίη[σε;
[κ]ἠγὼ μὲν ἢ 'πὶ δαῖτας ἢ 's χορὸν φ[οι]τέω
τὸν Πυθαϊστήν, γίνομαι δὲ κἄθλον,
οἱ Δωριῆς δὲ Τεμπόθεν με τέμνουσιν
ὀρέων ἀπ' ἄκρων καὶ φέρουσιν ἐς Δελφούς,
ἐπὴν τὰ τὠπόλλωνος ἱρὰ γίνηται.
ὥφρων ἐλα[ί]η, πῆμα δ' οὐχὶ γινώσκω,
οὐδ' οἶδ' ὁκ[οίη]ν οὐλαφηφόρος[4] κάμπτει,
ἁ[γν]ὴ γάρ εἰμι· κοὐ πατεῦσί μ' ἄνθρωποι,

[1] ἡλιοπλήξ only here.
[2] ἀείδει] ? ἐρείδει = chews.
[3] οὐ τό[νῳ τρανε]ῖ is the Editor's suggestion in reference to the name Branchus (βράγχος = hoarseness).
[4] *Cf.* Hesych. οὐλαφηφορεῖ· νεκροφορεῖ.

[a] The left is the Westward or sheltered side, the right is the Eastward side (Plato, *Legg.* 760 D) which is exposed to the sun, *cf.* Hom. *Il.* xii. 239 f. εἴ τ' ἐπὶ δεξί' ἴωσι πρὸς ἠῶ τ' ἠέλιόν τε, εἴ τ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἠερόεντα and schol. A there. The reference is to the olive and the difference of colour between the upper and under surface of the leaves. τὰ πολλά refers to the peculiarity which the olive shares with the lime, elm, and white poplar, of inverting its leaves after the summer solstice, καὶ τοῦτῳ γνωρίζουσιν ὅτι γεγένηνται ⟨αἱ⟩ τροπαί Theophrast. *H. P.* i. 10; *cf.* Nicander 678 ff. ἠὲ καὶ

Fol. 5 verso

. . . The left[a] side white as the belly of a water-snake, the other, which is mostly exposed, smitten by the sun. But what house is there where I am not beside the doorpost? What seer or what sacrificer carries me not with him? Yea, the Pythian priestess hath her seat on laurel, laurel she sings and laurel hath she for her bed. O foolish Olive, did not Branchus,[b] when Phoebus was wroth with the sons of the Ionians, make them whole by striking them with laurel and uttering twice or thrice in no clear tone his spell?

And I go to feasts or Pythian dance, and I am made the prize of victory.[c] The Dorians cut me on the hill-tops of Tempe[d] and carry me to Delphi, whenever the holy rites of Apollo are celebrated. O foolish Olive! sorrow I do not know, nor wot I the path of him that carries the dead, for I am pure; and men tread not on me, for I am holy. But with

ἠελίοιο τροπαῖς ἰσώνυμον ἔρνος ἥ θ' Ὑπεριονίδαο παλινστρέπτοιο κελεύθους τεκμαίρει γλαυκοῖσιν ἴσον πετάλοισιν ἐλαίης, where schol. has *καὶ αὐτὴ γὰρ ἡ ἐλαία τὰ γλαυκὰ τῶν φύλλων ἄνω ἔχει ἐν θέρους ὥρᾳ, τὰ δὲ μέλανα χειμῶνος.* The masculine noun to be supplied is probably *λοβός*.

[b] For the story *cf.* Clem. Alex. *Strom.* v. 8. 48 *Ἀπολλόδωρος δ' ὁ Κερκυραῖος τοὺς στίχους τούτους ὑπὸ Βράγχου ἀναφωνηθῆναι τοῦ μάντεως λέγει Μιλησίους καθαίροντος ἀπὸ λοιμοῦ. ὁ μὲν γὰρ ἐπιρραίνων τὸ πλῆθος δάφνης κλάδοις προκατήρχετο τοῦ ὕμνου ὧδέ πως· μέλπετε, ὦ παῖδες, Ἐκάεργον καὶ Ἑκαέργαν, ἐπέψαλλεν δ' ὡς εἰπεῖν ὁ λαός· βέδυ, ζάψ, χθώμ, πλῆκτρον, σφίγξ, κναξζβίχ, θύπτης, φλεγμό, δρῶψ. μέμνηται τῆς ἱστορίας καὶ Καλλίμαχος ἐν Ἰάμβοις* (=Schneider's fr. 75, probably our present passage).

[c] The crown at the Pythian games was originally of oak-leaves, afterwards of laurel to commemorate the purification of Apollo (Frazer, *G.B.* iv. 80 ff.).

[d] *cf.* Plut. *Ait. Gr.* 12, Steph. Byz. p. 223. 12.

ἱρὴ γάρ εἰμι· σοὶ δὲ χὠπόταν νεκρὸν
μέλλωσι καίειν ἢ [τά]φ[ῳ] περιστέλλει[ν
αὐτοί τ' ἀνεστέψ[αντο χ]ὑπὸ τὰ πλεῦρα
τοῦ μὴ πνέοντ[ος κἠπ]ιτὰξ[1] ὑπ[έσ]τ[ρωσαν."
ἡ μὲν τάδ' αὐ‹χ›εῦ[σ']· ἀλλὰ τὴν ἀπήμ[υνε[2]
μάλ' ἀτρεμαίως ἡ τεκοῦσα τὸ χρῖμ[α·
"ὦ πάντ' ἄκυθε[3] τῶν ἐμῶν τόκ[ων δάφνη,
ἐν τῇ τελευτῇ κύκνος [ὥς τις ἡδίω
ἤεισας· οὐ [συν]ἠκά μοι μ[ετὸν τούτων;[4]
ἐγὼ μὲν ἄνδρας οὓς Ἄρη[ς ἀπόλλυσι
σὺν ἔκ τε πέμπω χὐ[πὸ . . . . . .
. . τῶν ἀριστέων οἳ κα . . . ν . . . . . .
[ἐγὼ δ]ὲ λευκὴν ἡνίκ' ἐς τάφον τήθην
φέρο[υσι] παῖδες ἢ γέροντα Τιθωνόν,
αὐτο[ῖς ὁ]μαρτέω κἠπὶ τὴν ὁδὸν κεῖμαι,
[ἀρκ]ε[ῦσα][5] πλεῖον ἢ σὺ τοῖς ἀγινεῦσιν
ἐκ τῶν σε Τεμπέων. ἀλλ' ὅτευ γὰρ ἐμνήσθης,
καὶ τοῦτο κὡς ἄεθλον οὐκ ἐγὼ κρέσσων
σεῦ; καὶ γ[ὰ]ρ ‹ὦ›γὼν οὖν Ὀλυμπίῃ μέζων[6]
ἢ 'ν το[ῖ]σι Δελφοῖς· ἀλλ' ἄριστον ἡ σωπή.
ἐγὼ μὲν οὔτε χρηστὸν οὔτε σε γρύζω
ἀπηνὲς οὐδέν, ἀλλ' ἄ[λ]ηθες[7] ὄρνιθες
[ἐ]ν τοῖσ[ι] φύλλοις ταῦτα τινθυρίζουσαι

[1] [κἠπι]τάξ is Wilamow.'s suggestion, *cf. Ait.* i. 1. 9. But the sense κατ' ἐπίταγμα is not very appropriate here. The statement in *E.M. s.v.* ἐπιτάξ . . . εἰς δὲ τὸ ῥητορικὸν λεξικὸν εὗρον τὴν λέξιν σημαίνειν συντόμως, κωμικῶς· Ὅστις τῆς ὁδοῦ ἡγήσεταί σοι τὴν ἐπιτάξ· οὐχ ὡς οἱ τραγικοί, μακρῶς, is very puzzling, and there is some evidence for another word ἐπιπάξ (*cf.* Hesych. *s.v.* ἐπιζάξ, etc.) in the sense of "finally," which might be read here. The sense would be very nearly that of εἰσάπαξ, which Hunt suggests.

[2] ἀπήμ[υνε is very doubtful; ἀπήν[τησε would be better, but the accusative is then a difficulty.

thee, whenever men are to burn a corpse or bestow it in the grave—with thee they wreath themselves and thee they strew by ordinance under the sides of him who breathes no more."

Thus she, boasting. But the mother of oil answered her very quietly. "O altogether barren of that I bear, Laurel, like the swan,[a] thou singest sweetest at the end. Do I not know my part in those things? I help to speed those whom Ares slays and [I attend the funeral] of chieftains who [nobly die].[b] And when the children carry to the tomb a white-haired grandmother or some aged Tithonus,[c] it is I who go with them, it is I who am strewn upon their path, doing them a greater service than thou to those who bring thee from Tempe. And as to the matter whereof thou spakest, even in that am I not greater than thou? For the festival at Olympia is greater than that at Delphi. But silence is best. For my part I say nothing of thee either good or unkind, but indeed[d] the birds among the leaves have long

[a] The swan was supposed to sing its sweetest song just before its death.

[b] We translate *χὴπὶ τὰς ταφὰς φοιτέω τὰς τῶν ἀριστέων οἳ καλῶς τεθνήκασιν.*

[c] Tithonus, type of extreme longevity. (Arist. *Ach.* 688).

[d] *ἄηθες*, "unwontedly," could only refer to the strangeness of birds talking.

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[3] *ἄκυθε*, if right, involves *ἄκῡθος* as against *ἄκῠθος* in *Hymn* ii. 53.

[4] The supplements are by the Editor.

[5] [*ἀρκ*]*ε*[*ῦσα*] Editor.

[6] *σευκαιγ . . ρουγωΐνουλυμπιη* Papyrus; Hunt reads *σεῦ, κ*‹*οῦ*› *γ*[*ὰ*]*ρ* ‹*ὼ*›*γών, ἢ 'ν 'Ολυμπίῃ.*

[7] *ἄληθες* Editor; *αηθεις* (but *ι* erased) Papyrus; *ἄηθες* Hunt.

πάλαι κάθηνται κωτίλ[οι]ς [ὁμηρ]εῦσαι.[1]
"τίς δ' εὗρε δάφνην; γαῖα [τήν γ' ἐφίτυ]σ[εν,[2] 260.

Fol. 5 recto

ὡς πρῖνον, ὡς δρῦν, ὡς κύπειρον, ὡς ὕλην.[3]
τίς δ' εὗρ' ἐλαίην; Παλλάς, ἥμος ἤ[ρ]ιζ[ε
τῷ φυκιοίκῳ κἠδίκαζεν ἀρχαῖος
ἀνὴρ ὄφις τὰ νέρθεν ἀμφὶ τῆς Ἀκτῆς.
ἓν ἡ δάφνη πέπτωκε. τῶν δ' ἀειζώων
τίς τὴν ἐλαίην, τίς δὲ [τ]ὴν δάφνην τιμᾷ;
δάφνην Ἀπόλλων, ἡ δὲ Παλλὰς ἣν εὗρεν.
ξυνὸν τόδ' αὐταῖς, θεοὺς γὰρ οὐ διακρίνω.
τ[ίς] τῆς δάφνης ὁ καρπός; ἐς τί χρήσωμαι;
μήτ' ἔσθε μήτε πῖνε μήτ' ἐπιχρίσῃς.
ὁ τῆς δ' ἐλαίης ἔαδε πόλλ', ἔσω[4] μάσταξ
ὡς ἔ[νθεσι]ν καλεῦσιν, ἂν δὲ τὸ χρῖμα[5]
ἐν[ῇ, κο]λυμβά[ς], ἣν ἐπα[ῦρε] χὠ Θησεύς.
[τὸ δ]εύ[τερ]ον τίθημι τῇ δάφνῃ πτῶμα.
τεῦ γὰρ [τὸ] φύλλον οἱ ἱκέται προτείν[ο]υσι;
τὸ τῆς ἐλαίης. τὰ τρί' ἡ δάφνη κεῖται.
φεῦ τῶν ἀτρύτων οἷα κωτιλίζουσι·
λαιδρὴ κορώνη, κῶς τὸ χεῖλος οὐκ ἀλγεῖς;
[τεῦ γ]ὰρ τὸ πρέμνον Δήλιοι φυλάσσουσι;
[τὸ τ]ῆς ἐλαίης, ἣ κ[αθεῖσ]ε[6] τὴν Λητώ.
. . . . . .

[1] κωτίλοις ὁμηρεῦσαι Editor. *Cf.* Hes. *Th.* 39.
[2] Supplement by Editor.
[3] ὕλην] πεύκην Papyrus in marg., probably rightly.
[4] ἔσω] the Papyrus has apparently ιτ written over the ω.
[5] The supplements are by the Editor.
[6] κ[αθεῖσ]ε was suggested by Wilamowitz. Hunt says λ might be read for κ. Possibly λ[όχευσ]ε.

while been muttering such things, as they sit chattering together: 'Who discovered the laurel? 'Twas the earth that gave her birth, as she gave birth to the ilex, the oak, the galingale, or other shrub. Who discovered the olive? Pallas when she contended with the Dweller among Seaweed for Acte, and the ancient man, a snake in his lower parts, acted as judge.[a] That is one fall against the Laurel. Who of the ever-living ones honours the Olive, who the Laurel? Apollo honours the Laurel, Pallas the Olive which she herself discovered. This bout is even, for I distinguish not between gods.

What is the Laurel's fruit? For what shall I use it? Eat it not nor drink it nor use it to anoint. The Olive's fruit pleases in many ways: inwardly[b] it is a mouthful as they call a snack; with the oil in it, it is the preserved olive which Theseus also enjoyed. I count this the second fall against the Laurel. Whose is the leaf that suppliants extend? The Olive's. Three falls against the Laurel!' Oh! the endless babblers, how they chatter! Shameless crow, how does thy lip not ache? 'Whose trunk do the Delians preserve? The Olive's which gave a seat to Leto.'"[c]

[a] For the story of the contention of Athena and Poseidon for Attica (Acte) see *Hecale* i. 2.

[b] If ἔσω is right, we should expect ἂν δὲ κτλ. to refer to an external application. Hence Hunt thinks that κο]λυμβ . . . etc. refers to the famous dive of Theseus told in Bacchylid. xvi. and suggests ἐσ[τὶν] κολυμβᾶν ἣν ἐπᾶλτο. The reading in the text takes the reference to be to the κολυμβὰς ἐλαίᾳ which Hecale served to Theseus (see *Hecale*, fr. 54 with note). The objections are that (1) this reading provides no antithesis to ἔσω, (2) ἐπαΐρε would naturally take a genitive. For ἔνθεσιν see Hesych. *s.v.*, Telecleid. and Pherecrat. *ap.* Athen. vi. 268.

[c] There were three holy trees at Delos, all connected with the birth of Apollo—the palm, the laurel, the olive: *cf.*

ὣς εἶπε, τῇ δ' ὁ θυμὸς ἀμφὶ τῇ ῥήσει
ἤλγησε,[1] μέζον δ' ἢ τὸ πρόσθεν ἤ[σχαλλ]εν. 290
[φεῦ] φεῦ, τὸ λοιπὸν εικο. εστονουτ . . .[2]
. ατα . . . . ς ἢ χύτ' εἶχε . . . τρ . . . . να
ἔλεξεν, ἦν γὰρ οὐκ ἄπωθε τῶν δένδρων·
"οὐκ, ὦ τάλαιναι, παυσόμεσθα, μὴ λίην
γεν‹ώ›μεθ' ἐχθραί; μὴ λέγωμεν ἀλλήλας 295
ἄνολβα· ναὶ . . . . ἀλλὰ ταῦτ' ὀ . . μ . να."
τὴν δ' ἄγρι[ο]ς φανεῖσα ταῦρος ἡ δάφνη
ἔβλεψε καὶ τάδ' εἶπεν· "ὦ κακὴ λώβη,
ὡς δὴ μί' ἡμέων καὶ σὺ μή με ποιῆσαι
εὔστεκτον[3]· ἦ γὰρ γειτονεῦσ' ἀποπνίγεις. 300

. . . . . .

Fol. 6 verso

. . . ἀ]οιδὸς ἐς κέρας τεθύμωται. 321
τὴν ξένην ἀνακρίνει 323
ἣν δοῦλον εἶναί φησι καὶ παλίμπρητον.
Ἔφεσον ὅθεν πῦρ οἱ τὰ μέτρα μέλλοντες 334
τὰ χωλὰ τίκτειν μὴ 'μαθῶς ἐναύονται.

Fol. 6 recto

λαλοῦσ[ι 353
Ἰαστὶ καὶ Δωριστὶ καὶ τὸ σύμμικτον.

[1] "At the beginning of the line the first hand wrote something like ηγρησ or ηστησ, which the corrector apparently wished to convert into ἤλγησε" (Hunt). Wilamowitz proposed ‹ᾧδησε› and ἤλγησεν at the end of the line. The text is the Editor's suggestion. [2] *εἰκὸς ἐς τὸν οὐτασμόν* ?

[3] *εὔστεκτον*, if right, is a new word.

Eurip. *Iph. in Taur.* 1098 f. Ἄρτεμιν ὀλβίαν ἃ παρὰ Κύνθιον ὄχθον οἰκεῖ φοίνικα θ' ἁβροκόμαν δάφναν τ' εὐερνέα καὶ γλαυκᾶς θαλλὸν ἱρὸν ἐλαίας, Λατοῦς ὠδῖνα φίλαν, Catull. 34. 7 "(Latonia) quam mater prope Deliam Deposivit olivam."

So she spake. And the heart of the other was pained by her speech, and she was angrier than before. Alas! Alas! next[a] it is likely [they would have come to blows], had not . . . who was not far from the trees, said: "Wretches! let us cease, lest we become too embittered. Let us not speak evil of one another! Nay, even these things. . . ." Then the Laurel, like a wild bull, glared[b] at her and said: "O evil thing of shame, do not thou bid me be patient, as if thou wert one of us. Verily thy neighbourhood stifles me."

. . . . . .

Fol. 6 verso

the minstrel rages horn-wise.[c]

He examines the stranger who, he declares, is a slave and a thing of sale.

Ephesus whence they who would write the halting[d] metres not unwisely light their torches.

Fol. 6 recto

They talk in Ionic and Dorian and a mixture of the two.

[a] The strife of the Laurel and the Olive is apparently interrupted by someone, but who the would-be peace-maker is cannot be made out.

[b] *Cf.* ταυρηδὸν βλέπειν (Arist. *Ran.* 804), δέργμα ἀποταυροῦσθαι (Eur. *Med.* 188).

[c] This curious phrase, properly of an angry bull, occurs Eurip. *Bacch.* 743 ταῦροι δ' ὑβρισταὶ κἀς κέρας θυμούμενοι and is imitated by Vergil, *Georg.* iii. 232 "et tentat sese atque irasci in cornua discit Arboris obnixus trunco."

[d] Writers of choliambs or scazons take Hipponax of Ephesus as their model.

Σόλων· ἐκεῖνος δ' ὡς Χίλων' ἀπέστειλεν.

Choeroboscus *ap.* Cramer. *Anecd. Ox.* ii. 277. 10 Χίλων . . εὕρηται καὶ ἐν συστολῇ παρὰ Καλλιμάχῳ, οἷον Σόλων κτλ.

πάλιν τὸ δῶρον ἐς Θάλητ' ἀνώλισθεν.

Choerobosc. *ap.* Bekker. *Anecd.* 1380. *E.M. s.v.* Θάλης.

Θάλης με τῷ μεδεῦντι Νείλεω δήμου
δίδωσι, τοῦτο δὶς λαβὼν ἀριστεῖον.

Diog. Laert. i. 29.

ἐς τὸ πρὸ τείχευς ἱρὸν ἁλέες δεῦτε,
οὗ τὸν πάλαι Παγχαῖον ὁ πλάσας Ζᾶνα
γέρων ἀλάζων ἄδικα βιβλία ψήχει.[1]

Plutarch. *De plac. philos.* i. 7 (*Moral.* 880 E) τὸν δ' Εὐήμερον καὶ Καλλίμαχος ὁ Κυρηναῖος αἰνίττεται ἐν τοῖς Ἰάμβοις γράφων· εἰς τὸ πρὸ κτλ. *Cf.* schol. Tzetz. *Allegor.* Cramer, *Anecd. Ox.* iii. p. 380, *E.M. s.v.* ἁλές, etc.

[1] πάλαι Παγχαῖον . . . ψήχει Bentley ; πάλαι χάλκε(ι)ον . . . ψύχει (ψήχων Sext. Empir. *Adv. dogmatic.* iii. 51). Bentley's emendation is now confirmed by *Oxyrhynchus Papyrus* 1363 (ed. Grenfell and Hunt 1915) which has πάλαι Πάγχαιο[ν]. Also this papyrus supports ψήχει as against ψήχων (Schneider from Sext. Empir.) in so far as it proves that a new sentence begins the next line.

[a] The reference, as in the next two fragments, is to the Cup of Bathycles. Chilon was an ephor at Sparta *circ.* 560 B.C., where after his death he was venerated as a hero, Paus. iii. 16. 4. Life in Diog. Laert. i. 68 f. Renowned

2 (89)

Solon; and he sent it[a] to Chilon.

3 (96)

Again the gift returned to Thales.

4 (95)

Thales presents me to the Lord of the people of Neileus,[b] having twice received this prize.

5 (86)

Come hither all together to the temple before the wall, where the old impostor[c] who feigned the ancient Panchaean Zeus scrapes his unrighteous scriptures.

as one of the Seven Wise Men, *cf.* Herod. i. 59, vii. 235. Plutarch. *De poet. aud.* 35 f.

[b] Neileus = Neleus, son of Codrus of Athens, founder of Miletus, *cf.* Strabo 633. The Lord of Miletus is Apollo of Didymi or ἐν Βραγχίδαις, *cf.* Strabo 634. The prose version of the inscription on the Cup of Bathycles was, according to Diog. Laert. i. 29, Θαλῆς Ἐξαμύου Μιλήσιος Ἀπόλλωνι Δελφινίῳ Ἑλλήνων ἀριστεῖον δὶς λαβών.

[c] Euhemerus of Messana in Sicily was a friend of Cassander (311–297) at whose request he undertook various journeys to the far south. He wrote a work entitled Ἱερὰ ἀναγραφή in which he pretended to have reached an island Panchaea in the Indian Ocean where he found a temple of Triphylian Zeus in which was a pillar whereon Zeus had recorded the deeds of himself and his predecessors Uranus and Cronus, showing that all three were originally human kings. The "rationalizing" of Euhemerus has given rise to the modern term "Euhemerism."

τὴν ὠγαμέμνων, ὡς ὁ μῦθος, εἴσατο,
τῇ καὶ λίπουρα καὶ μονωπὰ θύεται.

Schol. Aristoph. *Av.* 873 Εὐφρόνιος δέ φησιν ὅτι ἐν Ἀμαρύνθῳ ἡ Κολαινὶς διὰ τὸ τὸν Ἀγαμέμνονα θῦσαι αὐτῇ ἐκ τοῦ κηροῦ κριὸν κόλον· ἐπὶ ταύτης δὲ Καλλίμαχος λέγει· τὴν κτλ.

οὐ γὰρ ἐργάτιν τρέφω
τὴν Μοῦσαν, ὡς ὁ Κεῖος Ὑλλίχου νέπους.

Schol. Pind. *Isth.* ii. 9, *cf.* Tzetz. *Chil.* viii. 228.

ἦν κεῖνος οὐνιαυτός, ᾧ τό τε πτηνὸν
καὶ τοὺν θαλάσσῃ καὶ τὸ τετράπουν οὕτως
ἐφθέγγεθ' ὡς ὁ πηλὸς ὁ Προμήθειος.

Clem. Alex. *Strom.* v. p. 707 Pott. γήινον μὲν οἱ φιλόσοφοι . . τὸ σῶμα ἀναγορεύουσι . . . Καλλίμαχος δὲ διαρρήδην γράφει· ἦν κτλ.

ἐγὼ φαύλη
δένδρων ἁπάντων εἰμί.

Pseudo-Tryphon, Περὶ τρόπων (Walz, *Rhet. Gr.* viii. p. 760) παρὰ δὲ Καλλιμάχῳ ἀστειζομένη ἡ ἐλαία φησίν· ἐγὼ φαύλη πάντων τῶν δένδρων εἰμί.

καὶ τῶν νεήκων εὐθὺς οἱ τομώτατοι.

E.M. s.v. κόχλος. . . . ὡς παρὰ τὸ ἱερός γίνεται ἱέραξ καὶ νέος νέαξ, ὡς παρὰ Καλλιμάχῳ· καὶ τῶν κτλ.

[a] An aetiological legend to explain the by-name Κολαινίς under which Artemis was worshipped at various places, Paus. i. 31, Aristoph. *Av.* 873, as if from κολός, "docked," "hornless" or the like.

6 (76)

Whom Agamemnon, as the legend[a] tells, established—the goddess to whom the tailless and the one-eyed are sacrificed.

Schol. Aristoph. : Euphronius says that in Amarynthus (in Euboea) Artemis was worshipped as Colaenis ("hornless"), because Agamemnon sacrificed to her a hornless ram made of wax. In reference to her Call. says, etc.

7 (77)

For no hireling Muse do I cherish, like the Cean descendant[b] of Hyllichus.

8 (87)

It was that year when[c] the winged fowl and the dweller in the sea and the four-footed creature talked even as the clay of Prometheus.

Clem. Alex. : The philosopers call the body earthy . . . Callimachus says expressly, "It was, etc."

9 (93 b)

I am the meanest of all trees.[d]

Pseudo-Tryphon. : In Callimachus the olive ironically says, "I am, etc."

10 (78)

And straightway the sharpest[e] of the youths.

[b] *i.e.* Simonides of Ceos of whose mercenary muse many tales are told.

[c] Reference to some legend of a time when the lower animals could speak like "the clay of P.," *i.e.* human beings.

[d] Quoted to illustrate ἀστεισμός, a pleasantry or urbanity, here almost irony.

[e] Possibly there is a pun on νεηκής, "newly sharpened."

κοὐχ ὧδ' Ἀρείων τὼπέσαντι πὰρ Διῒ
ἔθυσεν Ἀρκὰς ἵππος.

Steph. Byz. *s.v.* Ἀπέσας . . *ἀφ' οὗ Ζεὺς Ἀπεσάντιος* [Paus. ii. 15. 3]. *Καλλίμαχος δὲ ἐν τοῖς Ἰάμβοις τὸ ἐθνικὸν Ἀπέσας φησί· κοὐχ κτλ.*

αἰτοῦμεν εὐμάθειαν Ἑρμᾶνος δόσιν.

Et. Florent. s.v. ὦ τάν.

τὰς Ἀφροδίτας (ἡ θεὸς γὰρ οὐ μία)
πάσας ὑπερβέβληκε τῷ καλῶς φρονεῖν
ἡ Καστνιῆτις· ἥδε γὰρ χαίρει μόνη
θυσίαις ὑείαις.

Strabo ix. 438 *Καλλίμαχος μὲν οὖν φησιν ἐν τοῖς Ἰάμβοις τὰς Ἀφροδίτας (ἡ θεὸς γὰρ οὐ μία) τὴν Καστνιῆτιν ὑπερβάλλεσθαι πάσας τῷ φρονεῖν ὅτι μόνη παραδέχεται τὴν τῶν ὑῶν θυσίαν.* We give the above restoration as one more among many: to recover the words of Callimachus with certainty is of course impossible.

Μοῦσαι καλαὶ κἄπολλον οἷς ἐγὼ σπένδω.

Eustath. on *Il.* ix. 658 and *Od.* xv. 162, schol. Soph. *O.C.* 1621, and Suidas.

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[a] Areion is the famous horse of Adrastus, reputed to be the offspring of Poseidon and Demeter when she in equine form was seeking her daughter near Thelpusa in Arcadia, Paus. viii. 25. 5 ff. Apesas is a hill near Nemea.

[b] Aphrodite Castnia (Lycophr. 403 and 1234) is Aphrodite as worshipped at Aspendos in Pamphylia, so called from Castnion, a hill near Aspendos. As Aspendos was a colony from Argos (Strabo xiv. 667), Aphrodite Castnia is simply Aphrodite as worshipped at Argos to whom swine were sacrificed: Athen. 96 A *ὅτι δ' ὄντως Ἀφροδίτῃ ὗς*

11 (82)

And not so sped Areion,[a] the Arcadian horse, beside the shrine of Apesantian Zeus.

12 (82 a)

We ask the boon of learning easily, the gift of Hermes.

13 (82 b)

All the Aphrodites—for the goddess is not one goddess only—are excelled in wisdom by Aphrodite of Castnion[b]; for she alone rejoices in sacrifice of swine.

Strabo: Callimachus says in his *Iambi* that Aphrodite of Castnion excels all the Aphrodites (for she is not a single goddess) in wisdom since she alone accepts sacrifices of swine.

14 (83 c)

O Muses fair and Apollo to whom I make libation.[c]

θύεται μαρτυρεῖ Καλλίμαχος *ἢ* Ζηνόδοτος *ἐν ἱστορικοῖς ὑπομνήμασι γράφων ὧδε·* "'Αργεῖοι 'Αφροδίτῃ *ὗν θύουσι καὶ ἡ ἑορτὴ* καλεῖται *Ὑστήρια.*" The assertion in Roscher's *Lex.*, *s.v. Kastnia*, that Callimachus said swine were offered to Aphrodite Castnietis at Metropolis in Thessaly Histiaiotis is not true. What Strabo says is that whereas Callimachus asserted that only Aphrodite Castnietis received swine sacrifice, it was afterwards pointed out that other Aphrodites did the same, and among them Aphrodite at Metropolis.

[c] Quoted to illustrate preference of masculine to feminine in concord, whereas Homer, *Il. l.c.* gives the preference to the feminine. In Hom. *Od. l.c.* and Soph. *l.c.* the masculine is preferred as in Callimachus.

οὐ πρῷν μὲν ἡμῖν ὁ τραγῳδὸς ἤγειρεν.
Suid. *s.v.* πρῴ. *Cf.* Herodian i. 494. 7 Lentz.

ἤ τις[1] τραγῳδὸς μοῦσα ληκυθίζουσα.
Schol. Saib. Hephaest. p. 36 Gaisf. ii.

τὰ νῦν δὲ πολλὴν τυφεδῶνα λεσχαίνεις.
Herodian, Περὶ λέξ. μον. ii. p. 914 Lentz.

λίχνος εἰμὶ καὶ τὸ πεύθεσθαι.
Schol. V Hom. *Il.* xiv. 172.

ἔβηξαν οἷον ἀλίβαντα[2] πίνοντες.
E.M. s.v. ἀλίβας· ὁ νεκρός. . . . σημαίνει δὲ καὶ ὄξος ὡς παρὰ Καλλιμάχῳ· ἔβηξαν κτλ.

τὸ πῦρ δ' ὅπερ ἀνέκαυσας ἐς πολλὴν φλόγα
πρόσω κεχώρηκε . . . . . .
. . . . . ἴσχε δὲ δρόμου
μαργῶντας ἵππους μηδὲ δευτέραν κάμψῃς

[1] ἤ τις] ἤ τις. *Oxyrhynch. Papyr.* 1363. 13 reads . . . ωδοι μουσα τ . . . which might be identified with this line. The letter after μοῦσα is uncertain.

[2] ἀλίβαντα] ἀλίβαντα, *i.e.* οἱ ἀλ., Schneider, as one would expect the first syllable of ἀλίβ. to be short.

[a] Meaning and context quite unknown. πρῷν would naturally be = πρώην, but ἤγειρεν suggests that Callimachus used it in the sense of πρῴ.

[b] For λήκυθοι, ληκυθίζειν in this sense *cf. ampullae, ampullari*

15 (84)

Not early for us did the tragedian wake. . . .[a]

16 (98 c)

Some tragic muse with her tropes.[b] . . .

17 (98 b)

But now thou talkest much vapour.[c]

18 (98 d)

I am greedy of getting information.[d]

19 (88)

They coughed as if drinking vinegar.

20 (98 a)

The fire which thou didst kindle has gone on to be a great flame. . . . Restrain thy steeds eager for the race nor run a second turn . . . lest on the

and the commentators on Aristoph. *Ran.* 1200 ff., Hor. *Ep.* i. 3. 141, *A.P.* 97.

[c] The line is quoted to illustrate *τυφεδῶνα metri gr.* for *τυφεδόνα*. *τυφεδών* is here = *τῦφος*, vapouring talk, *cf.* *ληρεῖν καὶ τετυφῶσθαι* (Demosth.); "inflammation" (L. & S.) is quite wrong.

[d] Quoted to illustrate the metaphorical use of one sense for another: *λίχνος* properly of greediness for food, here for information. The reference of Strabo ix. 438 *καὶ μὴν πολυίστωρ* [*sc.* Καλλίμαχος] *εἴ τις ἄλλος καὶ πάντα τὸν βίον, ὡς αὐτὸς εἴρηκε, τὸ ταῦτα μυθεῖσθαι βουλόμενος* may be to this passage, but Schneider's attempted restoration is futile.

. . . . . μὴ παραὶ νύσσῃ δίφρον
ἄξωσιν, ἐκ δὲ κύμβαχος κυβιστήσῃς.

Tryphon, Περὶ τροπ. ποιητ. Boissonade, *Anecd.* iii. p. 271, Choeroboscus, Περὶ τ. ποιητ. τροπ. Cramer, *Anecd. Ox.* iv. p. 399. The above restoration mainly follows Schneidewin and Bergk.

χαῖρ' Εὐκολίνη.

Et. Sorbon. ap. Gaisford, *E.M. s.v.* Εὐκολίνη· ἡ Ἑκάτη κατὰ ἀντίφρασιν.

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[a] These quotations, which need not be supposed to be consecutive, are used to illustrate Allegory: "Allegory is a form of language which expresses one thing while it suggests the idea of another. It is fittingly employed when prudence or modesty forbids frank expression, as by

turning-post they wreck the car and thou come tumbling down.[a]

21 (82 d)

Hail, Eucoline [b]!

Callimachus in his *Iambi*" (Tryphon, *l.c.*). This suggests that the "fire" referred to is the passion of love. The mysterious ἔρος which in Cramer *l.c.* follows ἀνέκαυσας may be ἔρως, a gloss on πῦρ.

[b] This euphemistic by-name for Hecate is not otherwise known. Bentley, reading Ἑκάλη for Ἑκάτη, referred the fragment to the *Hecale*, *cf.* Plutarch, *Thes.* 14.

INCERTAE SEDIS FRAGMENTA

καί μιν Ἀλητιάδαι πουλὺ γεγειότερον[1]
τοῦδε παρ' Αἰγαίωνι θεῷ τελέοντες ἀγῶνα
θήσουσιν νίκης σύμβολον Ἰσθμιάδος,
ζήλῳ τῶν Νεμέηθε, πίτυν δ' ἀποτιμήσουσιν,
ἣ πρὶν ἀγωνιστὰς ἔστεφε τοὺς Ἐφύρη.

Plutarch, *Quaest. Conviv.* v. 677 B.

οἱ μὲν ἐπ' Ἰλλυρικοῖο πόρον σχάσσαντες ἐρετμὰ
λᾶα πάρα ξανθῆς Ἁρμονίης ὄφιος
ἄστυρον ἐκτίσσαντο, τὸ μὲν Φυγάδων τις ἐνίσποι
Γραικός, ἄταρ κείνων γλῶσσ' ὀνόμηνε Πόλας.

Strabo, i. 46, *cf.* v. 216.

[1] For γέγειος *cf.* fr. incert. 135 and 136, Suid. *s.v.* γέγειαι βόες.

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[a] The original prize at the Isthmian games in honour of Poseidon (Aegaeon) had been a wreath of pine (πίτυς), but later the wreath of wild celery (σέλινον) was introduced from Nemea.

[b] Aletes, great-grandson of Heracles, was the founder of Corinth; *cf.* Pind. *O.* xiii. 14.

[c] Corinth.

[d] Strabo quotes Callimachus for the tradition that some of the Colchians sent by Aeëtes in pursuit of Iason and Medea reached the head of the Adriatic where they founded Pola or Polai. *Cf.* Apoll. Rh. iv. 516 οἱ δ' ἄρ' ἐπ' Ἰλλυρικοῖο μελαμβαθέος ποταμοῖο, τύμβος ἵν' Ἁρμονίης Κάδμοιο τε πύργον

FRAGMENTS OF UNCERTAIN LOCATION

1 (103)

And it[a] (the wild celery) shall the sons of Aletes,[b] when in the presence of the god Aegaeon they celebrate a festival more ancient by far than this, appoint to be the token of victory in the Isthmian games, in rivalry of those at Nemea; but the pine they shall reject, which aforetime crowned the combatants at Ephyra.[c]

2 (104)

Some by the Illyrian waters stayed their oars and beside the stone of fair-haired Harmonia, become a snake, they founded a town, which a Greek would call the city of Exiles, but their tongue named it Polae.[d]

ἔδειμαν, ἀνδράσιν Ἐγχελύεσσιν ἐφέστιοι; Lycophr. 1021 ff. Cadmus with his wife Harmonia was driven from Thebes, and came to Illyria where they were changed into snakes. M. Arnold, *Empedocles on Aetna*, "The Adriatic breaks in a warm bay Among the green Illyrian hills . . . And there, they say, two bright and aged snakes, Who once were Cadmus and Harmonia, Bask in the glens," etc. If the "stone" is not here = "tomb," it must refer to the δύο πέτραι (Dion. Per. 395), λίθοι ([Scylax] 24 f., *Geog. Gr. Min.* i. p. 31), two rocks in or off Illyria called the rocks of Cadmus and Harmonia. Dion. Per. *l.c.* clearly distinguishes the tomb (390) from the two rocks (395). *Cf.* Athen. 462 B, Ovid, *M.* iv. 563 ff.

οὔπω Σκέλμιον[1] ἔργον ἐύξοον, ἀλλ' ἔτι τεθμῷ
δηναίῳ γλυφάνων ἄξοος ἦσθα σάνις·
ὧδε γὰρ ἱδρύοντο θεοὺς τότε· καὶ γὰρ Ἀθήνης
ἐν Λίνδῳ Δαναὸς λεῖον[2] ἔθηκεν ἔδος.

Plutarch. *ap.* Euseb. *Praep. Ev.* iii. 8 Ἥρας δὲ καὶ Σάμιοι ξύλινον εἶχον εἶδος [*l.* ἕδος], ὥς φησι Καλλίμαχος· οὔπω Σκέλμιον ἔργον κτλ.

κουφοτέρως τότε φῶτα διαθλίβουσιν ἀνῖαι
ἐκ δὲ τριηκόντων μοῖραν ἀφεῖλε μίαν,
ἢ φίλον ἢ ὅτ' ἐς ἄνδρα συνέμπορον ἢ ὅτε κωφαῖς
ἄλγεα μαψαύραις ἔσχατον ἐξερέῃ.

Stobaeus cxiii. 6, *E.M. s.v.* δυσίν. Καλλίμαχος ἐν ‹τοῖς› Ἐλεγείοις· ἐκ δὲ . . . μίαν. As no separate work called *Elegies* is known, we include the fragment here.

αἴθε γάρ, ὦ κούροισιν ἐπ' ὄμματα λίχνα φέροντες
Ἐρχίος ὡς ὑμῖν ὥρισε παιδοφιλεῖν,
ὧδε νέων ἐράοιτε, πόλιν κ' εὔανδρον ἔχοιτε.

Lucian, *Amor.* 49.

[1] Clemens Alex. *Protrept.* 41 τὸ δὲ ἐν Σάμῳ τῆς Ηρας ξόανον Σμίλιδι Εὐκλείδου πεποιῆσθαι Ὀλύμπιχος ἐν Σαμιακοῖς ἱστορεῖ. *id. ibid.* 40 καὶ τὸ τῆς Σαμίας Ἥρας, ὡς φησιν Ἀέθλιος, πρότερον μὲν ἦν σάνις, ὕστερον δὲ ἐπὶ Προκλέους ἄρχοντος ἀνδριαντοειδὲς ἐγένετο; *cf.* Arnob. vi. 11. Paus. vii. 4. 4 εἶναι δ' οὖν τὸ ἱερὸν τοῦτο [*sc.* τὸ ἐν Σάμῳ τῆς Ἥρας] ἐν τοῖς μάλιστα ἀρχαῖον οὐχ ἥκιστα ἄν τις καὶ ἐπὶ τῷ ἀγάλματι τεκμαίροιτο· ἔστι γὰρ δὴ ἀνδρὸς ἔργον Αἰγινήτου Σμίλιδος τοῦ Εὐκλείδου. οὗτος ὁ Σμῖλις ἐστὶν ἡλικίαν κατὰ Δαίδαλον, δόξης δὲ οὐκ ἐς τὸ ἴσον ἀφίκετο. *Cf.* schol. Paus. *l.c.* (ed. F. Spiro in *Hermes* xxix., 1894, p. 148) Σμῖλις] ὅτι Σμῖλις Αἰγινήτης τὸ ἄγαλμα τῆς Σαμίας Ἥρας εἰργάσατο Δαιδάλῳ κατὰ τὸν αὐτὸν χρόνον γεγονώς· ὁ δὲ Καλλίμαχος Σκέλμιν ἀντὶ Σμίλιδος φησί.

[2] λεῖον] λιτὸν Voss; κίον' Bentley. But λεῖον is absolutely right.

3 (105)

Not yet the polished work of Scelmis[a] wert thou, but still according to ancient custom only a board unpolished by the carver's knife. For in such wise did they in those days establish their gods: yea, in Lindos also did Danaus set up for Athene an unsculptured board.[b]

4 (67)

More lightly do his sorrows press upon a man—of thirty parts it takes one part away—when to a friend or fellow traveller, or to the unheeding idle winds at least, he tells his griefs.[b]

5 (107)

O ye who cast greedy eyes upon the youths, would that ye would love the young as Erchius[c] defined for you that youth should be loved; so should ye possess a city of goodly men.

[a] Scelmis (*cf.* Celmis, one of the Idaean Dactyls) seems to be an etymologizing substitute (*cf.* σκάλμη· μάχαιρα Θρᾳκία Hesych.) for Smilis (from σμίλη), *cf.* Wilamow. *Hermes l.c.* p. 245. Hera as bride is a Samian coin-type representing, it seems, the image attributed to Smilis. *Cf.* Varr. *ap.* Lact. *Inst.* i. 17. For the Lindian Athena and her image *cf.* Apollod. ii. 13 προσσχὼν δὲ Ῥόδῳ τὸ τῆς Λινδίας ἄγαλμα Ἀθηνᾶς ἱδρύσατο (Δαναός); Diodor. v. 58. But Herod. ii. 182, Strabo 655 attribute the foundation of the temple at Lindos to the daughters of Danaus.

[b] *Cf.* Eur. *Iph. in T.* 43, *Med.* 56.

[c] Erchius is not known.

τῇ μὲν ἀρισκυδὴς εὖνις ἀνῆκε Διὸς
Ἄργος ἔχειν, ἴδιόν περ ἐὸν λάχος, ἀλλὰ γενέθλῃ
Ζηνὸς ὅπως σκοτίῃ τρηχὺς ἄεθλος ἔοι.
Schol. Pind. *N.* x. 1.

ἔνθ' ἀνέμων μεγάλων κῦμα διωλύγιον.
Stobaeus, *Serm.* lix. 10.

Καλλίστη τὸ πάροιθε, τὸ δ' ὕστερον οὔνυμα Θήρη,
μήτηρ εὐίππου πατρίδος ἡμετέρης.
Strabo 837, *cf.* Strabo 347 and schol. Pind. *P.* iv. 459 (for v. 1), Strabo x. 484 (for v. 2).

(a) Αἰγλήτην Ἀνάφην τε Λακωνίδι γειτόνα Θήρῃ.
(b) ἄρχμενος[1] ὡς ἥρωες ἀπ' Αἰήταο Κυταίου
αὖτις ἐς ἀρχαίην ἔπλεον Αἱμονίην.
Strabo i. 46 quotes both (a) and (b), in x. 484 he again quotes (a).

ἃ ναῦς, ἃ τὰ μόνον φέγγος ἐμὶν τὸ γλυκὺ τᾶς ζοᾶς
ἅρπαξας, ποτὶ τὲ Ζανὸς ἱκνεῦμαι λιμενοσκόπω. . . .
A.P. xiii. 10.

[1] For ἄρχμενος *cf. Hymn* iii. 4, *Aitia* iii. 1. 56.

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[a] Heracles.

[b] Cyrene was a colony from Thera: εὐίππου . . . Κυράνας Pind. *P.* iv. 2.

[c] Both fragments refer to the Argonautic expedition. (a) A terrible darkness fell upon the Argonauts in the wide gulf

6 (108)

To whom the wrathful spouse of Zeus gave Argos to keep, albeit it was her own possession, to the end that it might be a stern labour for the bastard offspring[a] of Zeus.

7 (111)

Where the tremendous wave raised by mighty winds . . .

8 (112)

Calliste in former times, but afterwards named Thera, mother of our fatherland of goodly horses.[b]

9 (113 a, b)[c]

(a) (Apollo) Aegletes, and Anaphe nigh to Laconian Thera.

(b) Beginning with the story how the heroes sent by Aeëtes of Cyta sailed again to ancient Haemonia.

10 (114)

Ship that hast carried away from me my only light, the sweet light of my life, I entreat thee by Zeus, Watcher of Havens . . .

of Crete. Iason prayed to Apollo who caused to appear before them the little island of Anaphe near Thera. There the Argonauts anchored and made a *temenos* and altar for Apollo, calling him "Aegletes" because of his radiance, and the island Anaphe because Apollo caused it to appear: Αἰγλήτην μὲν . . . εἵνεκεν αἴγλης | Φοῖβον κεκλόμενοι. Ἀνάφην δέ τε λισσάδα νῆσον | ἴσκον δ δὴ Φοῖβός μιν ἀτυζομένοις ἀνέφηνεν (Apoll. Rh. iv. 1714 ff.).

For (b) see note on frag. incert. 2.

ἔρχεται πολὺς μὲν Αἰγαῖον διατμήξας ἀπ' οἰνηρῆς
Χίου
ἀμφορεύς, πολὺς δὲ Λεσβίης ἄωτον νέκταρ οἰνάνθης
ἄγων.
A.P. xiii. 9 ; v. 1 also Hephaestion vi. 2.

ἔνεστ' Ἀπόλλων τῷ χορῷ· τῆς λύρης ἀκούω·
καὶ τῶν Ἐρώτων ἠσθόμην· ἔστι καἀφροδίτη.
Hephaestion xv. 17.

Ἑρμᾶς ὅ περ Φεραῖος αἰνέει θεός,
ἐμμὶ τῷ φυγαίχμα.
Hephaest. vi. 3.

ἡ παῖς ἡ κατάκλειστος,
τὴν οἵ φασι τεκόντες
εὐναίους ἀρισμοὺς
ἔχθειν ἶσον ὀλέθρῳ.
Hephaest. *De poem.* i. 3.

χαῖρε βαρυσκίπων, ἐπίτακτα μὲν ἑξάκι δοιά,
ἐκ δ' αὐταγρεσίης πολλάκι πολλὰ καμών.
Schol. Pind. *N.* iii. 42.

ἔλλατε νῦν, ἐλέγοισι δ' ἐνιψήσασθε λιπώσας
χεῖρας ἐμοῖς, ἵνα μοι πουλὺ μενοῦσιν ἔτος.
Schol. Pind. *N.* iv. 10.

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[a] Meaning and reference are a matter of conjecture. Φεραῖος may refer to Pherae in Thessaly, where Ἑρμαῖος appears as a month-name. Some take the word as = Φαραῖος,

11 (115)

Comes many a jar across the Aegean from Chios rich in wine, and many a jar that brings nectar, the flower of the Lesbian vine.

12 (116)

Apollo, too, is in the choir; I hear the lyre; I note the presence of the Loves; Aphrodite, too, is here.

13 (117)

As Hermes, god of Pherae, agrees, I belong to the fugitive.[a]

14 (118)

The cloistered maiden, who, her parents say, hates marriage talk even as perdition.

15 (120)

Hail! thou of the heavy staff,[b] who by command[c] didst perform labours six times two, but of thine own undertaking many times many.

16 (121)

Be ye[d] gracious now and lay your anointed hands upon my elegies, that they may endure for me many a year.

referring to worship of Hermes at Pharae in Achaia, *cf.* Paus. vii. 22. Wilamowitz reads ὁ Περφεραῖος.

[b] Heracles in reference to his club.

[c] of Eurystheus. [d] The Muses, or possibly the Charites.

καὶ παρ' Ἀθηναίοις γὰρ ἐπὶ στέγος ἱερὸν ἦνται
κάλπιδες, οὐ κόσμου σύμβολον ἀλλὰ πάλης.
Schol. Pind. *N.* x. 64.

νηφάλιαι[1] καὶ τῇσιν ἀεὶ μελιηδέας ὄμπας
λῆτειραι καίειν ἔλλαχον Ἡσυχίδες.
Schol. Soph. *O.C.* 489.

ἀμφι δέ οἱ κεφαλῇ νέον Αἰμονίηθεν
μεμβλωκὸς πίλημα περίτροχον ἄλκαρ ἔκειτο
ἴδεος ἐνδίοιο.[2]

ἔπρεπέ τοι προέχουσα καρῆς εὐρεῖα καλύπτρη,
ποιμενικὸν πίλημα, καὶ ἐν χερὶ χαῖον ἔχουσα. . .
Schol. Apoll. Rh. iv. 972.

δέσποιναι Λιβύης ἡρωΐδες αἳ Νασαμώνων

[1] *νηφάλι' αἳ* Schneider, *cf.* Stengel, *Opferbräuche d. Griechen*, p. 132.

[2] Schol. Soph. *O.C.* 314 *περισσοὶ ἦσαν οἱ Θεσσαλικοὶ πῖλοι, ὡς καὶ Καλλίμαχος· εἴδεος ἀμφὶ δέ οἱ κεφαλῇ νέον Αἰμονίηθεν μεμβλωκὸς πίλημα πέτρου ἄλκαρ ἔκειτο.* The text is due to Toup who restored *περίτροχον* from Suid. *πίλημα περίτροχον· περιφερὲς σκέπασμα* and Naeke who, from Hesych. *εἴδεος ἐνδίοιο· καύματος μεσημβρινοῦ*, restored *ἴδεος ἐνδίοιο* as the end of the quotation.

" At the Panathenaea jars of olive oil were given as prizes (Pind. *l.c.*).

17 (122)

For among the Athenians also beside the holy dwelling pitchers sit, a symbol not of ornament but of wrestling.[a]

18 (123)

And evermore to burn for them honey-sweet cakes is the duty of the sober priestesses, daughters of Hesychus.[b]

19 (124)

And about his head was set a round felt cap, newly come from Haemonia, a defence against the noontide heat.[c]

20 (125)

There stood out from her head her broad head-gear, a shepherd cap, and holding in her hand a shepherd's staff . . .[d]

21 (126)

Ye Heroines, queens of Libya, who look upon the

[b] The Hesychides, who claimed descent from the Athenian hero Hesychos, had charge of the worship of the Eumenides, who received wineless offerings (Aesch. *Eum.* 107).

[c] Prob. from *Hecale*, in reference to Theseus, whose head-gear is the broad Thessalian (Haemonian) felt πέτασος. *Cf.* Soph. *l.c.* κρατὶ δ' ἡλιοστερὴς | κυνῆ πρόσωπα Θεσσαλίς νιν ἀμπέχει; Theophr. *H.P.* iv. 8. 7.

[d] Reference probably to *Hecale*. The χαῖον = properly the shepherd's crook. Amerias (the Macedonian, author of a Glossary (γλῶσσαι), Athen. iv. 176, etc.) seems to have given it as merely = ῥάβδος.

αὔλια[1] καὶ δολιχὰς θῖνας ἐπιβλέπετε,
μητέρα μοι ζώουσαν ὀφέλλετε.[2]

Schol. Apoll. Rh. iv. 1322. *Cf.* Steph. Byz. *s.v.* Νασαμῶνες.

ἄρνες τοι, φίλε κοῦρε, συνήλικες,[3] ἄρνες ἑταῖροι
ἔσκον, ἐνιαυθμοὶ δ' αὔλια καὶ βοτάναι.

Stobaeus, *Flor.* lxxvi. *Cf. E.M. s.v.* ἐνιαυθμός.

ὅστις ἀλιτροὺς
αὐγάζειν καθαραῖς οὐ δύναται λογάσιν.

E.M. s.v. λογάδες, ἐπὶ τῶν ὀφθαλμῶν τὰ λευκά· Καλλίμαχος· ὅστις κτλ. *Cf.* Melet. *ap.* Cramer, *Anecd. Oxon.* iii. 69. 6.

εἴ σε Προμηθεὺς
ἔπλασε καὶ πηλοῦ μὴ 'ξ ἑτέρου γέγονας.

Clem. Alex. *Strom.* v. p. 708, Euseb. *Praep. Ev.* xiii. 13.

ἀλλὰ θεόντων,
ὡς ἀνέμων, οὐδεὶς εἶδεν ἁματροχιάς.

Porphyrius, *Quaest. Hom.* iii.

[1] αὔλια Scaliger; αὔλιν. [2] ὀφείλετε Valckenaer.
[3] συνήλικες Wernicke; ὁμήλικες.

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[a] The Heroines are the ἠρῷσσαι Λιβύης τιμήοροι Apoll. Rh. iv. 1309 = χθονίης . . . νύμφαις αἳ Λιβύην ἐνέμοντο *id.* ii. 504 f. into whose keeping Apollo gave Cyrene. "My mother" is no doubt Cyrene as the native city of Callimachus. So Pind. *Isth.* i. 1 μᾶτερ ἐμά . . . Θήβα.

[b] Possibly from the episode of Linos, *Ait.* i.

[c] *Cf.* Habakkuk i. 13, Thou that art of purer eyes than to behold evil and canst not look on iniquity.

[d] What seems a reminiscence of this fragment occurs in an inscription from Pisidia in vol. iii. of the publications of

folds of the Nasamones and the long sands, bless ye my mother in her life.[a]

22 (127)

Lambs, dear boy, were the companions of thy youth, lambs were thy comrades and thy sleeping-place the sheepfolds and the pastures.[b]

23 (132)

Who with pure eyes cannot look upon sinners.[c]

24 (133)

If Prometheus fashioned thee and thou art not made of other clay.[d]

25 (135)

But, as they sped like the winds, none saw the track of the wheels.[e]

the American School of Classical Studies at Athens (Boston, 1888), by Sterrett: *εἷς γὰρ Ζεὺς πάντων προπάτωρ, μία δ' ἀνδράσι ῥίζα, εἷς παλὸς πάντων.* *Cf.* G. Kaibel, *Hermes* xxiii. (1888), p. 543 f.

[e] Porphyrius finds fault with Callimachus for confusing ἁματροχιά with ἁρματροχιά. He defines the two words thus: *ἔστι δὲ ἁματροχιὰ τὸ ἅμα τρέχειν καὶ μὴ ἀπολείπεσθαι, . . . ἁρματροχιὰ δὲ τῶν τροχῶν τὸ ἴχνος.* In Hom. *Il.* xxiii. 423 ἁματροχιὰς ἀλεείνων, the meaning of ἁματροχιά is "collision," but the old lexicons recognize the other use: *E.M. s.v.* ἁρματροχιά gives the same distinction as Porphyrius, quoting *Il.* xxiii. 423 for ἁματροχιά and xxiii. 505 for ἁρματροχιά, but *s.v.* ἁματροχιά· *παρ' Ὁμήρῳ ἡ τῶν τροχῶν σύγκρουσις, παρὰ τοῖς νεωτέροις δὲ ὁ τῶν τροχῶν ἐν γῇ τύπος.* *Cf.* Suid. *s.v.* ἁματροχιά, Hesych. *s.vv.*, Nicandr. *Ther.* 263 with schol.

ἔκλυε . . . τῶν μηδὲν ἐμοὺς δι' ὀδόντας ὀλίσθοι, Πηλεύς.

Schol. Pind. *N.* v. 25 οἶδεν οὖν ὁ Πίνδαρος τὸν Φώκου θάνατον, ἀλλ' ἐκτρέπεται εἰπεῖν. μήποτε δὲ καὶ τὸ παρὰ Καλλιμάχῳ, ἔκλυε κτλ., οὕτως ἀποδοτέον, ὅτι αἱ γυναῖκες ὠνείδιζον αὐτῷ τὸν Φώκου θάνατον.

εἰ θεὸν οἶσθα,
ἴσθ' ὅτι καὶ ῥέξαι δαίμονι πᾶν δυνατόν.

Plutarch, *Mor.* 880 F.

καὶ τριτάτη Περσῆος ἐπώνυμος, ἧς ὀρόδαμνον Αἰγύπτῳ κατέπηξε.

Schol. Nicandr. *Alex.* 101.

ἀμφί τε κεβλὴν
εἰργμένος ἀγλίθων οὖλον ἔχει στέφανον.

Schol. Nicandr. *Alex.* 433.

ἐγὼ δ' ἤντησα Λυκείου
καλὸν ἀεὶ λιπόωντα κατὰ δρόμον Ἀπόλλωνος.

Schol. Soph. *O.T.* 919.

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[a] Peleus and Telamon, sons of Aeacus and Endeis, slew their half-brother Phocus, son of Aeacus and Psamathe. The reluctance of Callimachus to speak of the deed seems to be an echo of Pindar's treatment of the same theme in *Nem.* v. 14 ff. *αἰδέομαι μέγα εἰπεῖν κτλ.*

[b] The reference is to the *persea* which Schweinfurth has now, by examination of the material of *persea* wreaths from tombs, identified as *Mimusops schimperi*, a native of Abyssinia. The legend was that it was introduced into

26 (136)

Things were said of Peleus, whereof may none slip through my teeth![a]

Schol. Pind.: So Pindar knows of the death of Phocus but avoids speaking of it. Probably the passage in Callimachus should be rendered in the same way: "Things were said . . ." — because the women reproached him with the death of Phocus.

27 (137)

If thou knowest God, thou knowest that everything is possible for God to do.

28 (139)

And third the tree which is named after Perseus, whereof he planted a scion in Egypt.[b]

29 (140)

And, wreathed about his head, he wears a curly garland of garlic.

30 (141)

And I met (him) beside the field of Apollo Lyceios that always shines fair with oil.[c]

Egypt from Persia by Perseus, and that while it had been poisonous in Persia it was edible in Egypt, Dioscorides i. 129, schol. Nicander, *Ther.* 764, Plin. *N.H.* xv. 45, Diodor. Sic. i. 34, Columella x. 405 ff. See also Theophr. *H.P.* iv. 2. 1, and for a discussion of the *persea* and its confusion in ancient authors with the peach (μῆλον Περσικόν) see W. T. Thiselton-Dyer, *Journal of Philology*, xxxiv. 67 (1915), p. 87 ff.

[c] "The Lyceum is a gymnasium at Athens where Apollo is worshipped" (schol. Soph. *l.c.*). λιπόωντα refers to the oil used by athletes, *cf.* λιπαρὰς παλαίστρας Theocr. ii. 51.

τὸ δὲ σκύλος ἀνδρὶ καλύπτρη
γιγνόμενον, νιφετοῦ καὶ βελέων ἔρυμα.
Schol. Soph. *Aj.* 26. Suid. *s.v.* κατηναρισμένας.

ὅς ῥ' ἔφυγεν μὲν
Ἀρκαδίην, ἡμῖν δὲ κακὸς παρενάσσατο γείτων.
Schol. Aristoph. *Nub.* 508.

ἠρνεόμην Θανάτοιο πάλαι καλέοντος ἀκοῦσαι
μὴ μετὰ δὴν ἵνα καί σ' ἐπιθρηνήσαιμι θανόντα.
Suidas *s.v.* μή· . . . μὴ τὸ ἀπαγορευτικὸν ἀντὶ τοῦ Οὐ κεῖται παρὰ Καλλιμάχῳ· ἠρνεόμην . . . μεταδήν. τουτέστιν· οὐκ ἀπέθανον πρὸ τούτου, ἵνα οὐ μεταδὴν καὶ ἐπὶ σοὶ θρηνήσω ἀποθανόντος. We restore as above.

ἄλλικα χρυσείῃσιν ἐεργομένην ἐνετῇσιν.[1]
E.M. s.v. ἄλλιξ. *Cf.* Suid. *s.vv.* ἄλλικα and ἐνετῇσι, *Et. Paris.* Cramer, *Anecd. Par.* iv. p. 5, etc.

πολλάκι καὶ κανθῶν ἤλασ' ἄωρον ἄπο.
E.M. s.v. ἄωροι.

[1] ἐνετῆσι Suid. *s.v.*; ἐνέτησι.

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[a] The reference is to the λεοντεία δορά, the hide of the Nemean lion worn by Heracles.

[b] The reference is to Cercyon, son of Agamedes and Epicaste. Agamedes with Cercyon and Trophonius, son of Epicaste by a previous marriage, robbed the treasury of Augeas in Elis. Agamedes was caught in a trap and to avoid discovery Trophonius cut off the head of Agamedes and fled with Cercyon to Orchomenus and from there Trophonius to Lebadeia, Cercyon to Athens. *Cf.* the story

31 (142)

And the hide that becomes headgear for a man, a defence against snow and missiles.[a]

32 (143)

Who fled from Arcadia and settled beside us, an ill neighbour.[b]

33 (144)

I refused to hearken to Death who called me long ago, that—not long after—I should mourn thee dead.[c]

Suidas: μή as prohibitive particle is found in Callimachus in place of οὐ. "I refused . . .," *i.e.* I did not die before this so that not long after I should lament thy death.

34 (149)

A cloak fastened with buckles of gold.

35 (150)

And often I drave sleep from my eyes.[d]

in Paus. ix. 37. This Cercyon is identified sometimes with Cercyon, son of Poseidon, *e.g.* Plutarch, *Thes.* 2, who killed strangers whom he forced to wrestle with him until Theseus killed him. Hence this fragment almost certainly belongs to the *Hecale.*

[c] This passage might be referred to the *Hecale*, if we suppose that Hecale is trying to dissuade Theseus from going against the Marathonian bull. As it happened, he returned safe to find her dead. The passage is quoted by Suidas to indicate an apparent use of μή for οὐ, *i.e.* the negation is confined to μετὰ δήν and does not extend to ἐπιθρ. *Cf.* Hom. *Od.* iv. 684 f.

[d] *Cf.* Hesych. ἄορος· ἄυπνος· Μηθυμναῖοι.

ἐν δὲ Πάρῳ[1] καλαί[2] τε καὶ αἰόλα βεύδε᾽ ἔχουσαι.
E.M. s.v. βεῦδος· Καλλίμαχος· ἐν δὲ Πάρῳ κτλ. σημαίνει δὲ τὰ ποικίλα ἢ πορφυρᾶ ἱμάτια.

οἵους βωνίτῃσιν ἐνικρύπτουσι[3] γυναῖκες.
E.M. s.v. βωνίτης. *Cf.* Cramer, *Anecd. Par.* iv. 180. 20.

γαιοδόται[4] καὶ σπάρτα διηνεκὲς εὖτε βάλωνται.
E.M. s.v. γαιοδόται. *Cf.* Suid. *s.v.* γαιοδότης· ὁ ἀπεμπολῶν γῆν.

καὶ γλαρίδες σταφύλη τε καθιεμένη τε μολυβδίς.
E.M. s.v. γλαρίς. *Cf.* Hesych. *s.v.* σταφύλη.

ξεῖνος ἐχιδναῖον νέρθεν ἄγων δάκετον.
E.M. s.v. δάκετον.

μηδ᾽ ἀπ᾽ ἐμεῦ διφᾶτε μέγα ψοφέουσαν ἀοιδήν.
E.M. s.v. διφῶ.

[1] ἐν δὲ Πάρῳ *E.M.*; ἐν Παρίῳ δὲ? *cf.* schol. Aristoph. *Wasps* 1189 ἐν Παρίῳ ψυχρὸν μὲν ὕδωρ καλαὶ δὲ γυναῖκες.
[2] καλαί Bentley; καλά.
[3] ἐνικρύπτουσι Bentley; ἐνὶ κρύπτουσι.
[4] γαιοδόται] γαιοδάται Sturz (Bentley had suggested γεωδαῖται).

[a] The reference is to bread baked in the ashes: ἄρτος ἐγκρυφίας, *panem subcinericium quem Bannokam nostri appellitant* (Io. Maior, *De Gestis Scotorum* i. 2); Hesych. *s.v.* ἐγκρυφίας· ἄρτου εἶδος ὁ ἐν σποδῷ γενόμενος τῷ μὴ εἶναι κλίβανον; Athen. 110 A B, 115 E.
[b] *E.M. s.v.* σταφυλή (2nd article, p. 742. 44 Sylburg)

36 (155)

In Paros are women fair and robed in shining raiment.

37 (157)

Such loaves as women bake in the ashes for herdsmen.[a]

38 (158)

And land-surveyors when they cast their ropes from end to end.

39 (159)

Chisels and level and lead that is let down.[b]

40 (161)

The guest bringing from the underworld the snaky beast.[c]

41 (165)

And seek not from me a loud-sounding lay.[d]

confuses this with the μολιβδίς : σταφυλὴ ὀξύνεται καὶ βαρύνεται, ὡς φησι Πτολεμαῖος [? of Ascalon, in his work Περὶ διαφορᾶς λέξεων]· τὸ μὲν γὰρ βαρυνόμενον ὄνομα ἐπὶ τῆς καθιεμένης μολίβου παρὰ τοῖς ἀρχιτέκτοσι τίθεται, τὸ δὲ ὀξυνόμενον ἐπὶ τῆς ὀπώρας.

[c] The 12th labour of Heracles was to bring from Hades Cerberus whose mother was Echidna. Cerberus had three dog's heads, the tail of a serpent, and on his back all manner of snake heads (Apollodor. ii. 122). Whose guest Heracles became, is a matter of conjecture; possibly the king of Troezen, where he ascended from Hades (Apollodor. ii. 126).

[d] *Cf.* Ovid, *Rem.* 381 "Callimachi numeris non est dicendus Achilles."

δύπται τ' ἐξ ἁλὸς ἐρχόμενοι
ἔνδιοι[1] καύηκες.

E.M. s.v. δύπτης· δύπται λέγονται αἱ αἴθυιαι. *Cf.* schol. Apoll. Rh. i. 1008 δύπτειν ἐστὶ τὸ δύνειν.

ὁ δ' ἠλεὸς οὔτ' ἐπὶ σίττην
βλέψας.

ἠλεὰ μὲν ῥέξας, ἐχθρὰ δὲ πεισόμενε.

E.M. s.v. ἠλεός.

εἰδυῖαν φάλιον ταῦρον ἰηλεμίσαι.

E.M. s.v. ἰάλεμος. *Cf.* schol. Theocr. iv. 28.

αὖτις ἀπαιτίζουσαν ἑὴν[2] εὐεργέα λάκτιν.

E.M. s.v. λάκτιν.

αἰεὶ[3] τοῖς μικκοῖς μικκὰ[4] διδοῦσι θεοί.

Artemidor. *Oneirocrit.* iv. 80 ὀρθῶς γοῦν καὶ τὸ Καλλιμαχεῖον ἔχει· αἰεὶ κτλ., *E.M. s.v.* μίκκος.

[1] ἔνδιοι] εὔδιοι Schneider, *cf.* Arat. 913 ff.
[2] ἑὴν (which Casaubon had conjectured) *Et. Florent.*; ἔκνον *E.M.*
[3] αἰεὶ *om. E.M.* [4] μικροῖς μικρὰ Artem.

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[a] It seems clear that, in the poets at least, various birds of the gull sort were not very clearly distinguished. Thus Hesych. *s.v.* κήξ, ὁ λάρος κατὰ Ἀπίωνα (time of Augustus to Claudius, successor of Theon as head of the Alexandrine School). λέγεται δὲ καὶ καύηξ, τινὲς δὲ καὶ αἴθυιαν ἀποδιδόασιν, οἱ δὲ κέφον, οἱ δὲ διαφέροντα ἀλλήλων. Schol. Hom. *Od.* xv. 479 some say the κήξ is the λάρος, some say the αἴθυια. *E.M.*

42 (167)

And diver gulls coming forth from the sea at noon.[a]

43 (173)

But he being foolish and regarding no omen.[b]

44 (174)

O thou that hast wrought folly and shalt suffer hateful things.

45 (176)

Skilled to bewail the white-flecked bull.[c]

46 (178)

Asking back again her own well-wrought stirrer.[d]

47 (179)

Always the gods give small things to the small.[e]

s.v. καύηξ, ὁ γλάρος [*i.e.* λάρος], . . . Εὐφορίων· τῆς οὐδ' αἴθυιαι οὐδὲ κρυεροὶ καύηκες.

[b] Lit. the nuthatch, a bird of omen. *Cf. Iambi* i. 121.

[c] Apis, the sacred bull, worshipped at Memphis in Egypt. Though φάλιος is said usually by the old lexicographers to mean white (*e.g. E.M. s.v.* φαλακρός), it rather means with white spots. Hesych. *s.v.* φαλιόπουν· . . . φάλιοι γὰρ οἱ λευκομέτωποι. Herod. iii. 28 describes him as black with a white square on the forehead, and the monumental evidence agrees with this. Tibullus seems to translate this line i. 7. 28 "Memphitem plangere docta bovem."

[d] There seems to be a play upon ἐόργη or εὐέργη = τορύνη, Pollux vi. 88.

[e] Artemidorus quotes this apropos of dreams. The good or evil indicated by dreams is proportionate to the rank of the dreamer.

καί ῥα παρὰ[1] σκαιοῖο βραχίονος ἔμπλεον ὄλπιν.
E.M. s.v. ὄλπις.

Σκύλλα γυνὴ κατάκασσα καὶ οὐ ψύθος οὔνομ' ἔχουσα.
E.M. s.v. ψίθυρ. *Cf.* Suid. *s.v.* ψύθος.

Βριλήσου λαγόνεσσιν ὁμούριον ἐκτίσσαντο.[2]
Galen, *De praesagiis ex puls.* iii. 6 μήτε τῶν λαγόνων, ὡς σύνηθες, ἀλλ' οὕτω δεῖν φάσκε λαγόνων ἀκούειν, ὡς ἐπὶ τοῦ ὄρους Βριλλήσου Καλλίμαχος εἴρηκε· Βριλλήσου λαγόνες εἰσὶ νόμου ὃν ἐκτήσαντο.

Φοῖβος Ὑπερβορέοισιν ὄνων ἐπιτέλλεται ἱροῖς.

τέρπουσιν λιπαραὶ Φοῖβον ὀνοσφαγίαι.
Clem. Alex. *Protrept.* p. 25, schol. Pind. *P.* x. 49.

δείελον αἰτίζουσιν, ἄγουσι δὲ χεῖρας ἀπ' ἔργου.
Schol. Hom. *Od.* xvii. 599. *Cf.* Eustath. *ad loc.*

Μηκώνην, μακάρων ἕδρανον, αὗτις ἰδεῖν,[3]

[1] παρὰ] κατὰ Meineke.
[2] The text is due to Bentley, who did not decide between ἐκτήσαντο and ἐκτίσσαντο.
[3] Μηκώνην . . . ἰδεῖν schol. Pind. *N.* ix. 23.

[a] ὄλπη (ὄλπις) usually = λήκυθος, oil-flask, but see Athen. 495 c τὴν δὲ ὄλπην Κλείταρχος Κορινθίους μέν φησι καὶ Βυζαντίους καὶ Κυπρίους τὴν λήκυθον ἀποδιδόναι, Θεσσαλοὺς δὲ τὴν προχόον.

[b] Scylla, daughter of Nisus, king of Megara. When Minos attacked Megara, he corrupted Scylla, who cut from the

48 (181)

And on the left arm a full flask.[a]

49 (184)

Scylla,[b] a lecherous woman and not falsely named

50 (185)

They founded (a city) nigh to the flanks of Brilesos.[c]

Galen: λαγόνες is to be understood not in the usual sense but as Callimachus uses it of Mt. Brilessos.

51 (187)

Phoebus visits the Hyperborean sacrifices of asses.

52 (188)

Fat sacrifices of asses delight Phoebus.[d]

53 (190)

They ask their evening meal and stay their hands from work.

54 (195 + 465)

To behold again Mecone, seat of the Blessed,

head of her sleeping father the purple or golden lock on which his life or his success depended, thus betraying her fatherland to the enemy. Hence she was true to her name Scylla (σκυλεύω, "to despoil").

[c] Brilesos, hill in Attica (Strabo 399). For λαγόνες *cf.* Heliod. *Aeth.* ii. 26.

[d] *Cf.* Pind. *P.* x. 30 ff. where Perseus is said to have found the Hyperboreans sacrificing κλειτὰς ὄνων ἑκατόμβας to Apollo.

ἦχι πάλους ἐβάλοντο, διεκρίναντο δὲ τιμὰς
πρῶτα γιγαντείου δαίμονες ἐκ πολέμου.[1]

Ἀρσινόης, ὦ ξεῖνε, γάμον καταβάλλομ' ἀείδειν.
Schol. Pind. *N.* ii. 1.

Ἐργῖνος Κλυμένου ἔξοχος ἐν σταδίῳ.
Schol. Pind. *O.* iv. 32.

Ἥλιν ἀνάσσεσθαι, Διὸς οἰκίον, ἔλλιπε Φυλεΐ.
Schol. Pind. *O.* x. (xi.) 55.

πολλάκι δ' ἐκ λύχνου πῖον ἔλειξαν ἔαρ.
Schol. Nicand. Alex. 87. *Cf. E.M. s.v.* ἐρωδιός.

Ῥήγιον ἄστυ λιπὼν Ἰοκάστου Αἰολίδαο.
Tzetzes, *Lycophr.* 54 and 739.

αἱ δὲ βοόκρανοιο παρ' ἄγκυλον ἴχνος Ἀραίθου.
Schol. Lycophr. 409.

[1] ἦχι . . . πολέμου schol. Vat. Eurip. *Hec.* 467.

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[a] There seems every reason to combine the two fragments. Mecone was the old name of Sicyon (Strabo, 382). For the casting of lots at Mecone *cf.* Hesiod, *Th.* 535 ff.

[b] Arsinoë II. (Philadelphus), married to her brother Ptolemy Philadelphus *circ.* 277 B.C., certainly not later than 274/3 (Pithom stele).

[c] Erginus, an Argonaut, who took part in games in Lemnos, where the women scoffed at his prematurely grey

where first the gods cast lots and apportioned their honours after the war with the giants.[a]

55 (196)

O stranger, I begin to sing the marriage of Arsinoë.[b]

56 (197)

Erginus, son of Clymenus, excellent in the (short) footrace.[c]

57 (198)

He left Elis, the abode of Zeus, to be ruled by Phyleus.[d]

58 (201)

And often they drank rich oil from the lamp.

59 (202)

Leaving Rhegium, the city of Iocastus [e] son of Aeolus.

60 (203)

And some by the crooked track of the ox-headed Araethus.[f]

hair, yet he won the footrace (Pind. *O.* iv. 19, Liban. *Ep.* 303).

[d] Phyleus, son of Augeias, bore witness against his father when he refused to reward Heracles for cleaning his stables. For this Augeias banished him, but afterwards Heracles slew Augeias and gave the kingship of Elis to Phyleus (Apollod. ii. 141).

[e] Reputed founder of Rhegium, *cf.* Diodor. v. 8.

[f] Araethus here and Lycophr. 409 = Aratthus, river in Epirus (Strabo 325). Rivers were often represented as tauriform or bull-headed, *cf.* Soph. *Trach.* 13.

καὶ κρῖμνον κυκεῶνος ἀποστάζοντος ἔραζε.
Schol. Lycophr. 607, *cf. E.M. s.v.* κρῖ λευκόν.

τὴν μὲν ὅ γ' ἐσπέρμηνεν Ἐρινύι Τιλφωσαίῃ.
Schol. Lycophr. 1225 (*cf.* 153).

Φωκαέων μέχρις κε μένῃ μέγας εἰν ἁλὶ μύδρος.
Schol. Soph. *Antig.* 264.

θηρὸς ἀερτάζων δέρμα κατωμάδιον.
Schol. Apoll. Rh. i. 1243 κυρίως οἱ ποιηταὶ τὸν λέοντά φασι θῆρα, ὡς καὶ Καλλίμαχος.

καὶ τὰ μὲν ὣς ἤμελλε μετὰ χρόνον ἐκτελέεσθαι.
= Apoll. Rh. i. 1309, where the schol. says Καλλιμάχου ὅ στίχος.

ἀντὶ γὰρ ἐκλήθης Ἴμβρασε Παρθενιόυ.
Schol. Apoll. Rh. ii. 867 (*cf.* i. 187); schol. Pind. *O.* vi. 149.

(ἄκαιναν)
ἀμφότερον κέντρον τε βοῶν καὶ μέτρον ἀρούρης.
Schol. Apoll. Rh. iii. 1323 ἄκαινα δέ ἐστι μέτρον δεκάπουν Θεσσαλῶν εὕρεμα· ἢ ῥάβδος ποιμενικὴ παρὰ Πελασγοῖς ηὑρημένη· περὶ ἧς Καλλίμαχός φησιν· ἀμφότερον κτλ. *Cf. E.M. s.v.* ἄκαινα.

[a] Probably from the *Hecale*. Both schol. Lycophr. and *E.M.* recognize two senses of κρῖμνον, (*a*) a kind of barley : τὸ παχὺ τοῦ ἀλεύρου (*E.M.*), (*b*) τὸ ἀπόσταγμα τοῦ κυκεῶνος.

[b] Tilphosa = Telphusa = Thelpusa on the river Ladon in Arcadia, where Demeter had the cultname of Erinys. "He" is Poseidon, "her" is Despoina, *i.e.* Persephone. See for the legend Paus. viii. 25, where the daughter of

61 (205)

And groats of pottage dripping on the ground.[a]

62 (207)

Her he begat with Erinys of Tilphosa.[b]

63 (209)

So long as the Phocaeans' mighty mass of metal remains in the sea.[c]

64 (211)

Hanging on his shoulders the hide of the beast.[d]

65 (212)

And these things were thus to be fulfilled in after time.

66 (213)

For in place of Parthenius thou wert called Imbrasus.[e]

67 (214)

(The rod), at once a goad for oxen and a measure of land.[f]

Demeter and Poseidon is left nameless—*θυγατέρα ἧς τὸ ὄνομα ἐς ἀτελέστους λέγειν οὐ νομίζουσι*; *cf. Iamb.* 9.

[c] Herod. i. 165 tells how the Phocaeans under Persian pressure determined to emigrate to Corsica. They invoked terrible curses on anyone who remained behind and in addition *μύδρον σιδήρεον κατεπόντωσαν καὶ ὤμοσαν μὴ πρὶν ἐς Φώκαιαν ἥξειν πρὶν ἢ τὸν μύδρον τοῦτον ἀναφανῆναι.*

[d] Heracles and the Nemean lion.

[e] Imbrasus, river in Samos, formerly called Parthenius (Strabo 457).

[f] So our own "rod," "pole," "perch," and the Roman *as* = *asser*.

Ῥιπαίου πέμπουσιν ἀπ' οὔρεος, ἦχι μάλιστα . . .
Schol. Apoll. Rh. iv. 284.

σὺν δ' ἄμυδις φορυτόν τε καὶ ἴπνια λύματ' ἄειρεν.
Schol. Aristoph. *Vesp.* 832 ἴπνια τὰ ἀποκαθάρματα τοῦ ἰπνοῦ ἢ τὰ πρὸς τὴν κάμινον ἐπιτήδεια καύσιμα. Καλλίμαχος δὲ τὴν κόπρον τῶν ζώων· σὺν δ' κτλ. *Cf.* Suid. *s.vv.* ἴπνια and ἄειρεν, schol. Aristoph. *Ach.* 927.

Κυπρόθε Σιδόνιός με κατήγαγεν ἐνθάδε γαῦλος.
Schol. Aristoph. *Av.* 598.

οὐδ' ἔτι τὴν Φθίων εἶχεν ἀνακτορίην.
Ammonius, Περὶ λέξ. διαφ. 143.

τεθναίην, ὅτ' ἐκεῖνον ἀποπνεύσαντα πυθοίμην.
Schol. Aesch. *Ch.* 438.

χὴ Παλλάς, Δελφοί νιν ὅθ' ἱδρύοντο Προναίην.
Schol. Aesch. *Eum.* 21.

μέσφα Καλαυρείης ἦλθεν ἐς ἀντίδοσιν.
Schol. Aesch. *Eum.* 21.

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[a] The mythical Rhipaean mountains, where the Danube was supposed to rise, formed the south boundary of the Hyperboreans (Alcman fr. 58, Aesch. fr. 197, Strabo 295 and 299).

[b] Probably refers to Heracles cleaning the stables of Augeias.

[c] Reference probably to Peleus, *cf. Ait.* i. 1. 23 f.

[d] The title Pronaia refers to the position of her image

68 (215)

They send from the Rhipaean mountain where chiefly . . .[a]

69 (216)

Together he took litter and filth of the midden.[b]

70 (217)

A Sidonian galley brought me here from Cyprus.

71 (218)

And no longer did he hold the sovereignty of the Phthians.[c]

72 (219)

Let me die when I hear that he has breathed his last.

73 (220)

And Pallas when the Delphians established her as Pronaia.[d]

74 (221)

Until he came (it came) to the exchange of Calaureia.[e]

before the temple of Apollo (*E.M. s.v.* etc.), *cf.* Paus. ix. 10. 2. This title was sometimes confused with her title of Pronoia, *cf.* Paus. x. 8. 6, Aeschin. iii. 108.

[e] The myth was that Pytho originally belonged to Poseidon, who exchanged it with Apollo for Calaureia, an island off Troezen (Paus. ii. 33. 2, x. 5. 6). Strabo 373-4 says Poseidon gave Delos to Leto for Calaureia and Pytho to Apollo for Taenarum.

τοῦ ‹τε› μεθυπλῆγος φροίμιον Ἀρχιλόχου.[1]
Eustath. Hom. *Il.* p. 629. 56.

ἵππους καιετάεντος ἀπ' Εὐρώταο κομίσσαι.
Schol. Hom. *Od.* iv. 1, Eustath. *ad loc.*

ἔσκεν ὅτ' ἄζωστος χἀτερόπορπος ἔτι.
Schol. Eurip. *Hecuba*, 934.

εἰμὶ τέρας Καλυδῶνος, ἄγω δ' Αἰτωλὸν Ἄρηα.
Schol. Eurip. *Phoen.* 134 Ἄρη δ' Αἰτωλόν· ὡς ἔχοντος αὐτοῦ ἐπὶ τῆς ἀσπίδος τὸν περὶ τοῦ συὸς πόλεμον· Καλλίμαχος· εἰμὶ κτλ.

μὴ σύ γε, Θειόγενες, κόψῃς χέρα Κιλλικώοντος.
Schol. Aristoph. *Pax*, 363, Suid. *s.v.* πονηρός. *Cf.* Suid. *s.v.* Κιλλικῶν.

[1] Ἀντιλόχου; corr. Ruhnken.

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[a] Archilochus of Paros *circ.* 650 B.C., famous for his "hymns of hate," or iambic lampoons, *cf.* Athen. 628 A, where Archilochus boasts of his skill in writing dithyrambs οἴνῳ συγκεραυνωθεὶς φρένας.

[b] Quoted apropos of the *v.l.* καιετάεσσαν (Zen.), for κητώεσσαν, which some interpreted as καλαμινθώδη = abounding in mint, *cf.* Hesych. *s.v.* καίατα, others as full of pits (καιέται), *cf.* Strabo 367.

[c] The Lacedaemonian girls were ἄζωστοι καὶ ἀχίτωνες, ungirdled and without a tunic, ἱμάτιον μόνον ἐπὶ θάτερα ἐπιπε-

75 (223)

The hymn of wine-smitten Archilochus.[a]

76 (224)

To bring horses from the Eurotas abounding in mint.[b]

77 (225)

When she was still ungirdled and her mantle pinned on one shoulder.[c]

78 (226)

I am the Wonder of Calydon and I bring Aetolian war.[d]

Schol. Eur. *Phoen.*: Aetolian war: because he had on his shield the battle of the (Calydonian) boar.

79 (227)

Theogenes, cleave not thou the hand of Cillicon.[e]

πορπημένα. Eustath. Hom. *Il.* p. 975. 37 (schol. Eurip. *ἐφ' ἑκατέρου τῶν ὤμων*, read *ἐφ' ἑτέρου*).

[a] Eurip. *l.c.* says of Tydeus, son of Oineus, king of Calydon in Aetolia, "Αρη δ' Αἰτωλὸν ἐν στέρνοις ἔχει, *i.e.* the device on his shield is a representation of the Hunt of the Calydonian Boar. For Tydeus as the Boar of Calydon *cf.* Lycophr. 1066, Eur. *Phoen.* 411, etc.

[e] Cillicon betrayed Miletus to Priene. Afterwards he entered the shop of one Theogenes to buy meat. Theogenes asked him to point out where he wanted it cut and, when he stretched out his hand, cut it off, saying, "With this hand thou shalt never betray another city," schol. Aristoph. and Suid. *l.c.*

ἑρπετά, τῶν αἰεὶ τετράφαται λοφιαί.

Schol. Nicandr. *Alex.* 611 περὶ τῆς σμίλου φησὶν Ἀνδρέας περὶ Αἰτωλίαν πληθύνειν καὶ τοὺς ἐγκοιμηθέντας αὐτῇ ἀποθνήσκειν. ὁ δὲ Θεόφραστος [*H.P.* iii. 10. 2] περὶ μὲν τῶν ἀνθρώπων οὐδὲν εἴρηκεν, αὐτὸ δὲ μόνον ὅτι τὰ λόφουρα τῶν ζώων γευσάμενα ἀποθνήσκει, λόφουρα δ' εἰσὶ βόες ἡμίονοι. Καλλίμαχος δέ· ἑρπετά κτλ.

Cf. Aelian, *De animal.* ix. 27 μισῶ μὲν σκορπίους, φιλῶ δὲ ἀνθρώπους. Καλλίμαχος δὲ ἄρα ἐν τῇ γῇ τῇ Τραχινίᾳ ᾄδει δένδρον τι φύεσθαι καὶ καλεῖσθαι σμῖλον ᾧ τὰ ἑρπετὰ γειτνιάσαντα καὶ παραψαύσαντα ἀρχὴν εἶτα ἀποθνήσκειν.

εἰκαίην τῆς οὐδὲν ἀπέβρασε φαῦλον ἀλετρίς.

Suidas *s.v.* εἰκαία, and *s.v.* ἀποβράσματα, τὰ πίτυρα παρὰ Καλλιμάχῳ· τῆς οὐδὲν κτλ. *Cf. s.v.* ἀλετρίς and schol. Arist. *Pax* 257.

ἵπόν τ' ἀνδίκτην τε μάλ' εἰδότα μακρὸν ἁλέσθαι.
ἐν δ' ἐτίθει παγίδεσσιν ὀλέθρια δείλατα δοιαῖς.

Pollux x. 156. *Cf. E.M. s.vv.* ἀνδίκτης, δέλεαρ.

τὸν μὲν ἐπ' ἀσκάντα κάθισεν.

E.M. s.v. ἀσκάντης.

[a] According to Bentley τῶν . . . λοφιαί is a paraphrase of λόφουρα, *i.e.* bushy-tailed. It must be said that in this case αἰεί is strange, and λοφιαί, which should refer to the mane or neck, if we must here refer it to the hair of the tail, is awkward, in spite of λόφουρα. It seems at least possible that λοφιαί here means "necks," and that the MS. τετρύφαται is right: *i.e.* "animals whose necks are always bruised," *i.e.* beasts of burden, ἑρπετὰ λόφουρα. It is not necessary to give λοφιή the sense of λόφος in λόφουρος, and this rendering gives meaning to αἰεί. Bentley supposes

80 (228)

Animals whose brushes are always well grown.[a]

Schol. Nicandr.: Andreas says of the yew that it abounds in Aetolia, and that those who sleep on it die. Theophrastus says nothing of human beings, but only that bushy-tailed animals die if they eat of it. By bushy-tailed animals he means oxen or mules. . . .

Aelian: I hate scorpions but I love men. Callimachus sings of a tree growing in Trachis called "yew," which, if four-footed things approach and eat at all, they die.

81 (232)

Ordinary meal, from which the mill-woman has sifted nothing coarse.[b]

82 (233 + 458)

Trap and spring well skilled to leap afar; and in the two snares (she [c]) put deadly bait.

83 (237)

(She) made him sit upon a stool.[d]

Aelian *l.c.* to confuse *ἑρπετά*, meaning "animals" generally (Hesych. *s.v.*), with *ἑρπετά* in special sense of "serpents." Schneider defends Aelian by assuming that he is referring to some other (possibly prose) passage of Callimachus. M. Wellmann, *Hermes* xxiv. (1889), p. 542, agrees with Bentley.

[b] The antecedent to *εἰκαίην* might be *κριθήν* or *ἀλφίτου ἀκτήν*. What is meant is whole meal unbolted (*ἄσηστος*) and "having everything in it" (Athen. 114 E), as opposed to *κριθῆς καθαρῶς ἠσσημένα πάντα* (Athen. 111 F). Probably from the *Hecale*.

[c] Probably Hecale.

[d] Reference probably to Hecale and Theseus.

δέκα δ' ἄστριας αἴνυτο λάτρον.

E.M. *s.v.* ἄστριας. Suid. *s.v.* ἄστρια. *Cf.* Hesych. *s.v.* ἄστριες, Poll. ix. 99.

ζορκός τοι, φίλε κοῦρε, Λιβυστίδος αὐτίκα δώσω
πέντε νεοσμήκτους ἄστριας.

Schol. Platon. p. 319 Bekker; *cf.* Eustath. Hom. *Il.* p. 1289. 55.

ὅσον βλωμοῦ πίονος ἠράσατο.

E.M. *s.v.* βλωμός.

τὴν δὲ γενὴν οὐκ οἶδα.

E.M. *s.v.* γενέθλη.

γράμματα δ' οὐχ εἴλισσεν ἀπόκρυφα.

E.M. *s.v.* γράμμα, Eustath. Hom. *Od.* p. 1959. 61, Ammon. Περὶ διαφ. λέξ. p. 38.

εἰ δέ ποτε προφέροιντο[1] διάσματα, φάρεος ἀρχήν.

Et. Florent. p. 87, *cf.* *E.M.* *s.v.* δίασμα.

τὸ δ' ἐκ μέλαν εἶαρ ἔλαπτεν.

E.M. *s.v.* εἶαρ.

θηρὸς ἐρωήσας ὀλοὸν κέρας.

E.M. *s.v.* ἐρωή. *Cf.* Suid. *s.v.* ἐρωείς.

[1] προφοροῖντο Schneider, *cf.* Poll. vii. 32 στῆσαι τὸν στήμονα ἢ τὰ στημόνια, καὶ προφορεῖσθαι· οὕτω γὰρ ἔλεγον οἱ Ἀττικοὶ τὸ νῦν διάζεσθαι.

[a] ἄστρις, as *E.M.* rightly explains, is a ὑποκοριστικόν or pet name for ἀστράγαλος. [b] *Cf.* Theophrast. *Char.* v. 4.

[c] Reference probably to Heracles and Theiodamas.

84 (238)

And ten dice (he) took for fee.[a]

85 (239)

I will give thee straightway, dear boy, five newly-polished dice made from a Libyan antelope.[b]

86 (240)

As much as he loved the rich morsel.[c]

87 (241)

His birth I know not.[d]

88 (242)

And he did not unroll secret writings.[e]

89 (244)

And if ever they cast the warp, the beginning of the robe.[f]

90 (247)

And lapped therefrom the dark blood.

91 (249)

Staying the deadly horn of the beast.[g]

[a] Reference to Nile?

[c] Quoted to show use of *γράμματα* = *συγγράμματα*, "writings," not "letters."

[f] *Cf. ἰστὸν στήσαιτο γυνὴ προβάλοιτό τε ἔργον*, Hesiod, *W.* 779.

[g] Reference probably to Theseus and the bull of Marathon.

ὅν τε[1] μάλιστα βοῶν ποθέουσιν ἐχῖνοι.
E.M. s.v. ἐχῖνος.

ἄξονται δ' οὐχ ἵππον ἀέθλιον, οὐ μὲν ἐχῖνον βουδόκον.
E.M. s.v. ἐχῖνος; *Et. Flor.* p. 138 ἄξονται . . βουδόκον, so *Et. Sorb.* etc.

ἦ ῥ' ὅτι, τὼς ὁ γέγειος ἔχει λόγος.

ἦχι γέγεια
ἄνθεα μήκωνός τε . . .
E.M. s.v. γέγειος.

τῷ ἵκελον τὸ γράμμα τὸ Κώϊον.
E.M. s.v. Κῷος.

τέρπνιστοι δὲ τοκεῦσι τόθ' υἱέες . . .
E.M. s.v. τέρπνιστος.

πτέρνῃ θ' ἵππος ἐλαυνόμενος.
Schol. Pind. *O.* xiii. 27.

αὐτώρης ὅτε τοῖσιν ἐπέφραδε.
Schol. Pind. *P.* iv. 104 ἔνθεν δὴ καὶ αὐτώρης ὁ τρίπους, ὡς Καλλίμαχος· αὐτώρης κτλ.

[1] ὅν τε *E.M.*; ὅτε or ὅτι the other Etymologies.

[a] *Cf.* Nonn. x. 333 f.; βουχανδὴς ὁ λέβης, *A.P.* vi. 153.

92 (250 a)

Which most of all the bellies of cattle desire.

93 (250 b)

And they will carry off (as prize) not a racehorse nor a cup that would hold an ox.[a]

94 (252 a)

Or, as the old tale is, that . . .

95 (252 b)

Where old flowers of poppy and . . .

96 (254)

Like thereto is the writing of the man of Cos.[b]

97 (256)

And sweetest then to parents are their sons . . .

98 (263)

And horse urged by the rider's heel.

99 (264)

When the tripod of its own motion declared to them.[c]

[b] Reference probably to Philitas (Philetas) of Cos, famous scholar and elegiac poet, teacher of Ptolemy Philadelphus.

[c] Battus consulted the Pythian oracle about his stammering voice, but the oracle took no regard to his question, but told him to lead a colony to Libya. *Cf.* αὐτομάτῳ κελάδῳ Pind. *P.* iv. 60.

ἢ ὑπὲρ αὐσταλέον[1] Χαρίτων λόφον.
Schol. Pind. *P.* v. 31.

ἐν δὲ θεοῖσιν ἐπὶ φλογὶ καιέμεν ὄμπας.[2]
Schol. Nicandr. *Alex.* 450.

ὑπεὶρ ἅλα κεῖνος ἐνάσθη
Ἀλκάθοον τίς ἄπυστος.

Schol. Soph. *O.C.* 3 τίς οὐ πυσματικῶς ἀλλ' ἀντὶ τοῦ ἄρθρου. ὅτι δὲ τῷ τίς ἀντὶ τοῦ ἄρθρου χρῶνται, Καλλίμαχός φησιν οὕτως· ὑπεὶρ . . . ἄπτυστος [*sic*; corr. Bentley].

τί δάκρυον εὖδον ἐγείρεις;
Schol. Soph. *O.C.* 510, Suid. *s.v.* δεινόν.

μαστύος ἀλλ' ὅτ'[3] ἔκαμνον ἀλητύι.
Schol. Apoll. Rh. i. 1353.

Τυρσηνῶν τείχισμα Πελαργικόν.
Schol. Arist. *Av.* 832.

[1] ἀσταλέων, "naked," Ruhnken, *cf.* Hesych. ἀσταλής. μὴ περιβεβλημένος. [2] ὄμπας] ὄμπνας schol. Nicand. [3] ἀλλ' ὅτ' Editor; ἄλλοτ'.

[a] The Hill of the Graces, from which the Cinyps flows, lies between the Greater and Lesser Syrtes. The epithet αὐσταλέος, *incomptus*, seems to correspond exactly to Herodotus' description of it (iv. 175): δασὺς τόδησι. The metaphor is the same as ὄρος κεκομημένον ὕλῃ, *Hymn* iii. 41.

100 (266)

Or over the unkempt Hill of the Charites.[a]

101 (268)

And withal to burn in the flame wheaten cakes to the gods.

102 (272)

He settled beyond the sea who unwittingly ‹slew› Alcathous.[b]

Schol. Soph.: *τίς*, not interrogative but for the article. For *τίς* as article *cf.* Callimachus: "He" etc.

103 (273)

Why wakest thou the sleeping tear?

104 (277)

But when they were weary with wandering in search.

105 (283)

The Pelargic wall of the Tyrrhenians.[c]

[b] Quoted to illustrate use of *τίς* = *ὅς*. Alcathous, brother of Oeneus, was slain by his nephew Tydeus, who was therefore banished (Apollod. i. 76).

[c] For the Πελασγικόν or Πελαργικόν lying below the Acropolis at Athens *cf.* Paus. i. 28. 3, Thuc. ii. 17, Strabo 221. The Tyrrheni came from Lydia, Strabo 219: Pelasgus was son of Niobe, daughter of Tantalus of Lydia. Hence Tyrrhenians = Pelasgians. The Pelasgic wall was supposed to have been built by the Pelasgians. *E.M. s.v.* Πελαργικόν has: *τὸ ὑπὸ Τυρρηνῶν κατασκαφὲν τεῖχος κτλ.*

ἆ πάντως ἵνα γῆρας
αὖθι τόδ' ἐκδύοιμι.

(*a*) Suid. *s.v.* ἀ. Καλλίμαχος· ἆ . . . γῆρας. So schol. Plat. p. 393 Bekker etc. ἆ πάντα συναγείρας, Hesych. *s.v.* ἀ and *Et. Paris. ap.* Cram. *Anecd. Par.* iv. p. 84. (*b*) Ammon. *De diff. adfin. voc.* p. 27 κακῶς οὖν Καλλίμαχός φησι· αὖθι κτλ. ἀντὶ τοῦ μετὰ ταῦτα.

εἶνεκεν οὐχ ἓν ἄεισμα ‹διηνεκὲς›[1] ἤνυσα.

Apoll. Dysc. *De conjunct.* p. 505. 17.

ἔλλετε, βασκανίης ὀλοὸν γένος.

Eustath. Hom. *Il.* p. 756. 37.

τὰ μὴ πατεοῦσιν ἅμαξαι,
τὰ στείβειν, ἑτέρων δ' ἴχνια μὴ καθ' ὁμά.

Olympiodor. in Platon. *Phaedon* p. 66 B καὶ Πυθαγόρειον ἦν παράγγελμα φεύγειν τὰς λεωφόρους ὥσπερ "τὸ τὰ . . . στείβειν" καὶ "ἑτέρων δ'" κτλ.; *cf.* Eustath. Hom. *Il.* p. 1317. 18 and Eustath. *Prooem. comm. Pind.* xxiii. 14.

δύην ἀπόθεστον[2] ἀλάλκοι.

Suid. *s.v.* δύη.

[1] διηνεκές in marg. Cod. Par. Bekker, *Anecd.* p. 1117, extr.; *cf.* Ammon. *De diff. adfin. voc.* p. 106 Καλλίμαχος εἰπών· εἶνεκεν . . . ἄεισμα.

[2] ἀπόθεσθ' MSS.; corr. Porson.

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[a] The Editor ventures to combine these two fragments.

106 (323 + 286)

Ah! verily, that I might strip off again this old age![a]

107 (287)

That I did not make one continuous poem.[b]

108 (292)

Plague upon you, baleful children of envy!

109 (293)

To walk in paths where no wheel comes and not to follow the tracks of others.

Olympiodorus: And it was a Pythagorean precept to avoid the highways, like the precept (of Callim.) "To walk," etc.[c]

110 (302)

And ward off unenviable woe.[d]

Schneider suggested that the object of ἐκδύοιμι might be γῆρας; *cf.* Aristoph. *Pax* 336.

[b] Possibly refers to the sort of criticism implied in the schol. on *Hymn* ii. 106 (see Introd. to that Hymn).

[c] In spite of καί in Olymp. these two quotations seem to belong together; *cf.* Verg. *G.* iii. 292 "iuvat ire iugis qua nulla priorum Castaliam molli divertitur orbita clivo."

[d] ἀπόθεστος = ἀπευκτός, *deprecandus* was by some derived from ποθέω. So Suid. here, ἣν οὐδεὶς ποθεῖ.

μή με τὸν ἐν Δωδῶνι λέγοι μόνον οὕνεκα χαλκὸν
ἤγειρον.

Steph. Byz. frag. *s.v.* Δωδώνη; *cf.* Bekk. *Anecd.* p. 1228.

Schol. Apoll. Rh. iv. 1614 ἀλκαία λέγεται ἡ τοῦ λέοντος οὐρά . . . Καλλίμαχος δὲ κακῶς ἐπὶ τῶν μυῶν[1] τέθεικεν·

ἀλκαίας ἀφεῦσαν.[2]

φθέγγεο, κυδίστη, πλειοτέρῃ φάρυγι.

Et. Flor. p. 247; *cf. E.M. s.v.* πλειότερος.

Suid. *s.v.* Μαραθών· . . τοῦτον Καλλίμαχος ἐννότιον λέγει, τουτέστι δίνγρον ἢ ἔνυδρον.

μεῖον γὰρ ὄντως Τρωΐλος <γ'> ἐδάκρυσεν|ἢ Πρίαμος.

Plutarch, *Consol. ad Apoll.* xxiv. 114 A; *cf.* Cic. *Tusc.* Qu. i. 39 "Non male ait Callimachus multo saepius lacrimasse Priamum quam Troilum."

δράκαιναν

Δελφύνην.

Schol. Apoll. Rh. ii. 706.

[1] μυῶν Bent.; μυιῶν or μηρῶν.
[2] ἀφεῦσαν Ed.; ἄφυσσα.

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[a] See *Hymn* iv. 286 *n.* Δωδωναῖον χαλκεῖον was a proverb, ἐπὶ τῶν ἀκαταπαύστως λαλούντων, Gaisf. *Paroem. Gr.* p. 131; *cf.* pp. 223 and 377.

111 (306)

Lest one say of me that I did but wake the brazen gong at Dodona.[a]

112 (317)

ἀλκαία is properly said of the lion's tail, but Callimachus uses it improperly of mice:

They singed[b] their tails.

113 (331)

Speak, most glorious one, with fuller[c] throat.

114 (350)

Marathon is called by Callimachus ἐννότιος, *i.e.* moist or watery.[d]

115 (363)

For truly Troilus[e] wept less than Priam.

116 (364)

The dragoness Delphyne.

[b] Bentley wrongly compared Hesych. ἠφυσάμην· ἐφειλκυσάμην, which refers, of course, to Hom. *Od.* vii. 286 ἀμφὶ δὲ φύλλα ἠφυσάμην.

[c] πλειότερος not, as *E.M.*, compar. of πλεῖος but double compar. from πλείων. Such forms (ὀλιζότερος, μειότερος, etc.) are common in post-classical poetry.

[d] *Cf. Hecale* i. 1. 8.

[e] Troilus, youngest son of Priam, slain, while still a boy, by Achilles in the temple of Apollo Thymbraeus.

τριγλώχιν ὁλοῷ νῆσος ἐπ' Ἐγκελάδῳ.

Choerob. *ap.* Bekk. *Anecd.* 1424 B; *cf.* schol. Pind. *O.* iv. 11 ὁ μὲν Πίνδαρος τῷ Τυφῶνί φησιν ἐπικεῖσθαι τὴν Αἴτνην, ὁ δὲ Καλλίμαχος τῷ Ἐγκελάδῳ.

ἐπεὶ θεὸς οὐδὲ γελάσσαι
ἀκλαυτὶ μερόπεσσιν ὀιζυροῖσιν ἔδωκε.

Schol. Gregor. Naz. *Or. Stelit.* i. 70.

πιπράσκει δ' ὁ κακὸς πάντα πρὸς ἀργύριον.

Schol. Thuc. vii. 57.

Μοῦσαί μιν ἑοῖς ἐπὶ τυννὸν ἔθεντο
‹γούνασι›.

Apollon. Dysc. *Pronom.* p. 143.

ἄγνωστον δὲ φίλῳ μηδὲν ἔχοιμι καλόν.

Theoph. Simoc. *Qu. Phys.* 7; Eustath. *Il.* 743. 7; 937. 57; *Od.* 1684. 40.

ἔκ με Κολωνάων τις ὁμέστιον ἤγαγε δαίμων
τῶν ἑτέρων.

Schol. Ambros. *Q. Hom. Od.* xiv. 197; *cf.* Suid. *s.v.* Κολωνάων. So νησάων *Hymn* iv. 66 and 275.

οἵ κεν βρωσείοντες ἐμὸν παρίωσιν ἄροτρον.

Apollon. *Soph. Lex. s.v.* ὀψείοντες.

[a] Sicily, under which is buried the giant Enceladus.

117 (382)

The three-forked island [a] (that lies) upon deadly Enceladus.

Schol. Pind.: Pindar says that Aetna lies upon Typhon, Callimachus says upon Enceladus.

118 (418)

For God hath not granted to woeful mortals even laughter without tears.

119 (419)

The base man sells all for silver.

120 (420)

The Muses set him when a little child upon their knees

121 (422)

Let me have no good thing unknown to a friend.

122 (428)

To share (whose) hearth some evil fate brought me from Coloni.

123 (435)

Who anhungered pass my plough.[b]

[b] The speaker is probably Theiodamas; *cf. Hymn* iii. 161 *n.* Knaack, *Hermes* xxiii. (1888), p. 134.

οἱ δ' ὥστ' ἐξ ὀχεῆς ὄφις αἰόλος αὐχέν' ἀνασχών . . .
Orion. *Etym.* p. 165. 2.

ἀμάρτυρον οὐδὲν ἀείδω.
Schol. Dion. Per. i. p. 318 Bernh.

οὓς Βρέννος ἀφ' ἑσπερίοιο θαλάσσης
. . . . . .
ἤγαγεν Ἑλλήνων ἐπ' ἀνάστασιν.[1]
Schol. Dion. Per. 74.

οὐδ' ὅθεν οἶδεν ὁδεύει
θνητὸς ἀνήρ.
Schol. Dion. Per. 221.

καὶ τόσον ὀφθαλμοὶ γὰρ ἀπευθέες ὅσσον ἀκουὴ
εἰδυλίς.
Et. Gud. p. 163. 22, etc.

ἃ βάλε μηδ' ἀβόλησαν.
Schol. MS. in Dionys. Thrac. (Ernesti).

Μουσέων δ' οὐ μάλα φειδὸς ἐγώ.
Cod. Voss. *E.M.* p. 791. 11.

πάλαι δ' ἔτι Θεσσαλὸς ἀνὴρ
ῥυστάζει φθιμένων ἀμφὶ τάφον φονέας.
Proclus on Plato, *Rep.* p. 391; *cf.* schol. AB Leid. Hom. *Il.* xxii. 397.

[1] ἐπ' ἀνάστασιν Ruhnken; εἰς ἐπανάστασιν.

124 (438)

And they, even as a coiling snake lifting its neck from its lair . . .

125 (442)

I sing naught that hath not its witness.

126 (443)

Whom Brennus from the Western sea . . . brought for the overthrow of the Hellenes.[a]

127 (445)

And no mortal man knoweth whence he[b] travels.

128 (451)

For the eyes are as ignorant as the ears are knowing.

129 (455)

Ah! would that they had never even met!

130 (460)

Not parsimonious of the Muses am I.

131 (466)

And even from of old the Thessalian hales the slayers of the dead around their tomb.

[a] Brennus was leader of the Gallic invasion of 279 B.C.

[b] The river Nile.

Καλλιχόρῳ ἐπὶ φρητὶ καθέζεο παιδὸς ἄπυστος.
Schol. Clem. Alex. *Protrept.* p. 16.

οἱ δ', ἔνεκ' Εὐρυνόμη Τιτηνιάς, εἶπον, ἔτικτε.
Schol. V. Hom. *Il.* xviii. 399; *cf.* Apollon. Dysc. *De conjunct.* p. 505. 17.

ἀλλ' ἀντὶ βρεφέων πολιόν, νέον, εἴρενα, μέσσον.
Choerob. in Theodos. *ap.* Bekk. *Anecd.* p. 1193, Epimer. *ap.* Cram. *Anecd. Ox.* i. p. 413.

Ἀτράκιον δῆπειτα λυκοσπάδα πῶλον ἐλαύνει.
Choerob. in Theodos. *ap.* Bekk. *Anecd.* p. 1346.

ἔστιν ὕδος καὶ γαῖα καὶ ὀπτήτειρα κάμινος.
Choerob. in Theodos. *ap.* Bekk. *Anecd.* p. 1209.

πάσχομεν ἄστηνοι· τὰ μὲν οἴκοθε πάντα δέδασται.
Et. Florent. s.v. ἄστηνος ὁ δυστυχὴς καὶ πένης· Καλλίμαχος· πάσχομεν κτλ.

αὐτίκα Κενθίππην τε πολύκρημνόν τε Πρόσυμναν.
Et. Florent. s.v. Κενθίππη.

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[a] Demeter. [b] Persephone.
[c] Eurynome, daughter of Tethys and Oceanus (Hes. *Th.* 358) and wife of Ophion (Apoll. Rh. i. 503), was mother of Charis or the Charites (Hes. *Th.* 907).
[d] Perhaps from the Linos episode (*Ait.* i. 2). εἴρην = youth of twenty years (Laconia).
[e] Atracian = Thessalian (Lycophr. 1309, Stat. *Th.* i. 106,

132 (469)

By the well of Callichorus thou[a] didst sit, having no tidings of thy child.[b]

133 (471)

Some said that Titanian Eurynome[c] was her mother.

134 (473)

But, for infants, the grey-haired and the child, the young man and the middle-aged.[d]

135 (474)

Then he drives a wolf-bitten Atracian colt.[e]

136 (475)

Water there is and earth and the baking kiln.

137 (476)

We suffer in misery; all at home is expended.[f]

138 (477)

Straightway Centhippe[g] and many-cliffed Prosymna.

Propert. i. 8. 25, Val. Fl. vi. 447) from Atrax, town in Thessaly. Thessalian horses were proverbially good (Strabo 449). λυκοσπάς as epithet of horses indicates excellence or speed. An explanation is indicated in *Geopon.* xv. 1. 5 ἵππος ὑπὸ λύκου βρωθεὶς [*v.l.* δηχθεὶς] ἀγαθὸς ἔσται καὶ ποδώκης.

[f] *Cf.* Hom. *Il.* i. 125.

[g] So called as the place where Bellerophon first used the spur (κεντεῖν) to Pegasus. For Prosymna in Argolis *cf.* Strabo 373, Paus. ii. 17. 1, Stat. *Th.* iv. 44.

Δηὼ ὅπου Κλυμένου τε πολυξείνοιο δάμαρτα.
Et. Florent. s.v. Κλύμενος.

μὴ μετρεῖν σχοίνῳ Περσίδι τὴν σοφίην.
Plutarch, *De exil.* 10, p. 602.

ὃ προῖμης ὥρης θηρίον οὐ λέγεται.
Galen in Hippocr. *De fract.* iii. 51 ὁ ἠλίθιος εὐήθης ὁμοίως λέγεται τῇ τε γλυκείᾳ καὶ τῷ καλλίᾳ, γλυκεῖαν μὲν τὴν σὺν ὀνομαζόντων τῶν ἀνθρώπων ὅταν θύηται τοῖς θεοῖς εὐφημίας ἕνεκα, καλλίαν δὲ τὸν πίθηκον, ἐπειδὴ καὶ τούτου τὴν προσηγορίαν φυλάττοντες λέγουσιν, ὥσπερ καὶ Καλλίμαχος· ὃ πρὸ μιῆς [corr. Nauck] κτλ.
Cf. Lucian, *Amor.* 39 εἰ γοῦν ἀπὸ τῆς νυκτέρου κοίτης πρὸς ὄρθρον ἂν ἴδοι τις ἀνισταμένας γυναῖκας, αἰσχίους νομίσει θηρίων τῶν πρωΐας ὥρας ὀνομασθῆναι δυσκληδονίστων.

Περσίη ἧς θ' ἕνεκεν πένθος ἀπωμόσατο.
Apollon. Dysc. *De conjunct.* p. 504. 30.

ἀρχόμενοι μανίην ὀξυτάτην ἔχομεν.

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[a] Demeter. [b] Persephone.
[c] Clymenus : by-name of Hades especially in Hermione, *cf.* Athen. 624 E.
[d] Hades is πολυδέκτης Hom. *H.* v. 9, πολυσημάντωρ πολυδέγμων *ib.* 31, πανδοκεύς Lycophr. 655, πολύξενος Aesch. fr. 229.

139 (478)

Where (they worship) Deo[a] and the spouse[b] of Clymenus,[c] host of many guests.[d]

140 (481)

Measure not wisdom by a Persian chain.[e]

141 (482)

The beast which is not mentioned in the early hours.

Galen: The foolish person is called εὐήθης (lit. of good character, decent, honest) in the same way that men call the pig "sweet" by way of euphemism when it is sacrificed to the gods, and the ape[f] "pretty"—for the ape also people avoid calling by its own name, as Callimachus says "The beast," etc.

Lucian: At any rate if one were to see women when they rise in the morning after a night in bed, he would think them uglier than the beasts whom it is ill-omened to name in the early hours.

142 (485)

And the *persea*,[g] for which she foreswore her mourning.

143 (487)

In the beginning we have keenest rage.

[e] The *schoenus* as a (Persian) measure of length was variously reckoned from 30 to 60 stades, *cf.* Strabo 804.

[f] For the ape *cf.* Pind. *P.* ii. 72 καλός τοι πίθων, παρὰ παισὶν αἰεὶ καλός, and for εὐήθης see Thuc. iii. 83 τὸ εὔηθες, οὗ τὸ γενναῖον πλεῖστον μετέχει καταγελασθὲν ἠφανίσθη.

[g] Referring probably to Isis and Osiris. For *persea* see fr. incert. 28 *n.*

Choerob. *Dict. in Theod.* i. 15 ἐπειδὴ κατὰ τὸν Θουκυδίδην (ii. 8) "ἀρχόμενοι πάντες ὀξύτερον ἀντιλαμβάνονται" καὶ Καλλίμαχος δὲ τὸ αὐτὸ τοῦτο λέγει, "ἀρχόμενοι" κτλ.

νήιδες οἳ Μούσης οὐκ ἐγένοντο φίλοι.

Choerob. *ibid.* p. 193; Hephaest. xv.

παῖς ἄτε,[1] τῶν δ' ἐτέων ἦ δέκας οὐκ ὀλίγη.

Hephaest. xv.

τίκτεσθαι, βροντᾶν δ' οὐκ ἐμὸν ἀλλὰ Διός.

Hephaest. xv. *Cf.* Plutarch. *Mor.* 54 D εὐφυής εἰμι ποιητὴς καὶ στίχον οὐ φαυλότατον γράφων, βροντᾶν δ' κτλ.

<ἄτερ αὐλῶν>
ῥέζειν καὶ στεφέων εὖαδε τῷ Παρίῳ.

Hephaest. xv.

τέμνοντα σπορίμην αὔλακα γειομόρον.

E.M. s.v. γειομόρος. *Et. Flor.* p. 75.

ὁ δ' ἐκ Λοκρῶν τείχεος Ἰταλικοῦ
. . . . ἦκεν ἀμύντωρ.

Schol. Hom. *Il.* xxii. 56.

[1] παῖς ἄτε Gaisf.; παίσατε.

[a] *Cf. A.P.* v. 282. 4.

[b] Combined by Dilthey with fr. incert. 41.

[c] When Minos was sacrificing in Paros to the Charites, he heard of the death of his son Androgeos; he stripped off his garland, stopped the flute, etc. Hence the Parians sacrifice to the Graces without flutes or garlands. Apollod. iii. 210.

Choeroboscus: Since according to Thucydides "in the beginning all are keener to take part" and Callimachus also says the same thing, "In the beginning" etc.

144 (488)

Friends who were not ignorant of the Muse.

145 (489)

Like a child, yet the tale of her years is not small.[a]

146 (490)

To produce, but to thunder belongs not to me but to Zeus.

Cf. Plutarch: I am a clever poet and write not bad verse, but "to thunder" etc.[b]

147 (491)

The Parian is pleased to sacrifice ‹without flutes› and garlands.[c]

148 (491 b)

A farmer[d] cutting the seed-furrow.

149 (493)

And he came from the Italian walled town of the Locrians as their defender.[e]

[a] Probably Theiodamas, *cf. Hymn* iii. 161. G. Knaack, *Hermes* xxiii. (1888) p. 133, suggests that ἔτετμεν ended the preceding line.

[e] When Odysseus came to Temesa in Bruttium, one of his crew, Polites, was stoned to death by the inhabitants. His ghost in the shape of an evil demon preyed upon Temesa, until Euthymus, a famous boxer, came from Locris and overcame him. Paus. vi. 6, Strabo 255, *cf.* Plin. *N.H.* vii. 152 (=fr. 399 Schn.).

Ἥρης
ἁγνὸν ὑφαινέμεναι τῇσι μέμηλε πάτος.[a]
Melet. *ap.* Cram. *Anecd. Ox.* iii. p. 93.

οἵτε βιοπλανὲς ἀγρὸν ἀπ' ἀγροῦ
φοιτῶσιν.
Choerob. *ap.* Bekk. *Anecd.* p. 1253.

ὁ δρόμος ἱερὸς οὗτος Ἀνούβιδος.[b]
Strabo xvii. p. 805.

ἴλαθί μοι φαλαρῖτι, πυλαιμάχε.[c]
Schol. Hom. *Od.* iii. 380.

αἷμα τὸ μὲν γενεῆς Εὐξαντίδος.[d]
Et. Flor. p. 134; *cf. E.M.* p. 394. 34, schol. Dion. Thrac. p. 850. 26, etc.

νυμφίε Δημοφόων, ἄδικε ξένε.
Herodian. *De monad.* p. 10. 8. Choerob. *ap.* Bekk. *Anecd.* p. 1361 B.

μέσσαβα βοῦς ὑποδύς.
Procl. Hesiod, *Erg.* 467. Tzetz. Lycophr. 817.

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[a] *Cf.* Hesych. πάτος . . . ἔνδυμα τῆς Ἥρας.
[b] From Strabo's account of Heliopolis in Egypt.
[c] Athena.
[d] Euxantius was son of Minos and Dexithea (Apollod. iii. 7, *cf. Ait.* iii. 1. 67) and father of Miletus, the *eponymus* of that town (schol. Apoll. Rh. i. 185).

150 (495)

Whose task it is to weave the sacred robe of Hera.[a]

151 (497)

Who in their wandering life roam from field to field.

152 (501)

This is the holy course of Anubis.[b]

153 (503)

Be gracious Lady[c] of the Helmet, Fighter in the Gate.

154 (504)

By blood partly of the race of Euxantius.[d]

155 (505)

Bridegroom Demophoon, unrighteous guest.[e]

156 (513)

An ox under the yoke.[f]

[e] Demophoon, son of Theseus, on his way home from Troy married Phyllis, daughter of the Thracian King Sithon. He left his newly made bride, promising to return to her soon, but broke his promise (Tzetz. *Lycophr.* 494, Apollod. *Epit. Vat.* p. 221 Wagner, Ovid, *Her.* 2).

[f] Both Procl. and Tzetz. explain μέσσαβα as being αἱ τοῦ ζυγοῦ γλυφαί, apparently the part of the yoke which rests on the neck of the ox (ἔνθα οἱ αὐχένες τῶν βοῶν δέδενται, Tzetz.).

‹Γαῦδον› . . . ὀλίγην νησῖδα Καλυψοῦς.
Ammon. *De different.* p. 103.

Μουσέων κεῖνος ἀνὴρ ἀτέει.
Schol. Hom. *Il.* xx. 232.

Φιλαδελφείων ἄτμενος ἦα δόμων.
Et. Flor. p. 51; *cf.* Diels, *Hermes* xxiii. (1888) p. 286.

ἀστὴρ
αὔλιος ὃς δυθμὴν εἶσι μετ' ἠελίου.
Schol. A Hom. *Il.* xi. 62.

ὅς τ' Ἰταλὴν ἐφράσαθ' ἁρμονίην.
Schol. Vratisl. Pind. *O.* xi. 13.

πρώκιον ἐνδυκέως
εἶδαρ ἔδων.
Schol. Theocr. iv. 16.

ὁ δ' ἀείδων Μαλόες ἦλθε χορός.
Bekk. *Anecd.* p. 1187.

[a] Referring to Ptolemy Philadelphus and Arsinoë Philadelphus.

[b] The Evening Star.

[c] Xenocritus of Locri Epizephyrii invented the "Locrian" musical mode (ἁρμονία Λοκριστὶ προσαγορευομένη schol. Pind. *l.c.*).

FRAGMENTS OF UNCERTAIN LOCATION

157 (524)

(Gaudos) . . Calypso's little isle.

158 (537)

That man is heedless of the Muses.

159 (538)

I was a servant of the house of the Philadelphi.[a]

160 (539)

The star[b] that bids the shepherd fold, which passes to his setting with the sun.

161 (541)

Who devised the Italian harmony.[c]

162 (542)

Eagerly eating his dewy food.[d]

163 (543)

The choir of Apollo Maloeis[e] came singing.

[a] The grasshopper was supposed to feed on dew. Theocr. iv. 16, Verg. *E.* v. 77.

[e] Maloeis (Callim. Maloës) was a by-name of Apollo in Lesbos, *cf.* Thuc. iii. 3 Ἀπόλλωνος Μαλόεντος ἔξω τῆς πόλεως ἑορτή, ἐν ᾗ πανδημεὶ Μυτιληναῖοι ἑορτάζουσι.

THE PHAENOMENA OF ARATUS

INTRODUCTION

1. The Life of Aratus

Authorities.—Suidas *s.v.* Ἄρατος and four ancient *Vitae.* (A. Westermann, *Biographoi,* Brunswick, 1845, p. 52 ff.)

Vita I., first published by Petrus Victorius with other Greek commentaries on Aratus, Florence, 1567; then by Dionysius Petavius in *Uranologium,* Lutet. Paris. 1630, p. 268 ff.

This life, once supposed to be by Achilles Tatius, author of the romance of *Leucippe and Cleitophon* (*circ.* fourth cent. A.D.), is shown by E. Maass, *Aratea,* Berlin, 1892, p. 16, to be by one Achilles, a grammarian, who lived towards the end of the second or beginning of the third cent. A.D. It is printed in Buhle ii. p. 429 ff.; Maass, *Comment. in Arati Reliquias* p. 76 ff.

Vita II., first published by Iriarte in *Catal. bibl. Matrit.* i. p. 201 from cod. Matritensis lxi. written by Constantinus Lascaris in A.D. 1465. This MS., which has also *Vita IV.,* divides Aratus into four books (1) 1–450, (2) 451–732, (3) 733–818, (4) 819–end. Maass suspects that this *Life* is the work of Sporos of Nicaea (*circ.* A.D. 200), who commented on Aratus (Leont. Περὶ κατασκευῆς Ἀρατείας σφαίρας· ὥς φησι Σπόρος ὁ ὑπομνηματιστής; *cf.* schol. Arat. 541, 1091). It is printed in Buhle ii. p. 442 ff.; Maass, *Comment. in Arat. Reliq.* p. 323 f.

Vita III., first ed. by Ruhnken from cod. Baroccianus in Ernesti's edition of Callimachus i. p. 590; then by Iriarte from cod. Matritensis lxvii. in *Catal. bibl. Matrit.* p. 239. This life is also given in cod. Vindobonensis.

This, which is the best Life, is expressly attributed in cod. Mediolan. C 263 to Theon (*Θέωνος Ἀλεξανδρέως γένος Ἀράτου*) and Maass has shown that this ascription is correct (*Analecta Eratosth.* Berlin, 1883, in Kiessling u. Wilamowitz, *Philol. Untersuch.* vi.). There exists a translation of this in bad Latin (ed. Breysig, Erfurt, 1870) which occasionally fills up gaps in the Greek text. Buhle ii. 444 ff.

Vita IV., first published by Aldus Manutius, and thenceforth the *Vita* usually prefixed to editions of Aratus (*e.g.* Buhle, Bekker). It is the most worthless of the *Vitae*. Maass, *Comment. in Arat. Reliq.* p. 324 ff.

There is so much similarity between the *Vitae* that they may be assumed to be all derived ultimately from the same original Life, possibly that of the Stoic Boëthus of Sidon (*circ.* 150 B.C.) who wrote upon Aratus (*Vita II.*) in at least four books (Geminus Isag. 14 *ὅθεν καὶ Βόηθος ὁ φιλόσοφος ἐν τῷ τετάρτῳ βιβλίῳ τῆς Ἀράτου ἐξηγήσεως κτλ.*, Cicero, *De divin.* i. 8. 13 "Atque his rerum praesensionibus Prognostica tua referta sunt. Quis igitur elicere causas praesensionum potest? Etsi video Boëthum Stoicum esse conatum, qui hactenus aliquid egit, ut earum rationem rerum explicaret, quae in mari caelove fierent." *Cf.* schol. Arat. 1091).

Aratus of Soli in Cilicia—as distinct from Soli in Cyprus—was the son of Athenodorus and Letophila (Lenodora, *Vita IV.*). His family was one of some distinction in war and in other fields (*Vita II.*). He was an older contemporary of Callimachus (*Vita I. μέμνηται γοῦν αὐτοῦ καὶ Καλλίμαχος ὡς πρεσβυτέρου οὐ μόνον ἐν τοῖς ἐπιγράμμασιν ἀλλὰ καὶ ἐν τοῖς πρὸς Πραξιφάνην, πάνυ ἐπαινῶν αὐτὸν ὡς πολυμαθῆ καὶ ἄριστον ποιητήν*; the relation is reversed in *Vita IV. γηραιῷ δὲ τῷ Κυρηναιῷ ἐπεβάλετο, παρ' οὗ καὶ ἐπιγράμματος ἠξιώθη*), and his birth may be put about 315 B.C.

He was a pupil (*ἀκουστής*), Suidas says, of the grammarian Menecrates of Ephesus and of the philosophers Timon and Menedemus.

Menecrates was author of an *Ἔργα* or poem on agri-

culture, apparently in the manner of Hesiod (*E.M. s.v. ἠθμός*. *Cf.* Varro, *R.R.* i. 1. 9 "easdem res etiam quidam versibus, ut Hesiodus Ascraeus, Menecrates Ephesius," and iii. 16. 18; Pliny *N.H.* Ind. viii. and xi.; and xi. § 17). From Varro, *R.R.* iii. 16. 18 and the last two references in Pliny it appears that he was an authority upon bees and the flowers on which they fed (schol. Nicand. Alex. 172). It appears from schol. Eurip. *Rhes.* 529 that he also wrote on astronomy (Diels, *Poet. Philos. Fr.* p. 171). We may fairly assume that it was at Ephesus and in his earliest years that Aratus was his pupil.

Timon of Phlius (Life by Diog. Laert. ix. 12), sceptic, philosopher, and sillographist, lived *circ.* 320–*circ.* 230 B.C. Accidentally making the acquaintance of Pyrrho, he went to Elis and became his disciple. Afterwards he made his living as a peripatetic teacher in the towns about the Hellespont and Propontis, and finally settled in Athens—some time after 276—where he spent the rest of his life, with the exception of a short sojourn in Thebes.

Two statements in Diog. Laert. *l.c.* are of interest for Aratus: (*a*) § 110 *ἐγνώσθη* (sc. *Τίμων*) *δὲ καὶ Ἀντιγόνῳ τῷ βασιλεῖ καὶ Πτολεμαίῳ τῷ Φιλαδέλφῳ, ὡς αὐτὸς ἐν τοῖς ἰάμβοις αὐτοῦ μαρτυρεῖ.* (*b*) § 113 *φασὶ δὲ καὶ Ἄρατον πυθέσθαι αὐτοῦ πῶς τὴν Ὁμήρου ποίησιν ἀσφαλῶς κτήσαιτο; τὸν δὲ εἰπεῖν, Εἰ τοῖς ἀρχαίοις ἀντιγράφοις ἐντυγχάνοι καὶ μὴ τοῖς ἤδη διωρθωμένοις.*

It would not be relevant to discuss here the question whether Timon personally visited the court of Philadelphus, though some colour is given to that view by the jesting reference by Timon to the Museum which is preserved in Athen. i. 22 D. That Timon visited the Macedonian Court is more generally accepted, in which case the conversation between Timon and Aratus will have taken place there *circ.* 276 B.C., the rash emendation, against which Aratus is warned, referring to the recent edition of Zenodotus.

The third teacher of Aratus mentioned by Suidas is Menedemus of Eretria (Life by Diog. Laert. ii. 18), founder of the Eretrian School of philosophy, who died

some time not long after 278, at the age of seventy-four (Diog. Laert. *l.c.* 18). Diog. Laert. *l.c.* 10 says: ἠσπάζετο (sc. Μενέδημος) δὲ καὶ Ἄρατον καὶ Λυκόφρονα τὸν τῆς τραγῳδίας ποιητὴν καὶ τὸν Ῥόδιον Ἀνταγόραν. This would seem clearly to belong to the time when Aratus was studying in Athens, to which period also would belong his acquaintance with Callimachus, with the stoic philosopher Persaeus (*Vita IV.* probably wrongly says Persaeus was his teacher), with Praxiphanes the Peripatetic (Susemihl i. 144 ff. who puts his association with Aratus and Callimachus *circ.* 291–287).

The VIIth Idyll of Theocritus, the scene of which is laid in Cos, introduces an Aratus (98 ff.) as one apparently of the group of poets whose central figure was Philetas of Cos. It has been very generally assumed that this Aratus to whom Theocritus also addresses Idyll VI. is the author of the *Phaenomena* (so too the schol.). Against the identification it is pointed out (1) that the name Aratus was a common one in Cos, occurring on coins[a] and in inscriptions[b] of this period. (2) That in Theocritus Ἄρατος has the first syllable short, whereas Ἄρατος of the *Phaenomena* has always in Greek the first syllable long.

Of those who accept the identification some put the Coan sojourn of Aratus before his residence in Athens (Susemihl i. 286), others put it after (Croiset v. 225).

At some date, probably *circ.* 291, Aratus came to Athens where he made the acquaintance of his somewhat younger contemporary Callimachus, and with him apparently attended the lectures of the peripatetic philosopher Praxiphanes, but afterwards attached himself to Zeno of Citium, founder of the Stoic School of philosophy.

At this time too he made the acquaintance, as we have seen, of Menedemus. Zeno was on friendly terms with Antigonus Gonatas who may have become acquainted with Aratus in Athens. It is likely then that it was at the request of Antigonus himself that Aratus went to the Macedonian court along with his fellow students Persaeus

[a] Paton and Hicks, *Inscriptions of Cos*, pp. 309, 313, 318.
[b] Paton and Hicks, Nos. 10 c 58 and 81.

and Philonides soon after Antigonus became king of all Macedonia in 276 B.C. It has been suggested that the occasion was the marriage of Antigonus with Phila, daughter of Seleucus and Stratonice, and it was then probably that Aratus produced his Hymn to Pan in honour of Antigonus' victory over the Celts at Lysimacheia in 277 B.C., allusion being made to the panic fear which had seized the enemy in that battle.

The Macedonian court was then the home of an active literary circle.

Here Aratus wrote at the instigation of Antigonus his *Phaenomena*, following the prose work of Eudoxus which bore the same name (*Vita III.* τῶν Εὐδόξου Φαινομένων) or was (*Vita I.*) entitled Κάτοπτρον.[a] This must have been between 276 274, because in the latter year this literary circle was broken up by the invasion of Pyrrhus, and it was not till 272 that Antigonus was restored.

The legend that Aratus and Nicander of Colophon were contemporaries and that at the request of Antigonus Aratus wrote the *Phaenomena*, though he had no astronomical attainments while he knew about medicine: that Nicander, on the other hand, who knew astronomy, wrote by request of Antigonus the *Theriaca* and *Alexipharmaca*, is ridiculed on chronological grounds by *Vita I.* and *Vita IV.* It is alluded to by Cicero, *De oratore* i. 69, *cf.* G. Knaack in *Hermes* xxiii. (1888), p. 313.

Upon the invasion of Pyrrhus, Aratus went to the Court of Antiochus I. (Soter), son of Seleucus, where he lived for some time and where he completed an edition of the *Odyssey* of Homer. It appears that Antiochus wished him to edit the *Iliad* as well, but this apparently he did not do. Subsequently Aratus returned to the court of Antigonus at Pella, where he died at some date previous to the death of Antigonus (who died 240-239 B.C.).

A monument was erected to him at Soli and his portrait appears on coins of that town.[b]

[a] Ἔνοπτρον, Hipparch. i. 2. 2.
[b] Head, *Hist. Num.* p. 729.

2. The Mss.

1. The two oldest mss. of the *Phaenomena* are :

M = Marcianus 476, containing Aratus (no life or title) with scholia and prefaces, and Lycophron with scholia. This ms. was written for his own use by Nicetas *diaconus* whom Maass identifies with the distinguished Bishop of Serrhai (Seres) in the eleventh century. It belonged to the library of Cardinal Bessarion and contains some annotations by him. Maass distinguishes a second hand (about thirteenth cent.) and a third, and lastly Bessarion himself (fifteenth cent.). This is both the oldest and best ms. of Aratus and represents, in all probability, the recension of Theon of Alexandria (fourth cent. A.D.) father of Hypatia and the last known member of the Alexandrian Museum, a distinguished philosopher and mathematician, author of commentaries on Aratus, Euclid, and Ptolemy. Theon's choice of readings was influenced by his apologetic tendency in favour of Aratus which led him to adopt the conjectures of Attalus of Rhodes and possibly to make conjectures of his own with a similar purpose. Some variants noted by Nicetas from another ms. may, as Maass thinks, represent the text of Sporus.

V = Vaticanus 1307 (no life, title Ἀράτου Φαινόμενα supplied by a later hand), containing Lycophron with scholl. and Aratus with scholl. The similarity of writing shows that this ms. was written about the same date as M. The two mss. agree closely even in minutiae. Bekker believed V to be the older of the two, but Maass, from a comparison of the scholia and on the ground that V is in general more corrupt than M, decides in favour of M and holds that V is derived either from M or from the archetype of M.

2. Later mss. These, dating from the thirteenth to the fifteenth century, are of two classes.

(*a*) *Interpolated mss.*, *i.e.* containing the interpolated lines of Maximus Planudes, a monk of Constantinople (fourteenth cent.). His interpolations, intended to bring Aratus into conformity with the Almagest or Megale

Syntaxis of Claudius Ptolemaeus (2nd cent. A.D.), consist of 16 lines to follow *Phaen.* v. 480, 10 lines to follow v. 501, 14 lines to follow v. 514 (printed in Bekker's edition Berlin 1828).

These are: Barberinus i. 43, saec. xv.; Bodleianus inter Baroccianos 78, saec. xv.; Bodleianus inter Baroccianos 109, saec. xv.; Laurentianus xxviii. 37, written at Florence in 1464 by Joannes Scutariotes and once belonging to Angelo Poliziano, the famous humanist (1454–1494); Vindobonensis 127 (Lambecius) 341 (Nessel). v. Buhle ii. p. 377, Groddeck, *Epist. Crit. in Arati Phaen.*, etc. The Planudean recension is of no independent value.

(*b*) *Non-interpolated* MSS.—Maass mentions (1) with scholia: Casanatensis G V 5, saec. xiv.; Vaticanus, 1910, s. xiii. vel xiv.; Vaticanus, 1692, s. xiii. vel xiv.; Vaticanus 121, s. xv.; Vaticanus 199, s. xv.; Marcianus 480, s. xv.; Ambrosianus C 32, sup. s. xv.; Ambrosianus H 42, sup. s. xv.; Parisinus 2841, s. xiii.; Parisinus 2726, s. xv.; Parisinus 2403, s. xiii. vel xiv.; Parisinus 2842; written 1475; Butlerianus Brit. Mus. Add. MSS. 11886, s. xv. vel xvi.; Burneianus Brit. Mus. 63, s. xv.; Mosquensis (scholia printed in Buhle i. p. 269 ff.).

(2) Without scholia: Laurentianus xxxi. 32, s. xv.; Palatinus (inter Vaticanos) 137, s. xv.; Neapolitanus bibl. nat. ii. F 37, s. xv.; Marcianus 465, s. xv.; Marcianus 317, s. xv.; Parisinus 2728, s. xv.; Parisinus 2860, s. xv.; Parisinus 2843, s. xv.; Palatinus 40, s. xiv.; Rhedigeranus 35, s. xv.

Some of these have an independent value. Maass selects for his *apparatus criticus* two which he holds are not derived from M or V, though, like these, they derive from the recension of Theon; Parisinus 2403 (A) and Parisinus 2728 (C).

It is to be added that vv. 1-9, 10-12, 778-817, 822-891 of the *Phaenomena* are preserved in the *Eclogae* of Joannes Stobaeus (sixth century).

3. The Scholia

The Scholia imply in general the same text as the Marcianus. Mainly, no doubt, they are founded on the commentary of Theon, but they contain also notes from the commentary of Sporos (schol. Arat. 541, 1091) and others.

4. Bibliography

Editio princeps. — Aldine, Venice, October 1499 (in *Astronomi veteres,* with scholl. and Latin version, along with the *Aratea* of Cicero, Germanicus, and Avienus; the *Astronomica* of Firmicus and Manilius; *Procli diadochi Sphaera* with version by T. Linacre).

This was followed by a close succession of editions of Aratus either separately or along with kindred works (detailed account in edn. of J. T. Buhle i. xv. ff.); Gr. and Lat. with preface by Phil. Melanchthon, Wittenberg, 1521; another (?) Basel, 1523; Ceporinus, Basel, 1534; I. Mycillus, Basel, 1535; in *Sphaera atque astrorum coelestium ratio, natura et motus,* Basel, 1536; with Cicero's *Aratea* supplemented from Vergil, Germanicus, and Avienus, Joachim Perionius, Paris, 1540 (rep. Basel, 1540); c. scholl., Ceporini, Cologne, 1543; ap. Henr. Petri, Basel, 1547; ap. Guil. Morelium, Paris, 1559, 1595; *Arati Phaen. Latinis versibus reddita a Nicolao Aleno, Essextiano Anglo,* Paris, 1561; H. Stephanus (in *Poet. Graec. principes heroici carminis*), Paris, 1566 (a new recension of the text, which became the vulgate).

In 1567 appeared the *editio princeps* of the Greek commentators on Aratus (Hipparchus and Achilles [Tatius] with the scholl. and Life of Aratus), by Petrus Victorius, Florentiae, In offic. Juntarum, Bernardi filiorum.

In 1600 Hugeianus Grotius (Huig van Groot, 1583–1645) published his *Syntagma Arateorum, Opus Antiquitatis et Astronomiae studiosis utilissimum,* Ex Offic. Plantiniana, ap. Christoph. Raphelengium, Acad. Lugd. Batav. Typogr. In the epist. dedicatory, dated from The Hague VII. Cal. August. M.D., he refers with pardonable pride to his youth. The *Syntagma* contains Aratus, Cicero's

Aratea with the lacunae supplied in the same metre by Grotius, the *Aratea* of Germanicus, for which he used a MS. from the library of Jacobus Susius (Suys) of Grysenoordt; plates of the constellations from that MS.; notes on Aratus, Cicero, and Germanicus; and Avienus with short marginal notes. Grotius' references to MSS. are very vague—"manuscriptus," "alii codices," etc.; Buhle says he used codex Palatinus — presumably Palatinus 40.

Aratus was included in the *Poet. Gr. veteres carminis her. scriptores* of Jacob. Lectius, Aureliae Allobrogum 1606; also in a collection of (mainly) astronomical works, Lyons, 1608. Other edd. are E. Schedius, Gustrou, 1631; John Fell, afterwards Bishop of Oxford, Oxford, 1672 (text mainly founded on Morel); A. M. Bandini, Florence, 1765 (with Italian verse trans. by A. M. Salvini). Buhle's judgement of Bandini is worth quoting: "In Arati editione textum Grotianum cum omnibus vitiis et mendis repetiit, ut adeo labores, de quibus conqueritur, non nisi mendaciis fingendis, quibus Florentinae ecclesiae Subdecano imponeret, contineantur. . . . Qui tandem factum est, ut putidissimus homo celeberrimae Italiae bibliothecae praeficeretur?"

The first volume of the edition of Io. Theophilus Buhle appeared at Leipzig (Weidmann) in 1793 (the preface is dated Göttingen, 21st Feb. 1793). The MSS. on which he relies are Barberinus, Rhedigeranus, Mosquensis, and the Augustanus Eclogarum Stobaei for the lines quoted by the latter from Aratus. Vol. i. contains Life of Aratus (iv.); Hypothesis; the *Phaen.* and *Diosem.* with Latin prose version facing the text and the *scholia vulgata* at the foot of the page; Leontius *De Sphaer. Aratea*; "scholia Theonis" from cod. Mosquensis; and lastly critical animadversions. Vol. ii. (same place and publisher) appeared in 1801 and contains the *Aratea* of Cicero, Germanicus (with scholl.), Avienus; notes on these; ep. crit. of G. E. Groddeck. Lives of Aratus I., II., III. and the notice in Suidas; with an essay on the life and writings of Aratus and his Latin interpreters.

Editions subsequent to Buhle are: F. C. Matthiä, Frankfort-on-Main, 1817; J. H. Voss (with German verse trans.), Heidelberg, 1824; Phil. Buttmann (critical notes), Berlin 1826 (founded on codd. Mosq., Vratislav. Barberin. Vindob, Palatin. and Bekker's collations of MSS. in France and Italy); I. Bekker, Berlin, 1828 (with scholl.). Bekker's text is founded on Paris. Reg. 2403, Paris. Reg. 2726, Paris. Reg. 2728, Paris. Reg. 2841, Paris. Reg. 2842, Paris. Reg. 2843, Paris. Reg. 2860, Vaticanus 1307, Vaticanus 1910, Casanatensis O. Praedicatorum Minervitanorum J. 11. 6, Laurentianus Plut. 28 cod. 37, Marcianus 476, Marcianus 480, and Palatinus (in Vaticano) 137 as far only as v. 67. Didot (in *Poet. Didact.*), Paris, 1851. Finally E. Maass, Berlin, 1893: the standard critical edition.

Translations.—Besides those mentioned above, there are translations in French by Halma, Paris, 1823; in English by John Lamb, D.D., Master of Corp. Christ. Coll. Camb., London, 1848 (rhymed verse); by E. Poste, London, 1880.

Recent literature on Aratus includes: E. Maass, *Aratea*, Berlin, 1892, and *Commentariorum in Aratum Reliquiae*, Berlin, 1898; E. Bethe, *Aratillustrationen*, 1893[a]; G. Kaibel, *Aratea* 1894[b]; Wilamowitz-Moellendorf, *Aratos von Kos*, 1894; G. Dittmann, *De Hygino Arati interprete* 1900; J. Hoepken, *Über d. Entstehung d. Phaenomena d. Eudoxus—Aratus*, 1905; G. Sieg, *De Cicerone, Germanico, Avieno Arati interpretibus*, Halis Sax. 1886; J. Maybaum, *De Cicerone et Germanico Arati interpretibus*, Rostock, 1889; G. Knaack, Wil.-Moell., *Untersuch.* viii., 1886.

[a] *Rhein. Mus.* xlviii. (1893).
[b] *Hermes* xxix. (1894).

INTRODUCTION TO THE *PHAENOMENA*

I.

Eudoxus of Cnidus, on whose prose work Aratus based his poem, lived *circa* 390–337 B.C. He was a pupil of Plato and a very distinguished mathematician. Proclus attributes to him the Fifth Book of Euclid's Elements, and among other achievements he is said to have solved the so-called "Delian problem"[a] and to have determined the volume of the pyramid and the cone by the method of exhaustion. According to Hipparchus i. 2. 2, "two books on the phenomena [*i.e.* the starry sphere] are attributed to Eudoxus, which, with very few exceptions, are in almost all points concordant. One of his books is entitled *Enoptron*, the other *Phaenomena*; it is on the latter that Aratus bases his poem."

Hipparchus, whose three books of commentary "on the *Phaenomena* of Aratus and Eudoxus" we possess, belonged to Nicaea in Bithynia and lived *circa* 190–120 B.C. His most famous achievement is his discovery of the Precession of the Equinoxes.

The poem of Aratus found many commentators, the most careful of whom, in the opinion of Hipparchus, was Attalus of Rhodes: ἐξήγησιν μὲν οὖν τῶν Ἀράτου Φαινομένων καὶ ἄλλοι πλείονες συντετάχασιν· ἐπιμελέστατα δὲ δοκεῖ πάντων Ἄτταλος ὁ καθ' ἡμᾶς μαθηματικὸς τὸν περὶ αὐτῶν πεποιῆσθαι λόγον (Hipp. i. 1. 3). Besides the commentary of Hipparchus we possess the Introduction of Geminus of Rhodes (first century B.C.), that of Achilles (*circa* A.D. 200), and lastly, the work of Leontius (*circa* A.D. 600 (?)) περὶ κατασκευῆς Ἀρατείου σφαίρας.

[a] *i.e.* the duplication of the cube (διπλασιασμὸς κύβου).

II.

Out of many the following *testimonia* may be quoted. Hipparchus i. 1. 7 *ἡ γὰρ τῶν ποιημάτων χάρις ἀξιοπιστίαν τινα τοῖς λεγομένοις περιτίθησιν* [*cf.* Pind. *O.* i. 30]. *καὶ πάντες σχεδὸν οἱ τὸν ποιητὴν τοῦτον ἐξηγούμενοι προστίθενται τοῖς ὑπ' αὐτοῦ λεγομένοις.*

Dionysius Thrax (*Vita III.* p. 59 W.): *συναγορεύει δὲ αὐτῷ* [*i.e.* Hipparchus] *καὶ Διονύσιος ἐν τῷ "περὶ συγκρίσεως Ἀράτου καὶ Ὁμήρου" περὶ τῶν μαθηματικῶν, ὅσπερ γέ φησιν· "οὐ τίθεμεν αὐτὸν ἰατρὸν εἶναι γράψαντα τὰς ἰατρικὰς δυνάμεις, οὐδὲ μαθηματικὸν θήσομεν οὐδὲν ξένον εἰπόντα τῶν Εὐδόξου."*

Leontius (Buhle i. 257 f.): *ἰστέον δὲ ὅτι τὰ περὶ τῶν ἄστρων τῷ Ἀράτῳ εἰρημένα οὐ πάνυ καλῶς εἴρηται, ὡς ἔστιν ἔκ τε τῶν Ἱππάρχῳ καὶ Πτολεμαίῳ συντεταγμένων περὶ τούτων μαθεῖν. αἴτιον δὲ πρῶτον μέν, ἐπεὶ καὶ τὰ Εὐδόξου, οἷς μάλιστα ἠκολούθησεν ὁ Ἄρατος, οὐ λίαν ὀρθῶς εἴληπται, ἔπειτα δὲ ὅτι καὶ οὐ πρὸς τὸ ἀκριβές, ὡς φησι Σπόρος ὁ ὑπομνηματιστής* [commentator], *ἀλλὰ τὸ χρήσιμον τοῖς ναυτιλλομένοις ταῦτα οὕτω διαγέγραπται.*

Cicero, *De re publ.* 14: "Dicebat enim Gallus sphaerae illius alterius solidae atque plenae vetus esse inventum, et eam a Thalete Milesio primum esse tornatam, post autem ab Eudoxo Cnidio . . . eandem illam astris stellisque quae caelo inhaererent esse descriptam; cuius omnem ornatum et descriptionem sumptam ab Eudoxo multis annis post non astrologiae [*i.e.* astronomy], sed poetica quadam facultate versibus Aratum extulisse."

Cicero, *De orat.* i. 15: "si constat inter doctos hominem ignarum astrologiae ornatissimis atque optimis versibus Aratum de caelo stellisque dixisse."

Theon, *i.e. Vita III.* p. 59 W.: *ὅθεν τινὲς . . . ἔδοξαν μὴ μαθηματικὸν εἶναι τὸν Ἄρατον· ὑπέλαβον γὰρ μηδὲν ἕτερον τῶν Εὐδόξου Φαινομένων ποιήσαντα αὐτὸν εἰς τὸ σύγγραμμα θεῖναι . . . βιάζονται δ' οὐ μετρίως· ἦν γὰρ καὶ τὸ εἰδέναι μεταφράσαι ἐμπειρίας μαθηματικῆς· εὑρήσομεν δὲ αὐτὸν καὶ ἐπιμελέστερον τὰ πλεῖστα τοῦ Εὐδόξου ἐπιστάμενον.*

Achilles, *i.e. Vita I.* p. 55 W.: *ἐπιτετευγμένως δ' αὐτῷ ἐγράφη τὰ Φαινόμενα, ὡς παρευδοκιμηθῆναι πάντας ὑπ' Ἀράτου.*

Vita II. p. 57 W.: *ἀλλ' ὅμως πάντων λαμπρότερον ὁ Ἄρατος ἔγραψε.*

Callimachus, *E.* xxix.

Leonidas of Tarentum (contemporary of Aratus), *A.P.* ix. 25:

> Γράμμα τόδ' Ἀρήτοιο δαήμονος, ὅς ποτε λεπτῇ
> φροντίδι δηναιοὺς ἀστέρας ἐφράσατο,
> ἀπλανέας τ' ἄμφω καὶ ἀλήμονας, οἷσιν ἐναργὴς
> ἱλλόμενος κύκλοις οὐρανὸς ἐνδέδεται.
> αἰνείσθω δὲ καμὼν ἔργον μέγα καὶ Διὸς εἶναι
> δεύτερος, ὅστις ἔθηκ' ἄστρα φαεινότερα.

Meleager, *A.P.* iv. 49: ἄστρων τ' ἴδριν Ἄρατον.

Epigr. by Πτολεμαῖος ὁ βασιλεύς in *Vita I.*

> Πάνθ' Ἡγησιάναξ τε καὶ Ἔρμιππος τὰ κατ' αἴθρην
> τείρεα καὶ πολλοὶ ταῦτα τὰ φαινόμενα
> βίβλοις ἐγκατέθεντο, ἀποσκόπιοι δ' ἀφάμαρτον,
> ἀλλὰ τὸ λεπτολόγου σκῆπτρον Ἄρατος ἔχει.

C. Helvius Cinna (Müller p. 87, Baehrens, *Fr. Rom. Poet.* 324):

> Haec tibi Arateis multum vigilata lucernis
> Carmina, quis ignes novimus aetherios,
> Levis in aridulo malvae descripta libello
> Prusiaca vexi munera navicula.

Ovid, *Amor.* i. 15. 6:

> "Cum sole et luna semper Aratus erit."

Quintilian, *Inst.* x. 1. 55: "Arati materia motu caret, ut in qua nulla varietas, nullus adfectus, nulla persona, nulla cuiusquam sit oratio; sufficit tamen operi cui se parem credidit."

III.

Among Roman writers Aratus attracted much attention and his influence upon Lucretius and Vergil need only be mentioned. His poem was translated by Cicero in his early youth ("admodum adulescentulus," *De nat. d.* ii. 41; *cf. Ad Attic.* ii. 1. 11 (June 60 B.C.) "prognostica mea cum oratiunculis propediem expecta"; as Cicero was then forty-six years of age, this would seem to imply that at first he had translated only the *Phaenomena* so-called, *i.e.* 1–732).

Of his translation we possess some 670 lines. Some part at least of the poem was translated by P. Terentius Varro (82–37 B.C.), surnamed Atacinus from the river Atax in his native Gallia Narbonensis, who "nomen est adsecutus interpres operis alieni," Quintil. *Inst.* x. 1. 87 (he translated also the *Argonautica* of Apoll. Rhod.). Some fragments are preserved by Servius on Verg. *G.* i. 375, 397. We have also some 857 lines of the translation of Germanicus Caesar (15 B.C.–A.D. 19), the nephew of Tiberius. We possess further the paraphrase in 1878 lines by Rufus Festus Avienus (proconsul of Africa A.D. 366). The *Astronomica* of Manilius (under Tiberius) also owes much to Aratus.

IV.

After the *Prooemium* (1–8) Aratus mentions the Axis of the stellar sphere terminating in the North and South Poles (21–26). He now proceeds to enumerate the constellations.

A. 26–318

The Northern constellations, *i.e.* those North of the Zodiac but including the zodiacal signs themselves. His method is to start with the Bears and to work Southward to the Zodiac, then return to the Bears and again work South to the Zodiac, proceeding round the Pole from East to West. Thus 1 and 2. The Bears, Ursa Minor and Ursa Major, also known as The Wains. The modern derivation of ἄμαξα is ἅμα + ἄξων, and something of the sort seems to be alluded to by Aratus in v. 27. 3. Draco. Hipparchus i. 4. 2 ff. objects that the leading stars in Ursa Minor are nearly parallel with the tail of Draco, so that it is incorrect to say with Eudoxus and Aratus that Ursa Minor is in the coil of Draco; incorrect, too, to say with Aratus 47 that the Bears are on either side of the coil, when they are really on either side of his tail. More interesting is the remark of Hipparchus i. 4. 4 ff. that Aratus should have said not *right* temple, but *left* temple. He adds an important remark: "To say, as Attalus does,

that Aratus conceives the head of Draco to be turned the other way and not turned towards the inside of the sphere, is quite unplausible. For all the constellations are formed with reference to our point of view and turned towards us, except when one of them is in profile (*κατάγραφον*). This is made clear by Aratus repeatedly; for whenever he mentions the right or left portion of a constellation, his statement agrees with this assumption." Hipparchus seems to imply that Draco is not conceived in profile (as he usually is in star-maps) and he holds that not the right temple but the left (γ Draconis) is in a straight line with the tongue of Draco and the end of the tail of the Great Bear. It may be noted that German. 58 and Avien. 162 follow Aratus in saying right temple.

4. Engonasin, the Phantom on his knees, who, according to the later interpretation, represents Hercules at the moment when he slew the Dragon which guarded the apples of the Hesperides. Hipparchus i. 4. 9 points out that Eudoxus and Aratus are guilty of an oversight in saying that Engonasin has his right foot on the head of Draco (69 f.), whereas it should be his left. Attalus attempted to exculpate Aratus by reading *μέσσου δ' ἐφύπερθε καρήνου δεξιτεροῦ*, *i.e.* on the middle of the right side of Draco's head—which Attalus imagines to be turned away from us (*ἔξω τοῦ κόσμου*). But it is shown by Hipparchus that this assumption (see above) is contrary to the practice of Aratus. Moreover it is more an oversight (*παρόραμα*) than an error (*ἁμάρτημα*) on the part of Aratus, as is shown by his other references to Engonasin 270 ff., 612 ff., 591 ff. Hipparchus is here clearly right. Heracles has his club in his right hand: the advanced knee must therefore be the left. So he is described in [Eratosth.] *Catast.* 4 and Hyginus, *Astr. x.* Engonasin, German. 68; but Avienus 192 follows Aratus in saying right foot. It is to be said, further, that the confusion of right and left is not only extremely natural but is also as a matter of fact extremely common in ancient accounts of the constellations. Moreover, many MSS. of Germanicus actually represent Engonasin as Hercules with the lion's skin

over his right arm, his club in his left, the left leg bent to the ground, the right advanced. (Boll, *Sphaera*, p. 102.)

5. The (Northern) Crown, Corona Borealis, said to be the crown of Ariadne, daughter of Minos, set among the stars by Dionysus: "Ariadneae caelestia dona Coronae," Manil. v. 21; "Coronam Gnosida," Ovid, *F.* iii. 459.

6. Ophiuchus, Serpentarius, Anguitenens, the figure of a man holding in his hands a serpent (Anguis, Serpens). He was sometimes identified with Asclepius; [Eratosth.], *Cat.* i. 6.

7. Scorpio, the Eighth Sign of the Zodiac.

8. The Claws of Scorpio, the Seventh Sign of the Zodiac; also known as Ζυγός, Libra, the Balance, the sign which the Sun enters at the Autumnal Equinox.

9. Arctophylax or Boötes with his brightest star Arcturus.

10. Virgo, the Maiden, the Sixth Sign of the Zodiac, identified with Dikē (Justice) or Astraea. In token of rustic simplicity she carries in her hand a corn-ear—represented by the bright star Spica (α Virginis). Usually this is said to be carried in her left hand [Eratosth.] *Cat.* i. 9; German. 95. Protrygeter, Vindemitor, a star on the right wing of Virgo; [Eratosth.] *l.c.*, Hygin. *s.v.* Virgo. This line 138 is given by ACM, but it is not translated by German. 141 nor Avien. 353. The schol. on 137 mentions *protrygeter*, but it is not clear whether he read it.

11. Gemini, the Twins, Castor and Pollux, Third Sign of the Zodiac.

12. Cancer, the Crab, Fourth Sign of the Zodiac.

13. Leo, the Lion, Fifth Sign of the Zodiac.

14. Auriga, the Charioteer, including the Goat, Capella (α Aurigae) and the Kids, Haedi (η, ξ Aurigae).

15. Taurus, the Bull, the Second Sign of the Zodiac, including the Hyades.

16. Cepheus. 17. Cassiepeia. 18. Andromeda. 19. Equus, Pegasus.

20. Aries, the Ram, First Sign of the Zodiac. 21.

Deltoton (*i.e.* Δ-shaped) or Trigonon, Triangulum. 22. Pisces, the Fishes, Twelfth sign of the Zodiac. 23. Perseus. 24. Pleiades in the constellation of Taurus, here treated separately on account of their importance as seasonal signs. 25. Lyra, the Lyre.

26. The Bird, the Swan (opp. to Iovis ales = Aquila, Manil. i. 350).

27. Aquarius, the Water-Carrier, Eleventh Sign of the Zodiac.

28. Capricorn, the Goat, Tenth Sign of the Zodiac.

29. Sagittarius, the Archer, Ninth Sign of the Zodiac.

30. Sagitta, the Arrow. 31. Aquila, the Eagle. 32. Delphinus, the Dolphin.

This ends the Northern constellations: Haec sunt Aquilonia signa (Manil. i. 379).

B

Constellations South of the Ecliptic

1. Orion. 2. Canis Major, the Dog, including Sirius (α Canis Majoris). 3. Lepus, the Hare. 4. Argo. 5. Cetus, the Whale. 6. Eridanus, the River. 7. Piscis Australis, the Southern Fish. 8. Hydor, Water. 9. Ara, the Altar. 10. Centaurus, the Centaur, often confused with the other Centaur, Sagittarius. 11. Therium, Bestia, the Wolf. 12. Hydra. 13. Crater, the Cup. 14. Corvus, the Raven. 15. Procyon.

This ends the Fixed Stars.

C

Next Aratus refers to the Five Planets which he declines to discuss. He does not name them but he means, of course, Saturn or Cronus, Jupiter or Zeus, Mars or Ares, Venus or Aphrodite, Mercury or Hermes.

D

Aratus next describes the Circles of the Celestial Sphere (454–461).

1. Gala, the Galaxy or Milky Way, a Great Circle of the Celestial Sphere.

2. The Tropic of Cancer, an imaginary circle $23\frac{1}{2}^\circ$ North of the Equator, marking the extreme Northern limit of the Sun's annual path.

3. The Tropic of Capricorn, an imaginary circle $23\frac{1}{2}^\circ$ South of the Equator, marking the extreme Southern limit of the Sun's annual path.

4. The Equator, a Great Circle of the Celestial Sphere, its plane being perpendicular to the axis of the Celestial Sphere. It is called *ἰσημερινὸς κύκλος*, or the Equinoctial, because when the Ecliptic or annual path of the Sun cuts it (1) when the Sun enters Aries (*circa* March 21), and again (2) when the Sun enters Libra (*circa* September 23), day and night are equal all over the globe.

5. The Zodiac, used sometimes generally in the sense of the Ecliptic, a Great Circle of the Celestial Sphere, representing the apparent annual path of the Sun among the stars. The plane of the Ecliptic is inclined to the plane of the Equator at an angle of (roughly) $23\frac{1}{2}^\circ$. This so-called "obliquity of the Ecliptic" is what causes variation in the length of day and night at different seasons and in different latitudes. When the Zodiac is used more strictly, it means the belt of sky extending some 6 to 12 degrees on either side of the Ecliptic and comprehending the so-called zodiacal signs or constellations. In the Ecliptic lie the apparent paths of the Sun, Moon, and chief planets, and it gets its name from the fact that the Moon must be in or near the plane of the Ecliptic when an eclipse takes place.

E. 559–732

Aratus next deals with the *συναπτολαί* and *ἀντικαταδύσεις* of the constellations, *i.e.* what stars rise with a given zodiacal sign or set when the zodiacal sign is rising. The order in which he enumerates the signs of the Zodiac is

from the Summer Solstice onward : Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini.

Since in modern editions of the Classics statements about the rising and setting of stars are notoriously untrustworthy, it seems desirable to explain what exactly is meant by the rising and setting of a star. The early Greek writers on the matter distinguish the real or imperceptible rising and setting from the apparent or perceptible rising and setting. We thus have : (A) Real Risings and Settings. (1) The true Cosmical Rising, *i.e.* Star and Sun rise together (the star, though above the horizon, being invisible on account of its proximity to the Sun). (2) The true Cosmical Setting, *i.e.* the Star sets as the Sun rises (the star again being invisible because before it actually reaches the W. horizon it is obscured by the light of the rising Sun). (3) The true Acronychal Rising, *i.e.* the Star rises as the Sun sets (again the star is invisible as it emerges from the E. horizon because the light of the departed Sun still illuminates the sky). (4) The true Acronychal Setting, *i.e.* Star and Sun set together (the Star being therefore invisible).

But corresponding to these we have : (B) The Perceptible Risings and Settings which are of more practical importance. And these are : (1) The Heliacal rising, *i.e.* the first visible appearance of a star on the E. horizon before sunrise. The star is just sufficiently in advance of the Sun to be visible for a moment. (2) The Heliacal Setting, *i.e.* the last visible setting of a star in the evening (next night it will have reached the West while there is still too much light for it to be seen). (3) The (apparent) Acronychal Rising, *i.e.* the last visible rising of a star in the evening (next night it will have risen while there is still too much light for its emergence above the E. horizon to be seen). (4) The (apparent) Cosmical Setting, *i.e.* the first visible setting of a star in the morning (the previous night it does not quite succeed in reaching the West before sunrise ; every morning thereafter the interval between its setting and sunrise increases).

The Rising of a Star normally means its Heliacal Rising; the Setting of a Star its Cosmical Setting.

Hipparchus ii. 1. 1 ff. remarks that Aratus in treating the signs of the Zodiac is concerned with the actual constellations, not with the ideal divisions of the Zodiac, and is therefore bound to be relatively inaccurate, since those constellations are sometimes less, sometimes larger than the twelfth part (*δωδεκατημόριον*) which they are supposed to occupy. Some of them, moreover, do not lie wholly in the Zodiac but considerably North of it, *e.g.* Leo and the more northerly of the two Fishes. He notes further (ii. 1. 15) that Aratus in his division of the Zodiac begins with the solstitial and equinoctial points, and so makes those points the beginnings of the signs, while Eudoxus makes those points the middle of the signs, the solstices occurring in the middle of Cancer and Capricorn, the equinoxes in the middle of Aries and Libra.

F

The Weather Signs, it is now generally agreed, are an integral part of the poem. The separate title given by some grammarian to this part of the poem is *Διοσημίαι* or *Διοσημεῖαι*, not *Διοσημεῖα*. For *διοσημία* in the sense of some significant phenomenon of the weather *cf.* Aristoph. *Ach.* 170 f. *λέγω δ' ὑμῖν ὅτι | διοσημία 'στὶ καὶ ῥανὶς βέβληκέ με*, Plut. *Mor.* 419 E *σύγχυσιν μεγάλην περὶ τὸν ἀέρα καὶ διοσημίας πολλὰς γενέσθαι*, Poll. viii. 124 *ἀνίσταται δὲ τὰ δικαστήρια εἰ γένοιτο διοσημία· ἐξηγηταὶ δὲ ἐκαλοῦντο οἱ τὰ περὶ τῶν διοσημιῶν καὶ τὰ τῶν ἄλλων ἱερῶν διδάσκοντες. Cf.* Suid. *s.v. διοσημία* and Diodor. v. 40, speaking of the Etruscans: *γράμματα δὲ καὶ φυσιολογίαν καὶ θεολογίαν ἐξεπόνησαν ἐπὶ πλέον, καὶ τὰ περὶ τὴν κεραυνοσκοπίαν μάλιστα πάντων ἀνθρώπων ἐξειργάσαντο· διὸ καὶ μέχρι τῶν νῦν χρόνων οἱ τῆς οἰκουμένης σχεδὸν ὅλης ἡγούμενοι θαυμάζουσί τε τοὺς ἄνδρας καὶ κατὰ τὰς ἐν τοῖς κεραυνοῖς διοσημίας τούτοις ἐξηγηταῖς χρῶνται.*

A vexed question is the relation of the Weather Signs to the little work *Περὶ σημείων* which passes under the name of Theophrastus. On the one hand Maass (Introd.

to his edition, p. xxv) thinks that both are based upon an original written in Ionic. On the other hand Kaibel ("Aratea" in *Hermes* xxix. (1894)) is of opinion that the Περὶ σημείων was written after the publication of the poem of Aratus and that the work shows indications of disarrangement due to subsequent additions from Aratus and other sources. As these additions agree in style and language with the rest of the work Kaibel holds that they were made by the author himself.

The details of the Metonic Cycle referred to in 752 ff. cannot be discussed here, but a few words must be said. The problem is to find a cycle which will contain a whole number of solar years and at the same time a whole number of synodical months. Meton found that 235 lunations amount practically to nineteen solar years. He therefore made a Cycle of 6940 days, made up of nineteen years with seven intercalated months. The chief relevant texts are Theophr. Περὶ σημ. 4, Diod. xii. 36, Geminus 37 D (Petav.). The words of Aratus 754 ff. have been the subject of much controversy. They appear to refer to the Metonic Calendar as distinguished from the Metonic Cycle. In his *Parapegma*[a] or Calendar the first *phenomenon* seems to have been the rise of Orion's Belt, then the rest of Orion, up to his foot; then Sirius; and all the other stars, whether governing terrestrial things mainly (the stars of Zeus) or mainly nautical affairs (the stars of Poseidon). But Ideler i. 327 thinks the reference is to the first and last *phenomena* recorded in the Metonic Calendar. E. Müller supposed the Belt of Orion to denote the beginning, while Sirius denoted the end of the stellar year.

[a] It was usual for early astronomers to "fix up," παραπηγνύναι, their calendars on pillars in a public place (Aelian, *V.H.* x. 7); hence παράπηγμα, *affiche*, comes to mean "calendar." Meton's calendar appears to have begun with 13th Scirophorion (27th June), 432 B.C., his first New Moon falling on 16th July.'

ΑΡΑΤΟΥ ΦΑΙΝΟΜΕΝΑ

Ἐκ Διὸς ἀρχώμεσθα, τὸν οὐδέποτ' ἄνδρες ἐῶμεν
ἄρρητον· μεσταὶ δὲ Διὸς πᾶσαι μὲν ἀγυιαί,
πᾶσαι δ' ἀνθρώπων ἀγοραί, μεστὴ δὲ θάλασσα
καὶ λιμένες· πάντη δὲ Διὸς κεχρήμεθα πάντες.
τοῦ γὰρ καὶ γένος εἰμέν· ὁ δ' ἤπιος ἀνθρώποισιν
δεξιὰ σημαίνει, λαοὺς δ' ἐπὶ ἔργον ἐγείρει,
μιμνήσκων βιότοιο, λέγει δ' ὅτε βῶλος ἀρίστη
βουσί τε καὶ μακέλῃσι, λέγει δ' ὅτε δεξιαὶ ὧραι
καὶ φυτὰ γυρῶσαι καὶ σπέρματα πάντα βαλέσθαι.
αὐτὸς γὰρ τά γε σήματ' ἐν οὐρανῷ ἐστήριξεν,
ἄστρα διακρίνας, ἐσκέψατο δ' εἰς ἐνιαυτὸν
ἀστέρας οἵ κε μάλιστα τετυγμένα σημαίνοιεν
ἀνδράσιν ὡράων, ὄφρ' ἔμπεδα πάντα φύωνται.
τῶ μιν ἀεὶ πρῶτόν τε καὶ ὕστατον ἱλάσκονται.
χαῖρε, πάτερ, μέγα θαῦμα, μέγ' ἀνθρώποισιν ὄνειαρ,
αὐτὸς καὶ προτέρη γενεή. χαίροιτε δὲ Μοῦσαι
μειλίχιαι μάλα πᾶσαι· ἐμοί γε μὲν ἀστέρας εἰπεῖν
ᾗ θέμις εὐχομένῳ τεκμήρατε πᾶσαν ἀοιδήν.

Οἱ μὲν ὁμῶς πολέες τε καὶ ἄλλυδις ἄλλοι ἐόντες[1]

[1] *ἰόντες* codd. recc., *cf.* schol.

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[a] Cicero, *De legg.* ii. 3 "Ab Iove Musarum primordia sicut in Aratio carmine orsi sumus"; Germ. *Arat.* 1 f. "Ab Iove principium magno deduxit Aratus Carminis"; Avien. *Arat.* 1 "Carminis inceptor mihi Iuppiter."

[b] N.T. Acts xvii. 28. [c] Cicero *ap.* Priscian. x. 11.

ARATUS: PHAENOMENA

From Zeus let us begin;[a] him do we mortals never leave unnamed; full of Zeus are all the streets and all the market-places of men; full is the sea and the havens thereof; always we all have need of Zeus. For we are also his offspring;[b] and he in his kindness unto men giveth favourable signs and wakeneth the people to work, reminding them of livelihood. He tells what time the soil is best for the labour of the ox and for the mattock, and what time the seasons are favourable both for the planting of trees and for casting all manner of seeds. For himself it was who set the signs in heaven,[c] and marked out the constellations, and for the year devised what stars chiefly should give to men right signs of the seasons, to the end that all things might grow unfailingly. Wherefore him do men ever worship first and last. Hail, O Father, mighty marvel, mighty blessing unto men. Hail to thee and to the Elder Race[d]! Hail, ye Muses, right kindly, every one! But for me, too, in answer to my prayer direct all my lay, even as is meet, to tell the stars.

They,[e] all alike, many though they be and other

[a] The Elder or Earlier Race is variously interpreted in the scholia as (1) = Zeus (ἐπεὶ αὐτὸς εἶ καὶ ἡ προτέρα γενεή); (2) = Titans; (3) = the brothers of Zeus; (4) = the earlier astronomers; (5) = the heroes.

[e] Cicero, *De nat. d.* ii. 41.

οὐρανῷ ἕλκονται πάντ' ἤματα συνεχὲς αἰεί·
αὐτὰρ ὅ γ' οὐδ' ὀλίγον μετανίσσεται, ἀλλὰ μάλ' αὕτως
ἄξων αἰὲν ἄρηρεν, ἔχει δ' ἀτάλαντον ἁπάντη
μεσσηγὺς γαῖαν, περὶ δ' οὐρανὸν[1] αὐτὸν ἀγινεῖ.
καί μιν πειραίνουσι δύω πόλοι ἀμφοτέρωθεν·
ἀλλ' ὁ μὲν οὐκ ἐπίοπτος, ὁ δ' ἀντίος ἐκ βορέαο
ὑψόθεν ὠκεανοῖο· δύω δέ μιν ἀμφὶς ἔχουσαι
ΑΡΚΤΟΙ ἅμα τροχόωσι, τὸ δὴ καλέονται ΑΜΑΞΑΙ.
αἱ δ' ἤτοι κεφαλὰς μὲν ἐπ' ἰξύας αἰὲν ἔχουσιν
ἀλλήλων, αἰεὶ δὲ κατωμάδιαι φορέονται,
ἔμπαλιν εἰς ὤμους τετραμμέναι. εἰ ἐτεὸν δή,
Κρήτηθεν κεῖναί γε Διὸς μεγάλου ἰότητι
οὐρανὸν εἰσανέβησαν, ὅ μιν τότε κουρίζοντα
Δίκτῳ ἐν εὐώδει, ὄρεος σχεδὸν Ἰδαίοιο,
ἄντρῳ ἐγκατέθεντο καὶ ἔτρεφον εἰς ἐνιαυτόν,
Δικταῖοι Κούρητες ὅτε Κρόνον ἐψεύδοντο.
καὶ τὴν μὲν ΚΥΝΟΣΟΥΡΑΝ ἐπίκλησιν καλέουσιν,
τὴν δ' ἑτέρην ΕΛΙΚΗΝ. Ἑλίκῃ γε μὲν ἄνδρες Ἀχαιοὶ
εἰν ἁλὶ τεκμαίρονται ἵνα χρὴ νῆας ἀγινεῖν,
τῇ δ' ἄρα Φοίνικες πίσυνοι περόωσι θάλασσαν.
ἀλλ' ἡ μὲν καθαρὴ καὶ ἐπιφράσσασθαι ἑτοίμη
πολλὴ φαινομένη Ἑλίκη πρώτης ἀπὸ νυκτός·
ἡ δ' ἑτέρη ὀλίγη μέν, ἀτὰρ ναύτῃσιν ἀρείων·
μειοτέρῃ γὰρ πᾶσα περιστρέφεται στροφάλιγγι·
τῇ καὶ Σιδόνιοι ἰθύντατα ναυτίλλονται.

[1] οὐρανὸν M; οὐρανὸς AC.

[a] Ocean here = horizon, as usual in Aratus.

[b] The Greater and the Lesser Bear.

[c] Cic. *De nat. d.* ii. 41. The translation of ἔμπαλιν κτλ. is too disputed to be discussed here.

[d] Dicton, apparently a by-form of the usual Dicte. It is, of course, not near Ida, as Strabo points out: καὶ γὰρ ἡ

star in other path, are drawn across the heavens always through all time continually. But the Axis shifts not a whit, but unchanging is for ever fixed, and in the midst it holds the earth in equipoise, and wheels the heaven itself around.

On either side the Axis ends in two Poles, but thereof the one is not seen, whereas the other faces us in the north high above the ocean.[a] Encompassing it two Bears[b] wheel together—wherefore they are also called the Wains. Now they ever hold their heads each toward the flank of the other, and are borne along always shoulder-wise, turned alternate on their shoulders.[c] If, indeed, the tale be true, from Crete they by the will of mighty Zeus entered up into heaven, for that when in olden days he played as a child in fragrant Dicton,[d] near the hill of Ida, they set him in a cave and nurtured him for the space of a year, what time the Dictaean Curetes were deceiving Cronus. Now the one men call by name Cynosura and the other Helice. It is by Helice that the Achaeans on the sea divine which way to steer their ships, but in the other the Phoenicians put their trust when they cross the sea.[e] But Helice,[f] appearing large at earliest night, is bright and easy to mark; but the other is small, yet better for sailors: for in a smaller orbit wheel all her stars. By her guidance, then, the men of Sidon[g] steer the straightest course.

Δίκτη πλησίον (τῆς Πράσου), οὐχ ὡς Ἄρατος "ὄρεος σχεδὸν Ἰδαίοιο." καὶ γὰρ χιλίους ἡ Δίκτη τῆς Ἴδης ἀπέχει (Strabo 478). Zenodotus of Mallos understood δίκτον as = δίκταμνον, the plant "dittany," hence the epithet "fragrant" (schol.).

[a] Ovid, *Trist.* iv. 3. 1-2 "Magna minorque ferae, quarum regis altera Graias, Altera Sidonias, utraque sicca, rates." *Cf.* Cic. *De nat. d.* ii. 42.

[b] The Great Bear (Ursa Major). [g] The Phoenicians.

Τὰς δὲ δι' ἀμφοτέρας οἴη ποταμοῖο ἀπορρὼξ
εἰλεῖται μέγα θαῦμα, ΔΡΑΚΩΝ, περί τ' ἀμφί τ' ἐαγὼς
μυρίος· αἱ δ' ἄρα οἱ σπείρης ἑκάτερθε φέρονται
Ἄρκτοι, κυανέου πεφυλαγμέναι ὠκεανοῖο.
αὐτὰρ ὅ γ' ἄλλην μὲν νεάτῃ ἐπιτείνεται οὐρῇ,
ἄλλην δὲ σπείρῃ περιτέμνεται. ἡ μέν οἱ ἄκρη
οὐρὴ πὰρ κεφαλὴν Ἑλίκης ἀποπαύεται Ἄρκτου·
σπείρῃ δ' ἐν Κυνόσουρα κάρη ἔχει· ἡ δὲ κατ' αὐτὴν
εἰλεῖται κεφαλὴν καί οἱ ποδὸς ἔρχεται ἄχρις,
ἐκ δ' αὖτις παλίορσος ἀνατρέχει. οὐ μὲν ἐκείνῃ
οἰόθεν οὐδ' οἷος κεφαλῇ ἐπιλάμπεται ἀστήρ,
ἀλλὰ δύο κροτάφοις, δύο δ' ὄμμασιν· εἷς δ' ὑπ-
ένερθεν
ἐσχατιὴν ἐπέχει γένυος δεινοῖο πελώρου.
λοξὸν δ' ἐστὶ κάρη, νεύοντι δὲ πάμπαν ἔοικεν
ἄκρην εἰς Ἑλίκης οὐρήν· μάλα δ' ἐστὶ κατ' ἰθύ
καὶ στόμα καὶ κροτάφοιο τὰ δεξιὰ νειάτῳ οὐρῇ.
κείνη που κεφαλὴ τῇ νίσσεται, ἦχί περ ἄκραι
μίσγονται δύσιές τε καὶ ἀντολαὶ ἀλλήλῃσιν.
Τῇδ' αὐτοῦ μογέοντι κυλίνδεται ἀνδρὶ ἐοικὸς
εἴδωλον. τὸ μὲν οὔτις ἐπίσταται ἀμφαδὸν εἰπεῖν,

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[a] Draco.

[b] *i.e.* never set for Northern latitudes.

[c] Cynosura (Ursa Minor).

[d] Hipparchus says it should be *left* temple.

[e] Cic. *De nat. d.* ii. 42 "Et reliquum quidem corpus Draconis totis noctibus cernimus: 'Hoc caput hic paulum sese subito aequore condit, Ortus ubi atque obitus partem admiscetur in unam.'" At latitude x° a star x° from Pole would just touch the horizon at its lowest point. The head of Draco lies between 33° and 39° from the Pole ($34\frac{3}{5}° - 37°$, Hipparch. i. 4. 8), and hence about lat. 37° it would just touch the horizon at its lowest point, *i.e.* it lies within the

Between them, as it were the branch of a river, circles in wondrous way the Dragon,[a] winding infinite around and about; on either side of his coil are borne along the Bears, that shun evermore the blue sea.[b] Now towards the one he stretches the end of his tail, but with the coil he intercepts the Lesser Bear.[c] The tip of his tail ends by the head of Helice, but in the coil Cynosura has her head. For his coil circles past her very head and comes near her feet, but again, turning back, runs upward. Not one lone star shines on his head, but on his brows are two stars lit, and two in his eyes, and one beneath is set upon the chin-point of the dread monster. Aslant is his head, and he seems most like as if he were nodding to the tip of the tail of Helice; his mouth and right[d] temple straight confront the end of her tail. That head wheels near where the limits of setting and rising blend.[e]

Right there in its orbit wheels a Phantom form,[f] like to a man that strives at a task. That sign no

circle of perpetual visibility (ὁ ἀεὶ φανερὸς κύκλος); *cf.* Hipparch. *l.c.*, who refutes Attalus who said it lay somewhat south of this. In other words, a star so situated that it rises nearly due North will set nearly due North, and the interval between setting and rising will be very short: setting and rising blend; *cf. Scott's Last Expedition* (Smith, Elder & Co., 1913), chap. ix. April 23, "The long mild twilight which like a silver clasp unites to-day with yesterday; when morning and evening sit together hand in hand beneath the starless sky of midnight." Homer's remarks upon the Laestrygones, *Od.* x. 82 ff., especially ἐγγὺς γὰρ νυκτός τε καὶ ἤματός εἰσι κέλευθοι, point, as Crates rightly saw (schol. Arat. 62), to a people of the Far North.

[f] Cicero, *De nat. d.* ii. 42 "Id autem caput [*sc.* Draconis] 'Attingens defessa velut maerentis imago Vertitur' quam quidem Graeci 'Engonasin vocitant, genibus quia nixa feratur.'" See 270 n. and Introd. p. 373.

οὐδ' ὅτινι κρέμαται κεῖνος πόνῳ, ἀλλά μιν αὖτως
ΕΓΓΟΝΑΣΙΝ καλέουσι. τὸ δ' αὖτ' ἐν γούνασι κάμνον
ὀκλάζοντι ἔοικεν· ἀπ' ἀμφοτέρων δέ οἱ ὤμων
χεῖρες ἀείρονται· τάνυταί γε μὲν ἄλλυδις ἄλλη
ὅσσον ἐς ὀργυιήν· μέσσῳ δ' ἐφύπερθε καρήνῳ
δεξιτεροῦ ποδὸς ἄκρον ἔχει σκολιοῖο Δράκοντος.

Αὐτοῦ κάκεῖνος ΣΤΕΦΑΝΟΣ, τὸν ἀγαυὸς ἔθηκεν
σῆμ' ἔμεναι Διόνυσος ἀποιχομένης Ἀριάδνης,
νώτῳ ὑποστρέφεται κεκμηότος Εἰδώλοιο.

Νώτῳ μὲν Στέφανος πελάει, κεφαλῇ γε μὲν ἄκρῃ
σκέπτεο πὰρ κεφαλὴν Ὀφιούχεον, ἐκ δ' ἄρ' ἐκείνης
αὐτὸν ἐπιφράσσαιο φαεινόμενον ΟΦΙΟΥΧΟΝ·
τοῖοί οἱ κεφαλῇ ὑποκείμενοι ἀγλαοὶ ὦμοι
εἴδονται· κεῖνοί γε καὶ ἂν διχόμηνι σελήνῃ
εἰσωποὶ τελέθοιεν· ἀτὰρ χέρες οὐ μάλα ἶσαι·
λεπτὴ γὰρ καὶ τῇ καὶ τῇ ἐπιδέδρομεν ἀγλη.
ἀλλ' ἔμπης κάκεῖναι ἐπόψιαι· οὐ γὰρ ἐλαφραί·
ἀμφότεραι δ' Ὄφιος πεπονήαται, ὅς ῥά τε μέσσον
δινεύει Ὀφιοῦχον· ὁ δ' ἐμμενὲς εὖ ἐπαρηρὼς
ποσσὶν ἐπιθλίβει μέγα θηρίον ἀμφοτέροισιν,
ΣΚΟΡΠΙΟΝ, ὀφθαλμῷ τε καὶ ἐν θώρηκι βεβηκὼς
ὀρθός. ἀτάρ οἱ ΟΦΙΣ γε δύω στρέφεται μετὰ χερσίν,
δεξιτερῇ ὀλίγος, σκαιῇ γε μὲν ὑψόθι πολλός.

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[a] Engonasin, *Ingeniculus*: later supposed to be Heracles at the moment when he slew the dragon (Draco) which guarded the apples of the Hesperides (Avien. 169 ff.); also called Gnyx, *i.e.* On his knees A. 591, 615; or *Eidolon*, here and 64. By Roman poets called Nixus, Effigies, Imago. *Cf.* Avien. 631, Germ. 271.

[b] Hipparchus in *Arat. et Eudox. Phaen.* i. 2. 6 points out that both Eudoxus and Aratus say "right foot," whereas it should be "left foot."

[c] Corona Borealis. Cic. *l.c.* "Hic illa eximio posita est fulgore Corona."

man knows how to read clearly, nor on what task he is bent, but men simply call him On His Knees.[a] Now that Phantom, that toils on his knees, seems to sit on bended knee, and from both his shoulders his hands are upraised and stretch, one this way, one that, a fathom's length. Over the middle of the head of the crooked Dragon, he has the tip of his right foot.[b]

Here too that Crown,[c] which glorious Dionysus set to be memorial of the dead Ariadne, wheels beneath the back of the toil-spent Phantom.

To the Phantom's back the Crown is near, but by his head mark near at hand the head of Ophiuchus,[d] and then from it you can trace the starlit Ophiuchus himself: so brightly set beneath his head appear his gleaming shoulders. They would be clear to mark even at the midmonth moon, but his hands are not at all so bright; for faint runs the gleam of stars along on this side and on that. Yet they too can be seen, for they are not feeble. Both firmly clutch the Serpent,[e] which encircles the waist of Ophiuchus, but he, stedfast with both his feet well set, tramples a huge monster, even the Scorpion,[f] standing upright on his eye and breast. Now the Serpent is wreathed about his two hands—a little above his right hand, but in many folds high above his left.

[a] Cic. *l.c.*, "Atque haec quidem a tergo, propter caput autem Anguitenens, 'Quem claro perhibent Ophiuchum nomine Graii. Hic pressu duplici palmarum continet Anguem, Atque eius ipse manet religatus corpore torto; Namque virum medium serpens sub pectora cingit. Ille tamen nitens graviter vestigia ponit Atque oculos urguet pedibus pectusque Nepaï [=Scorpio].'" Cic. *ap.* Priscian. xiv. 52 "Huic supera duplices humeros affixa videtur Stella micans tali specie talique nitore."

[b] Serpens.

[c] Scorpio.

Καὶ δή οἱ Στεφάνῳ παρακέκλιται ἄκρα γένεια,
νειόθι δὲ σπείρης μεγάλας ἐπιμαίεο ΧΗΛΑΣ.
ἀλλ' αἱ μὲν φαέων ἐπιδευέες, οὐδὲν ἀγαυαί.
Ἐξόπιθεν δ' Ἑλίκης φέρεται ἐλάοντι ἐοικὼς
ΑΡΚΤΟΦΥΛΑΞ, τόν ῥ' ἄνδρες ἐπικλείουσι ΒΟΩΤΗΝ,
οὔνεχ' ἁμαξαίης ἐπαφώμενος εἴδεται Ἄρκτου.
καὶ μάλα πᾶς ἀρίδηλος· ὑπὸ ζώνῃ δέ οἱ αὐτὸς
ἐξ ἄλλων ΑΡΚΤΟΥΡΟΣ ἑλίσσεται ἀμφαδὸν ἀστήρ.
Ἀμφοτέροισι δὲ ποσσὶν ὕπο σκέπτοιο Βοώτεω
ΠΑΡΘΕΝΟΝ, ἥ ῥ' ἐν χερσὶ φέρει Στάχυν αἰγλήεντα.
εἶτ' οὖν Ἀστραίου κείνη γένος, ὅν ῥά τέ φασιν
ἄστρων ἀρχαῖον πατέρ' ἔμμεναι, εἴτε τευ ἄλλου,
εὔκηλος φορέοιτο· λόγος γε μὲν ἐντρέχει ἄλλος
ἀνθρώποις, ὡς δῆθεν ἐπιχθονίη πάρος ἦεν,
ἤρχετο δ' ἀνθρώπων κατεναντίη, οὐδέ ποτ' ἀνδρῶν
οὐδέ ποτ' ἀρχαίων ἠνήνατο φῦλα γυναικῶν,
ἀλλ' ἀναμὶξ ἐκάθητο, καὶ ἀθανάτη περ ἐοῦσα.
καί ἑ Δίκην καλέεσκον· ἀγειρομένη δὲ γέροντας,
ἠέ που εἰν ἀγορῇ ἢ εὐρυχόρῳ ἐν ἀγυιῇ,
δημοτέρας ἤειδεν ἐπισπέρχουσα θέμιστας.
οὔπω λευγαλέου τότε νείκεος ἠπίσταντο
οὐδὲ διακρίσιος πολυμεμφέος οὐδὲ κυδοιμοῦ,
αὔτως δ' ἔζωον· χαλεπὴ δ' ἀπέκειτο θάλασσα,
καὶ βίον οὔπω νῆες ἀπόπροθεν ἠγίνεσκον,
ἀλλὰ βόες καὶ ἄροτρα καὶ αὐτή, πότνια λαῶν,
μυρία πάντα παρεῖχε Δίκη, δώτειρα δικαίων.
τόφρ' ἦν, ὄφρ' ἔτι γαῖα γένος χρύσειον ἔφερβεν.
ἀργυρέῳ δ' ὀλίγη τε καὶ οὐκέτι πάμπαν ἑτοίμη[1]

[1] ὁμοίη A.

[a] Scorpion's Claws or Libra.

[b] Boötes. Cic. *l.c.* "Septentriones autem sequitur 'Arctophylax, vulgo qui dicitur esse Bootes. Quod quasi temoni adiunctam prae se quatit Arctum.' Dein quae sequuntur.

Toward the Crown leans the Serpent's jaw, but beneath his coiling form seek thou for the mighty Claws[a]; they are scant of light and nowise brilliant.

Behind Helice, like to one that drives, is borne along Arctophylax whom men also call Boötes,[b] since he seems to lay hand on the wain-like Bear. Very bright is he all; but beneath his belt wheels a star, bright beyond the others, Arcturus himself.

Beneath both feet of Boötes mark the Maiden,[c] who in her hands bears the gleaming Ear of Corn.[d] Whether she be daughter of Astraeus, who, men say, was of old the father of the stars, or child of other sire, untroubled be her course! But another tale is current among men, how of old she dwelt on earth and met men face to face, nor ever disdained in olden time the tribes of men and women, but mingling with them took her seat, immortal though she was. Her men called Justice; but she assembling the elders, it might be in the market-place or in the wide-wayed streets, uttered her voice, ever urging on them judgements kinder to the people. Not yet in that age had men knowledge of hateful strife, or carping contention, or din of battle, but a simple life they lived. Far from them was the cruel sea and not yet from afar did ships bring their livelihood, but the oxen and the plough and Justice herself, queen of the peoples, giver of things just, abundantly supplied their every need. Even so long as the earth still nurtured the Golden Race, she had her dwelling on earth. But with the Silver Race only

Huic enim Booti 'subter praecordia fixa videtur Stella micans radiis, Arcturus nomine claro.'"

[c] Virgo. Cic. *l.c.* "cuius [Arcturi] pedibus subiecta fertur 'Spicum inlustre tenens splendenti corpore Virgo.'"

[d] Spica.

ὠμίλει, ποθέουσα παλαιῶν ἤθεα λαῶν.
ἀλλ' ἔμπης ἔτι κεῖνο κατ' ἀργύρεον γένος ἦεν·
ἤρχετο δ' ἐξ ὀρέων ὑποδείελος ἠχηέντων
μουνάξ, οὐδέ τεῳ ἐπεμίσγετο μειλιχίοισιν·
ἀλλ' ὁπότ' ἀνθρώπων μεγάλας πλήσαιτο κολώνας,
ἠπείλει δὴ ἔπειτα καθαπτομένη κακότητος,
οὐδ' ἔτ' ἔφη εἰσωπὸς ἐλεύσεσθαι καλέουσιν·
"οἵην χρύσειοι πατέρες γενεὴν ἐλίποντο
χειροτέρην· ὑμεῖς δὲ κακώτερα τεξείεσθε.
καὶ δή που πόλεμοι, καὶ δὴ καὶ ἀνάρσιον αἷμα
ἔσσεται ἀνθρώποισι, κακὸν δ' ἐπικείσεται ἄλγος."
ὣς εἰποῦσ' ὀρέων ἐπεμαίετο, τοὺς δ' ἄρα λαοὺς
εἰς αὐτὴν ἔτι πάντας ἐλίμπανε παπταίνοντας.
ἀλλ' ὅτε δὴ κἀκεῖνοι ἐτέθνασαν, οἱ δ' ἐγένοντο,
χαλκείη γενεή, προτέρων ὀλοώτεροι ἄνδρες,
οἳ πρῶτοι κακόεργον ἐχαλκεύσαντο μάχαιραν
εἰνοδίην, πρῶτοι δὲ βοῶν ἐπάσαντ' ἀροτήρων,
καὶ τότε μισήσασα Δίκη κείνων γένος ἀνδρῶν
ἔπταθ' ὑπουρανίη· ταύτην δ' ἄρα νάσσατο χώρην,
ἧχί περ ἐννυχίη ἔτι φαίνεται ἀνθρώποισιν
Παρθένος, ἐγγὺς ἐοῦσα πολυσκέπτοιο Βοώτεω.
Τῆς ὑπὲρ ἀμφοτέρων ὤμων εἰλίσσεται ἀστὴρ
[δεξιτερῇ πτέρυγι· ΠΡΟΤΡΥΓΗΤΗΡ δ' αὖτε καλεῖται·][1]
τόσσος μὲν μεγέθει, τοίη δ' ἐγκείμενος αἴγλῃ,
οἷος καὶ μεγάλης οὐρὴν ὑποφαίνεται Ἄρκτου.
δεινὴ γὰρ κείνη, δεινοὶ δέ οἱ ἐγγύθεν εἰσὶν
ἀστέρες· οὐκ ἂν τούς γε ἰδὼν ἐπιτεκμήραιο

[1] ACM ; but not translated by Germ. or Avienus.

[a] Cic. *De nat. d.* ii. 63 "Quibus [bubus], cum terrae subigerentur fissione glebarum, ab illo aureo genere, ut poetae loquuntur, vis nulla unquam adferebatur. 'Ferrea tum vero proles exorta repente est Ausaque funestum prima

a little and no longer with utter readiness did she mingle, for that she yearned for the ways of the men of old. Yet in that Silver Age was she still upon the earth; but from the echoing hills at eventide she came alone, nor spake to any man in gentle words. But when she had filled the great heights with gathering crowds, then would she with threats rebuke their evil ways, and declare that never more at their prayer would she reveal her face to man. "Behold what manner of race the fathers of the Golden Age[a] left behind them! Far meaner than themselves! but ye will breed a viler progeny[b]! Verily wars and cruel bloodshed shall be unto men and grievous woe shall be laid upon them." Even so she spake and sought the hills and left the people all gazing towards her still. But when they, too, were dead, and when, more ruinous than they which went before, the Race of Bronze was born, who were the first to forge the sword of the highwayman, and the first to eat of the flesh of the ploughing-ox, then verily did Justice loathe that race of men and fly heavenward and took up that abode, where even now in the night time the Maiden is seen of men, established near to far-seen Boötes.

Above both her shoulders at her right wing wheels a star, whereof the name is the Vintager[c]—of such size and with such brightness set, as the star that shines beneath the tail of the Great Bear. For dread is the Bear and dread stars are near her. Seeing them thou needest not further conjecture

est fabricarier ensem Et gustare manu vinctum domitumque iuvencum.'"

[b] *Cf.* Hor. *C.* iii. 6. 46 "Aetas parentum, peior avis, tulit Nos nequiores, mox daturos Progeniem vitiosiorem."

[c] Vindemiator.

[οἵ μιν πᾶσαν ὄπισθεν ἑλισσόμενοι τυπόωσιν,][1] 142a
οἷός οἱ πρὸ ποδῶν φέρεται καλός τε μέγας τε
εἷς μὲν ὑπωμαίων, εἷς δ' ἰξυόθεν κατιόντων,
ἄλλος δ' οὐραίοις ὑπὸ γούνασιν· ἀλλ' ἅρα πάντες 145
ἁπλόοι ἄλλοθεν ἄλλος ἀνωνυμίῃ φορέονται.

Κρατὶ δέ οἱ ΔΙΔΥΜΟΙ, μέσσῃ δ' ὕπο ΚΑΡΚΙΝΟΣ
ἐστίν·
ποσσὶ δ' ὀπισθοτέροισι ΛΕΩΝ ὕπο καλὰ φαείνει.
ἔνθα μὲν ἠελίοιο θερείταί εἰσι κέλευθοι·
αἱ δέ που ἀσταχύων κενεαὶ φαίνονται ἄρουραι 150
ἠελίου τὰ πρῶτα συνερχομένοιο Λέοντι.
τῆμος καὶ κελάδοντες ἐτησίαι εὐρέϊ πόντῳ
ἀθρόοι ἐμπίπτουσιν, ὁ δὲ πλόος οὐκέτι κώπαις
ὥριος. εὐρεῖαί μοι ἀρέσκοιεν τότε νῆες,
εἰς ἄνεμον δὲ τὰ πηδὰ κυβερνητῆρες ἔχοιεν. 155

Εἰ δέ τοι ΗΝΙΟΧΟΝ τε καὶ ἀστέρας Ἡνιόχοιο
σκέπτεσθαι δοκέει, καί τοι φάτις ἤλυθεν ΑΙΓΟΣ
αὐτῆς ἠδ' ΕΡΙΦΩΝ, οἵ τ' εἰν ἁλὶ πορφυρούσῃ
πολλάκις ἐσκέψαντο κεδαιομένους ἀνθρώπους,
αὐτὸν μέν μιν ἅπαντα μέγαν Διδύμων ἐπὶ λαιὰ 160
κεκλιμένον δήεις· Ἑλίκης δέ οἱ ἄκρα κάρηνα
ἀντία δινεύει. σκαιῷ δ' ἐπελήλαται ὤμῳ
αἴξ ἱερή, τὴν μέν τε λόγος Διὶ μαζὸν ἐπισχεῖν,
Ὠλενίην δέ μιν Αἶγα Διὸς καλέουσ' ὑποφῆται.

[1] Read only in later MSS. *Cf.* v. 171.

[a] Cic. *ap.* Priscian. *Gramm.* vi. "Tertia sub caudam ad genus ipsum lumina pandit."

[b] Gemini. Cic. *De nat. d.* ii. 43 "Et natos Geminos invises sub caput Arcti: Subiectus mediae est Cancer, pedibusque tenetur Magnu' Leo tremulam quatiens e corpore flammam." [c] Cancer. [d] Leo.

[e] About 23rd July the Sun enters the zodiacal sign Leo: *cf.* Hipparch. ii. 1. 18 who, after quoting Aratus 149-151, remarks: "For the greatest heat occurs about the time

what stars beyond them model all her form. Such stars are borne along, beautiful and great, one in front of her forefeet, one on her flank, and one beneath her hind knees.[a] But all singly one here, one there, are wheeled along without a name.

Beneath the head of Helice are the Twins[b]; beneath her waist is the Crab[c]; beneath her hind feet the Lion[d] brightly shines. There is the Sun's hottest summer path. Then the fields are seen bereft of corn-ears, when first the Sun comes together with the Lion.[e] Then the roaring Etesian[f] winds fall swooping on the vasty deep, and voyaging is no longer seasonable for oars. Then let broad-beamed ships be my choice, and let steersmen hold the helm into the wind.

But if it be thy wish to mark Charioteer[g] and his stars, and if the fame has come to thee of the Goat[h] herself and the Kids,[i] who often on the darkening deep have seen men storm-tossed, thou wilt find him in all his might, leaning forward at the left hand of the Twins. Over against him wheels the top of Helice's head, but on his left shoulder is set the holy Goat, that, as legend tells, gave the breast to Zeus. Her the interpreters of Zeus call the Olenian

when the Dog-Star rises, which is as nearly as possible thirty days after the summer solstice. At that date, according to Aratus, the Sun is in the beginning of Leo. The sun, therefore, at this (the summer) solstice occupies the beginning of the Crab (Cancer)."

[f] The Etesian or trade-winds which blow every year in the Mediterranean during the summer, mostly from the North, begin at the rising of the Dog-Star, being preceded by the *prodromi* which, also from the North, begin eight days before the rising of the Dog-Star. The Etesian winds blow for some fifty days. [g] Auriga. [h] Capella.

[i] Haedi; *cf.* Verg. *A.* ix. 668 "pluvialibus Haedis."

ἀλλ' ἡ μὲν πολλή τε καὶ ἀγλαή· οἱ δέ οἱ αὐτοῦ
λεπτὰ φαείνονται Ἔριφοι καρπὸν κάτα χειρός.

Πὰρ ποσὶ δ' Ἡνιόχου κεραὸν πεπτηότα ΤΑΥΡΟΝ
μαίεσθαι. τὰ δέ οἱ μάλ' ἐοικότα σήματα κεῖται·
τοίη οἱ κεφαλὴ διακέκριται· οὐδέ τις ἄλλῳ
σήματι τεκμήραιτο κάρη βοός, οἷά μιν αὐτοὶ
ἀστέρες ἀμφοτέρωθεν ἑλισσόμενοι τυπόωσιν.
καὶ λίην κείνων ὄνομ' εἴρεται, οὐδέ τοι αὖτως
νήκουστοι ΥΑΔΕΣ. ταὶ μέν ῥ' ἐπὶ παντὶ μετώπῳ
Ταύρου βεβλέαται· λαιοῦ δὲ κεράατος ἄκρον
καὶ πόδα δεξιτερὸν παρακειμένου Ἡνιόχοιο
εἷς ἀστὴρ ἐπέχει· συνεληλάμενοι δὲ φέρονται,
ἀλλ' αἰεὶ Ταῦρος προφερέστερος Ἡνιόχοιο
εἰς ἑτέρην καταβῆναι, ὁμηλυσίῃ περ ἀνελθών.

Οὐδ' ἄρα Κηφῆος μογερὸν γένος Ἰασίδαο
αὖτως ἄρρητον κατακείσεται· ἀλλ' ἄρα καὶ τῶν
οὐρανὸν εἰς ὄνομ' ἦλθεν, ἐπεὶ Διὸς ἐγγύθεν ἦσαν.
αὐτὸς μὲν κατόπισθεν ἐὼν Κυνοσουρίδος Ἄρκτου
ΚΗΦΕΥΣ ἀμφοτέρας χεῖρας τανύοντι ἐοικώς·
ἴση οἱ στάθμη νεάτης ἀποτείνεται οὐρῆς
ἐς πόδας ἀμφοτέρους, ὅσση ποδὸς ἐς πόδα τείνει.

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[a] Amalthea: Olenian as being on the arm (ὠλένη) of Auriga or as daughter of Olenus or from Olenus or Olene in Achaia (Strabo 387, who quotes Aratus). *Cf.* "Nascitur Oleniae signum pluviale Capellae," Ovid, *F.* v. 113, "Oleniae sidus pluviale Capellae," Ovid, *M.* iii. 594.

[b] The participle πεπτηώς occurs five times in Aratus, here of Taurus, 318 of the bright stars in the Dolphin, 324 of Orion, 353 of Andromeda, 369 of certain nameless stars. The mss. of Homer confuse the perfect participle active of πίπτω with that of πτήσσω (Leaf on *Il.* xxi. 503). There seems reason to think that in some cases, *e.g.* 324, Aratus treated πεπτηώς as from πίτνημι, πετάννυμι, in the sense of "extended," "spread."

Goat.[a] Large is she and bright, but there at the wrist of the Charioteer faintly gleam the Kids.

At the feet of Charioteer seek for the crouching[b] horned Bull.[c] Very lifelike are his signs; so clear defined his head: not by other sign would one mark the head of an ox, since in such wise those very stars, wheeling on either side, fashion it. Oft-spoken is their name and not all unheard-of are the Hyades.[d] Broadcast are they on the forehead of the Bull. One star occupies the tip of his left horn and the right foot of the Charioteer, who is close by. Together they are carried in their course, but ever earlier is the Bull than the Charioteer to set beneath the West,[e] albeit they fare together at their rising.[f]

Nor all unnamed shall rest the hapless family of Iasid Cepheus.[g] For their name, too, has come unto heaven, for that they were near akin to Zeus.[h] Cepheus himself is set behind the Bear Cynosura, like to one that stretches out both his hands. From her tail-tip to both his feet stretches a measure equal to that from foot to foot.[i] But a little aside

[a] Taurus.

[d] Hyades in the constellation of Taurus.

[e] ἑτέρῃ may refer to West, as here, and 279, 659, or to East, 571, 617, 726, always according to the context.

[f] The Bull sets sooner because he is farther South than Auriga (schol.). For criticism of this passage *cf.* Hipparch. i. 5. 14 ff.

[g] Cepheus, King of Aethiopia, father of Andromeda by Cassiepeia. He was descended from Io whose father, according to one version, was Jasus, son of Argos (Apollod. ii. 5).

[h] As descended from Io.

[i] Hipparchus i. 2. 12 says that this remark, in which Aratus agrees with Eudoxus, is not true, the distance between the feet of Cepheus being less than that from either foot to the tip of Cynosura's tail.

αὐτὰρ ἀπὸ ζώνης ὀλίγον κε μεταβλέψειας
πρώτης ἰέμενος καμπῆς μεγάλοιο Δράκοντος.
Τοῦ δ' ἄρα δαιμονίη προκυλίνδεται οὐ μάλα πολλὴ
νυκτὶ φαεινομένη παμμήνιδι ΚΑΣΣΙΕΠΕΙΑ·
οὐ γάρ μιν πολλοὶ καὶ ἐπημοιβοὶ γανόωσιν
ἀστέρες, οἳ μιν πᾶσαν ἐπιρρήδην στιχόωσιν.
οἵη δὲ κληῖδι θύρην ἔντοσθ' ἀραρυῖαν
δικλίδ' ἐπιπλήσσοντες ἀνακρούουσιν ὀχῆας,[1]
τοῖοί οἱ μουνὰξ ὑποκείμενοι ἰνδάλλονται
ἀστέρες. ἡ δ' αὖτως ὀλίγων ἀποτείνεται ὤμων
ὀργυιήν. φαίης κεν ἀνιάζειν ἐπὶ παιδί.
Αὐτοῦ γὰρ κἀκεῖνο κυλίνδεται αἰνὸν ἄγαλμα
ΑΝΔΡΟΜΕΔΗΣ ὑπὸ μητρὶ κεκασμένον. οὔ σε μάλ' οἴω
νύκτα περισκέψασθαι, ἵν' αὐτίκα μᾶλλον ἴδηαι·
τοίη οἱ κεφαλή, τοῖοι δέ οἱ ἀμφοτέρωθεν
ὦμοι καὶ πόδες ἀκρότατοι καὶ ζώματα πάντα.
ἀλλ' ἔμπης κἀκεῖθι διωλενίη τετάνυσται,
δεσμὰ δέ οἱ κεῖται καὶ ἐν οὐρανῷ· αἱ δ' ἀνέχονται
αὐτοῦ πεπταμέναι πάντ' ἤματα χεῖρες ἐκεῖναι.
Ἀλλ' ἄρα οἱ καὶ κρατὶ πέλωρ ἐπελήλαται ΙΠΠΟΣ
γαστέρι νειαίρῃ· ξυνὸς δ' ἐπιλάμπεται ἀστὴρ
τοῦ μὲν ἐπ' ὀμφαλίῳ, τῆς δ' ἐσχατόωντι καρήνῳ.
οἱ δ' ἄρ' ἔτι τρεῖς ἄλλοι ἐπὶ πλευράς τε καὶ ὤμους
ἵππου δεικανόωσι διασταδὸν ἶσα πέλεθρα,
καλοὶ καὶ μεγάλοι· κεφαλὴ δέ οἱ οὐδὲν ὁμοίη,

[1] οἵην . . . ὀχῆες ACM.

[a] Cassiepeia offended the Nereids by vying with them in beauty. Hence Poseidon sent a sea-monster (Cetus) against Aethiopia.

[b] The W-shaped constellation of Cassiepeia is a familiar spectacle in the sky. It is probably unnecessary to suppose that more is meant than that C. presents roughly the same

from his belt look to find the first coil of the mighty Dragon.

Eastward his hapless wife, Cassiepeia,[a] gleaming when by night the moon is full, wheels with her scanty stars. For few and alternate stars adorn her, which expressly mark her form with lines of light. Like the key[b] of a twofold door barred within, wherewith men striking shoot back the bolts, so singly set shine her stars. But from her shoulders so faint she stretches a fathom's length. Thou would'st say she was sorrowing over her daughter.[c]

For there, too, wheels that woeful form of Andromeda, enstarred beneath her mother. Thou hast not to wait[d] for a night, I ween, whereon to see her more distinct! So bright is her head and so clearly marked are both the shoulders, the tips of her feet and all her belt. Yet even there she is racked, with arms stretched far apart, and even in Heaven bonds are her portion. Uplifted and outspread there for all time are those hands of hers.

Beneath her head is spread the huge Horse,[e] touching her with his lower belly. One common star gleams on the Horse's navel and the crown of her head. Three other separate stars, large and bright, at equal distance set on flank and shoulders, trace a square[f] upon the Horse. His head is not so brightly

aspect as that presented by the bars of a folding-door, where one half-door acts as door-post to the other and *vice versa*. If these two bars were secured by a drop-bar passing through the two, the resemblance would be clearer still.

[c] Andromeda, who was exposed to the Sea-Monster being chained to a rock until she was rescued by Perseus.

[d] *i.e.* She can be seen any night.

[e] Pegasus, the winged horse of Bellerophon.

[f] The Great Square of Pegasus, made up of α, β, γ Pegasi with α Andromedae.

οὐδ' αὐχὴν δολιχός περ ἐών. ἀτὰρ ἔσχατος ἀστὴρ
αἰθομένης γένυος καὶ κεν προτέροις ἐρίσειεν
τέτρασιν, οἵ μιν ἔχουσι περίσκεπτοι μάλ' ἐόντες.
οὐδ' ὅ γε τετράπος ἐστίν· ἀπ' ὀμφαλίοιο γὰρ ἄκρου
μεσσόθεν ἡμιτελὴς περιτέλλεται ἱερὸς Ἵππος.
κεῖνον δὴ καί φασι καθ' ὑψηλοῦ Ἑλικῶνος
καλὸν ὕδωρ ἀγαγεῖν εὐαλδέος Ἱππουκρήνης.
οὐ γάρ πω Ἑλικὼν ἄκρος κατελείβετο πηγαῖς,
ἀλλ' Ἵππος μιν ἔτυψε· τὸ δ' ἀθρόον αὐτόθεν ὕδωρ
ἐξέχυτο πληγῇ προτέρου ποδός· οἱ δὲ νομῆες
πρῶτοι κεῖνο ποτὸν διεφήμισαν Ἱππουκρήνην.
ἀλλὰ τὸ μὲν πέτρης ἀπολείβεται, οὐδέ ποτ' αὐτὸ
Θεσπιέων ἀνδρῶν ἑκὰς ὄψεαι· αὐτὰρ ὁ Ἵππος
ἐν Διὸς εἰλεῖται καί τοι πάρα θηήσασθαι.

Αὐτοῦ καὶ κριοιο θοώταταί εἰσι κέλευθοι,
ὅς ῥά τε καὶ μήκιστα διωκόμενος περὶ κύκλα
οὐδὲν ἀφαυρότερον τροχάει Κυνοσουρίδος Ἄρκτου,
αὐτὸς μὲν νωθὴς καὶ ἀνάστερος οἷα σελήνῃ
σκέψασθαι, ζώνῃ δ' ἂν ὅμως ἐπιτεκμήραιο
Ἀνδρομέδης· ὀλίγον γὰρ ὑπ' αὐτὴν ἐστήρικται.
μεσσόθι δὲ τρίβει μέγαν οὐρανόν, ἧχί περ ἄκραι
χηλαὶ καὶ ζώνη περιτέλλεται Ὠρίωνος.

Ἔστι δέ τοι καὶ ἔτ' ἄλλο τετυγμένον ἐγγύθι σῆμα
νειόθεν Ἀνδρομέδης, τὸ δ' ἐπὶ τρισὶν ἐστάθμηται
δελτωτον πλευρῇσιν, ἰσαιομένῃσιν ἐοικὸς
ἀμφοτέρῃς· ἡ δ' οὔτι τόση, μάλα δ' ἐστὶν ἑτοίμη
εὑρέσθαι· περὶ γὰρ πολέων εὐάστερός ἐστιν.
τῶν ὀλίγον Κριοῦ νοτιώτεροι ἀστέρες εἰσίν.

[a] The constellation of Pegasus is only a *προτομή* or bust, showing head and forefeet and half the body.

[b] A fountain on Helicon, near Thespiae in Boeotia, said to have been caused by the hoof of Pegasus, the winged Horse of Bellerophon (Paus. ix. 31. 3).

marked, nor his neck, though it be long. But the farthest star on his blazing nostril could fitly rival the former four, that invest him with such splendour. Nor is he four-footed. Parted at the navel, with only half a body, wheels in heaven the sacred Horse.[a] He it was, men say, that brought down from lofty Helicon the bright water of bounteous Hippocrene.[b] For not yet on Helicon's summit trickled the fountain's springs, but the Horse smote it and straightway the gushing water was shed abroad at the stamp of his forefoot, and herdsmen were the first to call that stream the fountain of the Horse. From the rock the water wells and never shalt thou see it far from the men of Thespiae; but the Horse himself circles in the heaven of Zeus and is there for thee to behold.

There too are the most swift courses of the Ram,[c] who, pursued through the longest circuit, runs not a whit slower than the Bear Cynosura—himself weak and starless as on a moonlit night, but yet by the belt of Andromeda thou canst trace him out. For a little below her is he set. Midway he treads the mighty heavens, where wheel the tips of the Scorpion's Claws and the Belt of Orion.

There is also another sign, fashioned near, below Andromeda, Deltoton,[d] drawn with three sides, whereof two appear equal but the third is less, yet very easy to find, for beyond many is it endowed with stars. Southward a little from Deltoton are the stars of the Ram.

[c] The Ram, Aries, situated on the Equator, which is a Great Circle of the celestial globe, completes his circuit of the heavens in the same time that Ursa Minor completes her smaller circle.

[d] Triangulum.

Οἱ δ' ἄρ' ἔτι προτέρω, ἔτι δ' ἐν προμολῇσι νότοιο,
ΙΧΘΥΕΣ. ἀλλ' αἰεὶ ἕτερος προφερέστερος ἄλλου,
καὶ μᾶλλον βορέαο νέον κατιόντος ἀκούει.
ἀμφοτέρων δέ σφεων ἀποτείνεται ἠΰτε δεσμὰ
οὐραίων ἑκάτερθεν ἐπισχερὼ εἰς ἓν ἰόντων.
καὶ τὰ μὲν εἷς ἀστὴρ ἐπέχει καλός τε μέγας τε,
ὅν ῥά τε καὶ σύνδεσμον ὑπούραιον καλέουσιν.
Ἀνδρομέδης δέ τοι ὦμος ἀριστερὸς Ἰχθύος ἔστω
σῆμα βορειοτέρου· μάλα γάρ νύ οἱ ἐγγύθεν ἐστίν.
Ἀμφότεροι δὲ πόδες γαμβροῦ ἐπισημαίνοιεν
ΠΕΡΣΕΟΣ, οἵ ῥά οἱ αἰὲν ἐπωμάδιοι φορέονται.
αὐτὰρ ὅ γ' ἐν βορέῳ φέρεται περιμήκετος ἄλλων.
καί οἱ δεξιτερὴ μὲν ἐπὶ κλισμὸν τετάνυσται
πενθερίου δίφροιο· τὰ δ' ἐν ποσὶν οἷα διώκων
ἴχνια μηκύνει κεκονιμένος ἐν Διὶ πατρί.
Ἄγχι δέ οἱ σκαιῆς ἐπιγουνίδος ἥλιθα πᾶσαι
ΠΛΗΙΑΔΕΣ φορέονται. ὁ δ' οὐ μάλα πολλὸς
ἁπάσας
χῶρος ἔχει, καὶ δ' αὐταὶ ἐπισκέψασθαι ἀφαυραί.
ἑπτάποροι δὴ ταί γε μετ' ἀνθρώπους ὑδέονται,
ἓξ οἷαί περ ἐοῦσαι ἐπόψιαι ὀφθαλμοῖσιν.
οὐ μέν πως ἀπόλωλεν ἀπευθὴς ἐκ Διὸς ἀστήρ,
ἐξ οὗ καὶ γενεῆθεν ἀκούομεν, ἀλλὰ μάλ' αὖτως
εἴρεται. ἑπτὰ δ' ἐκεῖναι ἐπιρρήδην καλέονται
Ἀλκυόνη Μερόπη τε Κελαινώ τ' Ἠλέκτρη τε
καὶ Στερόπη καὶ Τηϋγέτη καὶ πότνια Μαῖα.
αἱ μὲν ὁμῶς ὀλίγαι καὶ ἀφεγγέες, ἀλλ' ὀνομασταὶ
ἦρι καὶ ἑσπέριαι, Ζεὺς δ' αἴτιος, εἰλίσσονται,

[a] Pisces. Hipparchus i. 6. 8 f. points out that not both but only one of the Fishes is south of the Ram. The schol. takes Aratus to mean south of Triangulum.

[b] α Piscium, the knot of the band of stars joining the tails of the two Fishes.

Still farther in front of the Ram and still in the vestibule of the South are the Fishes.[a] Ever one is higher than the other, and louder hears the fresh rush of the North wind. From both there stretch, as it were, chains, whereby their tails on either side are joined. The meeting chains are knit by a single beautiful and great star, which is called the Knot of Tails.[b] Let the left shoulder of Andromeda be thy guide to the northern Fish, for it is very near.

Her two feet will guide thee to her bridegroom, Perseus,[c] over whose shoulder they are for ever carried. But he moves in the North a taller form than the others. His right hand is stretched toward the throne of the mother[d] of his bride, and, as if pursuing that which lies before his feet, he greatly strides, dust-stained, in the heaven of Zeus.

Near[e] his left thigh move the Pleiades, all in a cluster, but small is the space that holds them and singly they dimly shine. Seven are they in the songs of men, albeit only six are visible to the eyes.[f] Yet not a star, I ween, has perished from the sky unmarked since the earliest memory of man, but even so the tale is told. Those seven are called by name Halcyone, Merope, Celaeno, Electra, Sterope, Taygete, and queenly Maia. Small and dim are they all alike, but widely famed they wheel in heaven at morn and eventide, by the will of Zeus,

[c] Perseus, son of Zeus and Danaë, who rescued Andromeda.

[d] Cassiepeia, mother of Andromeda.

[e] Hipparch. i. 6. 12 criticizes this: "The left knee of Perseus is a long way from the Pleiades."

[f] The missing Pleiad is sometimes said to be Merope, sometimes Electra. Hipparch. i. 6. 14 says that by looking carefully on a clear moonless night seven stars can be seen.

ὅ σφισι καὶ θέρεος καὶ χείματος ἀρχομένοιο
σημαίνειν ἐκέλευσεν ἐπερχομένου τ' ἀρότοιο.
Καὶ ΧΕΛΥΣ, ἦτ' ὀλίγη· τὴν δ' ἆρ' ἔτι καὶ παρὰ λίκνῳ
Ἑρμείης ἐτόρησε, ΛΥΡΗΝ δέ μιν εἶπε λέγεσθαι.
κὰδ δ' ἕθετο προπάροιθεν ἀπευθέος Εἰδώλοιο
οὐρανὸν εἰσαγαγών. τὸ δ' ἐπὶ σκελέεσσι πέτηλον
γούνατί οἱ σκαιῷ πελάει· κεφαλή γε μὲν ἄκρη
ἀντιπέρην Ὄρνιθος ἑλίσσεται· ἡ δὲ μεσηγὺ
ὀρνιθέης κεφαλῆς καὶ γούνατος ἐστήρικται.
Ἦτοι γὰρ καὶ Ζηνὶ παρατρέχει αἰόλος ΟΡΝΙΣ.
ἀλλ' ὁ μὲν ἠερόεις, τὰ δέ οἱ ἔπι τετρήχυνται
ἀστράσιν οὔτι λίην μεγάλοις, ἀτὰρ οὐ μὲν ἀφαυροῖς.
αὐτὰρ ὅ γ' εὐδιόωντι ποτὴν ὄρνιθι ἐοικὼς
οὔριος εἰς ἑτέρην φέρεται, κατὰ δεξιὰ χειρὸς
Κηφείης ταρσοῖο τὰ δεξιὰ πείρατα τείνων,
λαιῇ δὲ πτέρυγι σκαρθμὸς παρακέκλιται Ἵππου.
Τὸν δὲ μετασκαίροντα δύ' Ἰχθύες ἀμφινέμονται
Ἵππον· πὰρ δ' ἄρα οἱ κεφαλῇ χεὶρ ΥΔΡΟΧΟΟΙΟ
δεξιτερὴ τετάνυσθ'· ὁ δ' ὀπίστερος Αἰγοκερῆος
τέλλεται. αὐτὰρ ὅ γε πρότερος καὶ νειόθι μᾶλλον
κέκλιται ΑΙΓΟΚΕΡΩΣ, ἵνα τε τρέπετ' ἠελίου ἴς.
μὴ κείνῳ ἐνὶ μηνὶ περικλύζοιο θαλάσσῃ
πεπταμένῳ πελάγει κεχρημένος. οὔτε κεν ἠοῖ
πολλὴν πειρήνειας, ἐπεὶ ταχινώταί εἰσιν·
οὔτ' ἄν τοι νυκτὸς πεφοβημένῳ ἐγγύθεν ἠὼς
ἔλθοι καὶ μάλα πολλὰ βοωμένῳ. οἱ δ' ἀλεγεινοὶ

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[a] Their heliacal rising (*ἑῴα ἀνατολή*) in May was the sign of harvest; their cosmical setting (*ἑῴα δύσις*) in November the sign of the sowing-season; *cf.* Hesiod, *W.* 383 ff. So Theophrast. *De sign.* i. 6 *διχοτομεῖ δὲ τὸν μὲν ἐνιαυτὸν* Πλειάς *τε δυομένη καὶ ἀνατέλλουσα.*

who bade them tell of the beginning of Summer and of Winter and of the coming of the ploughing-time.[a]

Yonder, too, is the tiny Tortoise,[b] which, while still beside his cradle, Hermes pierced for strings and bade it be called the Lyre: and he brought it into heaven and set it in front of the unknown Phantom.[c] That Croucher on his Knees comes near the Lyre with his left knee, but the top of the Bird's head wheels on the other side, and between the Bird's head and the Phantom's knee is enstarred the Lyre.

For verily in heaven there is outspread a glittering Bird.[d] Wreathed in mist is the Bird, but yet the parts above him are rough with stars, not very large, yet not obscure. Like a bird in joyous flight, with fair weather it glides to the west, with the tip of its right wing outstretched towards the right hand of Cepheus, and by its left wing is hung in the heavens the prancing Horse.

Round the prancing Horse range the two Fishes. By the Horse's head is stretched the right hand of Hydrochous.[e] He is behind Aegoceros,[f] who is set in front and further down, where the mighty Sun turns.[g] In that month use not the open sea[h] lest thou be engulfed in the waves. Neither in the dawn canst thou accomplish a far journey, for fast to evening speed the dawns; nor at night amid thy fears will the dawn draw earlier near, though loud and instant be thy cry. Grievous then is the crash-

[b] Lyra. For the invention of the lyre by Hermes *cf.* Hom. *H. Herm.* 39 ff.

[c] Engonasin; *cf.* v. 66 n.

[d] Cygnus, the Swan.

[e] Aquarius, the Water-bearer.

[f] Capricorn.

[g] Tropic of Capricorn, so called because the Sun enters the zodiacal sign of Capricorn at the winter solstice, *i.e.* 22nd December.

[h] μὴ . . . θαλάσσῃ quoted by [Longin.] *De sublim.* xxvi. 1.

τῆμος ἐπιρρήσσουσι νότοι, ὁπότ' Αἰγοκερῆϊ
συμφέρετ' ἠέλιος· τότε δὲ κρύος ἐκ Διός ἐστιν
ναύτῃ μαλκιόωντι κακώτερον. ἀλλὰ καὶ ἔμπης
ἤδη πάντ' ἐνιαυτὸν ὑπὸ στείρῃσι θάλασσα
πορφύρει· ἴκελοι δὲ κολυμβίσιν αἰθυίῃσιν
πολλάκις ἐκ νηῶν πέλαγος περιπαπταίνοντες
ἥμεθ' ἐπ' αἰγιαλοὺς τετραμμένοι· οἱ δ' ἔτι πόρσω
κλύζονται· ὀλίγον δὲ διὰ ξύλον Ἄϊδ' ἐρύκει.
Καὶ δ' ἂν ἐπὶ[1] προτέρῳ γε, θαλάσσῃ πολλὰ πεπονθώς,
Τόξον ὅτ' ἠέλιος καίει καὶ ῥύτορα Τόξου,
ἑσπέριος κατάγοιο, πεποιθὼς οὐκέτι νυκτί.
σῆμα δέ τοι κείνης ὥρης καὶ μηνὸς ἐκείνου
Σκορπίος ἀντέλλων εἴη πυμάτης ἐπὶ νυκτός.
ἤτοι γὰρ μέγα τόξον ἀνέλκεται ἐγγύθι κέντρου
ΤΟΞΕΥΤΗΣ· ὀλίγον δὲ παροίτερος ἵσταται αὐτοῦ
Σκορπίος ἀντέλλων, ὁ δ' ἀνέρχεται αὐτίκα μᾶλλον.
τῆμος καὶ κεφαλὴ Κυνοσουρίδος ἀκρόθι νυκτὸς
ὕψι μάλα τροχάει, ὁ δὲ δύεται ἠῶθι πρὸ
ἀθρόος Ὠρίων, Κηφεὺς δ' ἀπὸ χειρὸς ἐπ' ἰξύν.
Ἔστι δέ τις προτέρω βεβλημένος ἄλλος ΟΙΣΤΟΣ
αὐτὸς ἄτερ τόξου· ὁ δέ οἱ παραπέπταται Ὄρνις
ἀσσότερον βορέω. σχεδόθεν δέ οἱ ἄλλος ἄηται
οὐ τόσσος μεγέθει, χαλεπός γε μὲν ἐξ ἁλὸς ἐλθεῖν
νυκτὸς ἀπερχομένης· καί μιν καλέουσιν ΑΗΤΟΝ.
ΔΕΛΦΙΣ δ', οὐ μάλα πολλός, ἐπιτρέχει Αἰγοκερῆϊ

[1] ἔτι C; read ἔτι προτέρω?

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[a] [Longin.] *De subl.* x. 5-6 contrasts this passage of Aratus, ὀλίγον . . . ἐρύκει, with Hom. *Il.* xv. 624-628 (ending τυτθὸν γὰρ ὑπὲκ θανάτοιο φέρονται), and awards the palm for sublimity to Homer.

ing swoop of the South winds when the Sun joins Aegoceros, and then is the frost from heaven hard on the benumbed sailor. Not but that throughout the year's length the sea ever grows dark beneath the keels, and, like to diving seagulls, we often sit, spying out the deep from our ship with faces turned to the shore; but ever farther back the shores are swept by the waves and only a thin plank staves off Death.[a]

But even in the previous month,[b] storm-tossed at sea, when the Sun scorches the Bow and the Wielder[c] of the Bow, trust no longer in the night but put to shore in the evening. Of that season and that month let the rising of Scorpion at the close of night be a sign to thee. For verily his great Bow does the Bowman draw close by the Scorpion's sting, and a little in front stands the Scorpion at his rising, but the Archer[c] rises right after him. Then, too, at the close of night Cynosura's head runs very high, but Orion just before the dawn wholly sets and Cepheus from hand to waist.[d]

Further up there is another Arrow[e] shot—alone without a bow. By it is the Bird[f] outspread nearer the North, but hard at hand another bird[g] tosses in storm, of smaller size but cruel in its rising from the sea when the night is waning, and men call it the Eagle (Storm-bird).[h]

Over Aegoceros floats the Dolphin[i] with few

[b] November, when the Sun enters Sagittarius.
[c] Sagittarius.
[d] Vv. 303 ff. are discussed by Hipparch. i. 7. 1-18.
[e] Sagitta. [f] Cygnus. [g] Aquila, Eagle.
[h] Aëtos, here derived from ἄημαι, "is blown."
[i] Delphinus.

μεσσόθεν ἠερόεις· τὰ δέ οἱ περὶ τέσσαρα κεῖται
γλήνεα, παρβολάδην δύο πὰρ δύο πεπτηῶτα.
Καὶ τὰ μὲν οὖν βορέω καὶ ἀλήσιος ἠελίοιο
μεσσηγὺς κέχυται· τὰ δὲ νειόθι τέλλεται ἄλλα
πολλὰ μεταξὺ νότοιο καὶ ἠελίοιο κελεύθου.
Λοξὸς μὲν Ταύροιο τομῇ ὑποκέκλιται αὐτὸς
ΩΡΙΩΝ. μὴ κεῖνον ὅτις καθαρῇ ἐνὶ νυκτὶ
ὑψοῦ πεπτηῶτα παρέρχεται ἄλλα πεποίθοι
οὐρανὸν εἰσανιδὼν προφερέστερα θηήσασθαι.
Τοῖός οἱ καὶ φρουρὸς ἀειρομένῳ ὑπὸ νώτῳ
φαίνεται ἀμφοτέροισι ΚΥΩΝ ὑπὸ ποσσὶ βεβηκώς,
ποικίλος, ἀλλ' οὐ πάντα πεφασμένος· ἀλλὰ κατ' αὐτὴν
γαστέρα κυάνεος περιτέλλεται, ἡ δέ οἱ ἄκρη
ἀστέρι βέβληται δεινὴ γένυς, ὅς ῥα μάλιστα
ὀξέα σειριάει· καί μιν καλέουσ' ἄνθρωποι
ΣΕΙΡΙΟΝ. οὐκέτι κεῖνον ἅμ' ἠελίῳ ἀνιόντα
φυταλιαὶ ψεύδονται ἀναλδέα φυλλιόωσαι.
ῥεῖα γὰρ οὖν ἔκρινε διὰ στίχας ὀξὺς ἀΐξας,
καὶ τὰ μὲν ἔρρωσεν, τῶν δὲ φλόον ὤλεσε πάντα.
κείνου καὶ κατιόντος ἀκούομεν· οἱ δὲ δὴ ἄλλοι
σῆμ' ἔμεναι μελέεσσιν ἐλαφρότεροι περίκεινται.
Ποσσὶν δ' Ὡρίωνος ὑπ' ἀμφοτέροισι ΛΑΓΩΟΣ
ἐμμενὲς ἧματα πάντα διώκεται. αὐτὰρ ὅ γ' αἰεὶ
Σείριος ἐξόπιθεν φέρεται μετιόντι ἐοικώς,
καί οἱ ἐπαντέλλει, καί μιν κατιόντα δοκεύει.
Ἡ δὲ Κυνὸς μεγάλοιο κατ' οὐρὴν ἕλκεται ΑΡΓΩ

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[a] The Ecliptic or apparent path of the Sun among the stars.

[b] As the constellation of Taurus represents only the fore-quarters of the Bull it is natural to take τομή = προτομή, "forequarters." The schol., however, takes it as "section," *i.e.* the section of the Zodiac represented by the Bull.

bright stars and body wreathed in mist, but four brilliants adorn him, set side by side in pairs.

Now these constellations lie between the North and the Sun's wandering path,[a] but others many in number rise beneath between the South and the Sun's course.

Aslant beneath the fore-body[b] of the Bull is set the great Orion. Let none who pass him spread out on high on a cloudless night imagine that, gazing on the heavens, one shall see other stars more fair.

Such a guardian, too, beneath his towering back is seen to stand on his hind legs, the Dog[c] star-enwrought, yet not clearly marked in all his form, but right by his belly he shows dark. The tip of his terrible jaw is marked by a star that keenest of all blazes with a searing flame and him men call Seirius.[d] When he rises with the Sun,[e] no longer do the trees deceive him by the feeble freshness of their leaves. For easily with his keen glance he pierces their ranks, and to some he gives strength but of others he blights the bark utterly. Of him too at his setting[f] are we aware, but the other stars of the Dog are set round with fainter light to mark his legs.

Beneath both feet of Orion is the Hare[g] pursued continually through all time, while Seirius behind is for ever borne as in pursuit. Close behind he rises and as he sets he eyes the setting Hare.

Beside the tail of the Great Dog the ship Argo[h] is

[c] Canis Major, the Great Dog. [d] Sirius, α Canis Majoris.
[e] In July. [f] In the end of November. [g] Lepus.
[h] "At Canis ad caudam serpens prolabitur Argo | Conversam prae se portans cum lumine puppim," Cic. *De nat. d.* ii. 44; *cf.* Eratosth. *Catast.* 35 *εἰς δὲ τὰ ἄστρα ἀνετέθη τὸ εἴδωλον οὐχ ὅλον αὐτῆς, οἱ δ' οἴακές εἰσιν ἕως τοῦ ἱστοῦ σὺν τοῖς πηδαλίοις.*

πρυμνόθεν· οὐ γὰρ τῇ γε κατὰ χρέος εἰσὶ κέλευθοι,
ἀλλ᾽ ὄπιθεν φέρεται τετραμμένη, οἷα καὶ αὐταὶ
νῆες, ὅτ᾽ ἤδη ναῦται ἐπιστρέψωσι κορώνην
ὅρμον ἐσερχόμενοι· τὴν δ᾽ αὐτίκα πᾶς ἀνακόπτει
νῆα, παλιρροθίη δὲ καθάπτεται ἠπείροιο·
ὣς ἥ γε πρύμνηθεν Ἰησονὶς ἕλκεται Ἀργώ.
καὶ τὰ μὲν ἠερίη καὶ ἀνάστερος ἄχρι παρ᾽ αὐτὸν
ἱστὸν ἀπὸ πρώρης φέρεται, τὰ δὲ πᾶσα φαεινή.
καί οἱ πηδάλιον κεχαλασμένον ἐστήρικται
ποσσὶν ὑπ᾽ οὐραίοισι Κυνὸς προπάροιθεν ἰόντος.

Τὴν δὲ καὶ οὐκ ὀλίγον περ ἀπόπροθι πεπτηυῖαν
Ἀνδρομέδην μέγα κητος ἐπερχόμενον κατεπείγει.
ἡ μὲν γὰρ Θρήϊκος ὑπὸ πνοιῇ βορέαο
κεκλιμένη φέρεται, τὸ δέ οἱ νότος ἐχθρὸν ἀγινεῖ
κῆτος, ὑπὸ Κριῷ τε καὶ Ἰχθύσιν ἀμφοτέροισιν,
βαιὸν ὑπὲρ Ποταμοῦ βεβλημένον ἀστερόεντος.

Οἷον γὰρ κἀκεῖνο θεῶν ὑπὸ ποσσὶ φορεῖται
λείψανον ηριδανοιο, πολυκλαύτου ποταμοῖο.
καὶ τὸ μὲν Ὡρίωνος ὑπὸ σκαιὸν πόδα τείνει·
δεσμοὶ δ᾽ οὐραῖοι, τοῖς Ἰχθύες ἄκροι ἔχονται,
ἄμφω συμφορέονται ἀπ᾽ οὐραίων κατιόντες·
Κητείης δ᾽ ὄπιθεν λοφίης ἐπιμιξ φορέονται
εἰς ἓν ἐλαυνόμενοι· ἑνὶ δ᾽ ἀστέρι πειραίνονται
Κήτεος, ὃς κείνου πρώτῃ ἐπίκειται ἀκάνθῃ.

Οἱ δ᾽ ὀλίγῳ μέτρῳ ὀλίγῃ δ᾽ ἐγκείμενοι αἴγλῃ

[a] Hipparch. i. 8. 1 criticizes this: the bright stars, κ on the deck, β on the keel, lie considerably East of the Mast.
[b] See note on 167.
[c] Cetus.
[d] Hipparch. i. 8. 5.
[e] Eridanus, Flumen, the River, sometimes called the Nile. The Eridanus was identified with the river Po, into which Phaëthon fell and where his sisters, the Heliades, wept for

hauled stern-foremost. For not hers is the proper course of a ship in motion, but she is borne backwards, reversed even as real ships, when already the sailors turn the stern to the land as they enter the haven, and every one back-paddles the ship, but she rushing sternward lays hold of the shore. Even so is the Argo of Jason borne along stern-foremost. Partly in mist is she borne along, and starless from her prow even to the mast,[a] but the hull is wholly wreathed in light. Loosed is her Rudder and is set beneath the hind feet of the Dog, as he runs in front.

Andromeda, though she cowers[b] a good way off, is pressed by the rush of the mighty Monster[c] of the Sea. For her path lies under the blast of Thracian Boreas, but the South wind drives against her, beneath the Ram and the Pair of Fishes, the hateful Monster, Cetus, set as he is a little above the Starry River.[d]

For alone are those poor remains of Eridanus,[e] River of many tears, also borne beneath the feet of the Gods. He winds beneath Orion's left foot, but the Shackles, wherewith the Fishes' tails are held, reach from their tails and join together, and behind the neck of Cetus they mingle their path and fare together. They end in a single star of Cetus, set where meet his spine and head.

Other stars,[f] mean in size and feeble in splendour,

him; 'poor remains,' because Eridanus was partly burnt up. Aratus is the first to call the River Eridanus.

[f] Stars lying between Argo and Cetus and the Hare, which were not grouped as a constellation and given a special name. Hipparch. i. 8. 2 f. says the "nameless stars" really lie between the River and the Helm of Argo.

μεσσόθι πηδαλίου καὶ Κήτεος εἰλίσσονται,
γλαυκοῦ πεπτηῶτες ὑπὸ πλευρῇσι Λαγωοῦ
νώνυμοι· οὐ γὰρ τοί γε τετυγμένου εἰδώλοιο
βεβλέαται μελέεσσιν ἐοικότες, οἷά τε πολλὰ
ἑξείης στιχόωντα παρέρχεται αὐτὰ κέλευθα
ἀνομένων ἐτέων· τά τις ἀνδρῶν οὐκέτ' ἐόντων
ἐφράσατ' ἠδ' ἐνόησεν ἅπαντ' ὀνομαστὶ καλέσσαι
ἤλιθα μορφώσας. οὐ γάρ κ' ἐδυνήσατο πάντων
οἰόθι κεκριμένων ὄνομ' εἰπεῖν, οὐδὲ δαῆναι.
πολλοὶ γὰρ πάντη, πολέων δ' ἐπὶ ἶσα πέλονται
μέτρα τε καὶ χροιή, πάντες γε μὲν ἀμφιέλικτοι.
τῷ καὶ ὁμηγερέας οἱ ἐείσατο ποιήσασθαι
ἀστέρας, ὄφρ' ἐπιτὰξ ἄλλῳ παρακείμενος ἄλλος
εἴδεα σημαίοιεν. ἄφαρ δ' ὀνομαστὰ γένοντο
ἄστρα, καὶ οὐκέτι νῦν ὑπὸ θαύματι τέλλεται ἀστήρ.
ἀλλ' οἱ μὲν καθαροῖς ἐναρηρότες εἰδώλοισιν
φαίνονται· τὰ δ' ἔνερθε διωκομένοιο Λαγωοῦ
πάντα μάλ' ἠερόεντα καὶ οὐκ ὀνομαστὰ φέρονται.

Νειόθι δ' Αἰγοκερῆος, ὑπὸ πνοιῇσι νότοιο,
ΙΧΘΥΣ ἐς Κῆτος τετραμμένος αἰωρεῖται
οἷος ἀπὸ προτέρων, ΝΟΤΙΟΝ δέ ἑ κικλήσκουσιν.
Ἄλλοι δέ, σποράδην ὑποκείμενοι Ὑδροχοῇϊ,
Κήτεος αἰθερίοιο καὶ Ἰχθύος ἠερέθονται
μέσσοι νωχελέες καὶ ἀνώνυμοι· ἐγγύθι δέ σφεων,
δεξιτερῆς ἀπὸ χειρὸς ἀγαυοῦ Ὑδροχόοιο,
οἵη τίς τ' ὀλίγη χύσις ὕδατος ἔνθα καὶ ἔνθα
σκιδναμένου, χαροποὶ καὶ ἀναλδέες εἰλίσσονται.
ἐν δέ σφιν δύο μᾶλλον ἐειδόμενοι φορέονται

[a] Hipparch. i. 8. 8 ff. discusses 367–385. As against Attalus who accused Aratus of redundancy and obscurity, Hipparchus thinks Aratus has given a masterly exposition (κεκρατημένως ἀποδεδωκέναι) of what was in his mind, namely,

wheel between the Rudder of Argo and Cetus, and beneath the grey Hare's sides they are set without a name. For they are not set like the limbs of a fashioned figure, such as, many in number, fare in order along their constant paths, as the years are fulfilled—stars, which someone of the men that are no more noted and marked how to group in figures and call all by a single name. For it had passed his skill to know each single star or name them one by one. Many are they on every hand and of many the magnitudes and colours are the same, while all go circling round. Wherefore he deemed fit to group the stars in companies, so that in order, set each by other, they might form figures. Hence the constellations got their names, and now no longer does any star rise a marvel from beneath the horizon. Now the other stars are grouped in clear figures and brightly shine, but those beneath the hunted Hare are all clad in mist and nameless in their course.[a]

Below Aegoceros before the blasts of the South wind swims a Fish, facing Cetus, alone and apart from the former Fishes; and him men call the Southern Fish.[b]

Other stars, sparsely set beneath Hydrochoüs,[c] hang on high between Cetus in the heavens and the Fish, dim and nameless, and near them on the right hand of bright Hydrochoüs, like some sprinkled drops of water lightly shed on this side and on that, other stars wheel bright-eyed though weak. But among them are borne two of more lustrous form,

that he who first grouped the stars in constellations decided to group and name only those stars which spatially belonged together, neglecting those which did not naturally form a group or figure.

[b] Piscis Australis. [c] Aquarius.

ἀστέρες, οὔτε τι πολλὸν ἀπήοροι, οὔτε μάλ' ἐγγύς·
εἷς μὲν ὑπ' ἀμφοτέροισι ποσὶν καλός τε μέγας τε
Ὑδροχόου, ὁ δὲ κυανέου ὑπὸ Κήτεος οὐρῇ.
τοὺς πάντας καλέουσιν Ὑδωρ. ὀλίγοι γε μὲν ἄλλοι
νειόθι Τοξευτῆρος ὑπὸ προτέροισι πόδεσσιν
δινωτοὶ κύκλῳ περιηγέες εἱλίσσονται.

Αὐτὰρ ὑπ' αἰθομένῳ κέντρῳ τέραος μεγάλοιο
Σκορπίου, ἄγχι νότοιο, Θυτηριον αἰωρεῖται.
τοῦ δ' ἤτοι ὀλίγον περ ἐπὶ χρόνον ὑψόθ' ἐόντος
πεύσεαι· ἀντιπέρην γὰρ ἀείρεται Ἀρκτούροιο.
καὶ τῷ μὲν μάλα πάγχυ μετήοροί εἰσι κέλευθοι
Ἀρκτούρῳ, τὸ δὲ θᾶσσον ὑφ' ἑσπερίην ἅλα νεῖται.
ἀλλ' ἄρα καὶ περὶ κεῖνο Θυτήριον ἀρχαίη Νύξ,
ἀνθρώπων κλαίουσα πόνον, χειμῶνος ἔθηκεν
εἰναλίου μέγα σῆμα. κεδαιόμεναι γὰρ ἐκείνῃ
νῆες ἄπο φρενός εἰσι, τὰ δ' ἄλλοθεν ἄλλα πιφαύσκει
σήματ', ἐποικτείρουσα πολυρροθίους ἀνθρώπους.
τῷ μή μοι πελάγει νεφέων εἰλυμένον ἄλλων
εὔχεο μεσσόθι κεῖνο φανήμεναι οὐρανῷ ἄστρον,
αὐτὸ μὲν ἀνέφελόν τε καὶ ἀγλαόν, ὕψι δὲ μᾶλλον
κυμαίνοντι νέφει πεπιεσμένον, οἷά τε πολλὰ
θλίβετ' ἀναστέλλοντος ὀπωρινοῦ ἀνέμοιο.
πολλάκι γὰρ καὶ τοῦτο νότῳ ἔπι σῆμα τιτύσκει
Νὺξ αὐτή, μογεροῖσι χαριζομένη ναύτῃσιν.
οἱ δ' εἰ μέν κε πίθωνται ἐναίσιμα σημαινούσῃ,

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[a] This is not Sagittarius but the Centaur, usually identified with Cheiron. Both being regarded as centaurs they are often confused. Even the name Cheiron is sometimes used of Sagittarius, *e.g.* Germanicus, *Arat.* 668.

[b] These form Corona Australis, the Southern Crown, Στέφανος Νότιος.

not far apart and yet not near: one beneath both feet of Hydrochoüs, a goodly star and bright, the other beneath the tail of dark-blue Cetus. This cluster as a whole men call The Water. But others low beneath the forefeet of the Archer (Centaur),[a] turned in a circled ring,[b] go wheeling round the sky.

Below the fiery sting of the dread monster, Scorpion, and near the South is hung the Altar.[c] Brief is the space thou wilt behold it above the horizon: for it rises over against Arcturus.[d] High runs the path of Arcturus, but sooner passes the Altar to the western sea. But that Altar even beyond aught else hath ancient Night, weeping the woe of men, set to be a mighty sign of storm at sea. For ships in trouble pain her heart, and other signs in other quarters she kindles in sorrow for mariners, storm-buffeted at sea. Wherefore I bid thee pray, when in the open sea, that that constellation wrapt in clouds appear not amidst the others in the heavens, herself unclouded and resplendent but banked above with billowing clouds, as often it is beset when the autumn wind drives them back. For often Night herself reveals this sign, also, for the South Wind in her kindness to toiling sailors. If they heed her favouring signs and

[c] Ara, fabled to be the altar on which the gods swore when Zeus proceeded against Cronus: "Inde Nepae [*i.e.* Scorpion] cernes propter fulgentis acumen | Aram quam flatu permulcet spiritus austri," Cic. *De nat. d.* ii. 44. "Neve sinisterior pressam rota ducat ad Aram," Ovid, *M.* ii. 139.

[d] *i.e.*, according to the interpretation of Hipparchus and Attalus, the Altar is as far from the South Pole (*νότιος πόλος*, *ἀφανὴς πόλος*) as Arcturus is from the visible Pole (*ὁ ἀεὶ φανερὸς πόλος*). This, says Hipparchus, is not true, as Arcturus is 59° from the North Pole, while *α*, the bright star in the middle of the Altar, is only 46° from the South Pole (Hipparch. i. 8, 14 f.).

αἶψά τε κοῦφά τε πάντα καὶ ἄρτια ποιήσωνται,
αὐτίκ' ἐλαφρότερος πέλεται πόνος· εἰ δέ κε νηῖ
ὑψόθεν ἐμπλήξῃ δεινὴ ἀνέμοιο θύελλα
αὔτως ἀπρόφατος, τὰ δὲ λαίφεα πάντα ταράξῃ,
ἄλλοτε μὲν καὶ πάμπαν ὑπόβρυχα ναυτίλλονται,
ἄλλοτε δ', αἴ κε Διὸς παρανισσομένοιο τύχωσιν
εὐχόμενοι, βορέω δὲ παραστράψῃ ἀνέμου ἶς,
πολλὰ μάλ' ὀτλήσαντες ὅμως πάλιν ἐσκέψαντο
ἀλλήλους ἐπὶ νηΐ. νότον δ' ἐπὶ σήματι τούτῳ
δείδιθι, μέχρι βορῆος ἀπαστράψαντος ἴδηαι.
εἰ δέ κεν ἑσπερίης μὲν ἁλὸς ΚΕΝΤΑΥΡΟΥ ἀπείη
ὦμος ὅσον προτέρης, ὀλίγη δέ μιν εἰλύοι ἀχλὺς
αὐτόν, ἀτὰρ μετόπισθεν ἐοικότα σήματα τεύχοι
Νὺξ ἐπὶ παμφανόωντι Θυτηρίῳ, οὔ σε μάλα χρὴ
ἐς νότον ἀλλ' εὔροιο περισκοπέειν ἀνέμοιο.

Δήεις δ' ἄστρον ἐκεῖνο δύω ὑποκείμενον ἄλλοις·
τοῦ γάρ τοι τὰ μὲν ἀνδρὶ ἐοικότα νειόθι κεῖται
Σκορπίου, ἱππούραια δ' ὑπὸ σφίσι Χηλαὶ ἔχουσιν.
αὐτὰρ ὁ δεξιτερὴν αἰεὶ τανύοντι ἔοικεν
ἀντία δινωτοῖο Θυτηρίου, ἐν δέ οἱ ἀπρὶξ
ἄλλο μάλ' ἐσφήκωται ἐληλάμενον διὰ χειρὸς
ΘΗΡΙΟΝ· ὣς γάρ μιν πρότεροι ἐπεφημίξαντο.

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[a] For the gen. after ἴδηαι *cf.* Aristoph. *Frogs* 815.

[b] *i.e.* when the shoulder of the Centaur culminates (μεσουρανεῖ). Hipparch. i. 8. 19 ff. complains that Aratus does not specify which shoulder, which is not a matter of indifference, as they would not both culminate at the same time.

[c] Centaur, *cf.* "Propterque Centaurus, 'Cedit equi partes properans subiungere Chelis. Hic dextram porgens, Quadrupes qua vasta tenetur, Tendit et illustrem truculentus cedit ad Aram,'" Cic. *De nat. d.* ii. 44.

[d] Hipparch. i. 8. 21 f. says Aratus is wrong here, since nearly the whole of the Centaur lies under Virgo, only his right hand and the forelegs of the horse stretching below the Claws.

quickly lighten their craft and set all in order, on a sudden lo! their task is easier: but if from on high a dread gust of wind smite their ship, all unforeseen, and throw in turmoil all the sails, sometimes they make their voyage all beneath the waves, but at other times, if they win by their prayers Zeus to their aid, and the might of the north wind pass in lightning, after much toil they yet again see each other on the ship. But at this sign fear the South Wind, until thou see'st [a] the North Wind come with lightning. But if the shoulder of Centaur is as far from the western as from the eastern sea,[b] and a faint mist veils it, while behind Night kindles like signs of storm upon the gleaming Altar, thou must not look for the South, but bethink thee of an East Wind.

The constellation of Centaur [c] thou wilt find beneath two others. For part in human form lies beneath Scorpio, but the rest, a horse's trunk and tail, are beneath the Claws.[d] He ever seems to stretch his right hand [e] towards the round Altar, but through his hand is drawn and firmly grasped another sign—the Beast,[f] for so men of old have named it.

[e] Hipparch. i. 8. 23 objects that between his right hand and the Altar lies the whole of the Beast (Θηρίον) and most parts of the Scorpion; *cf.* v. 402 f.

[f] Fera or the Wolf. Manilius i. 440 confuses the Beast with the Cetus of Andromeda. The Centaur was represented as holding in his left a *thyrsus* with a Hare hung upon it, in his right a *Therium*, of what nature the ancients did not define; *cf.* Cic. *Arat.* 211 "Hic dextram porgens quadrupes qua vasta tenetur | Quam nemo certo donavit nomine Graium." Frequently the Beast is confused with the Hare, but in later times it is generally known as the Wolf. *Cf.* [Eratosth.] *Catast.* 40 ἔχει δὲ καὶ ἐν ταῖς χερσὶ τὸ λεγόμενον Θηρίον . . . τινὲς δὲ ἀσκόν φασιν αὐτὸ εἶναι οἴνου, ἐξ οὗ σπένδει τοῖς θεοῖς ἐπὶ τὸ Θυτήριον. ἔχει δὲ αὐτὸ ἐν τῇ δεξιᾷ χειρί, ἐν δὲ τῇ ἀριστερᾷ θύρσον.

Ἀλλ' ἔτι γάρ τε καὶ ἄλλο περαιόθεν ἕλκεται ἄστρον·
ΤΑΡΗΝ μιν καλέουσι. τὸ δὲ ζώοντι ἐοικὸς
ἠνεκὲς εἰλεῖται· καί οἱ κεφαλὴ ὑπὸ μέσσον
Καρκίνον ἱκνεῖται, σπείρη δ' ὑπὸ σῶμα Λέοντος,
οὐρὴ δὲ κρέμαται ὑπὲρ αὐτοῦ Κενταύροιο.
μέσσῃ δὲ σπείρῃ ΚΡΗΤΗΡ, πυμάτῃ δ' ἐπίκειται
εἴδωλον ΚΟΡΑΚΟΣ σπείρην κόπτοντι ἐοικός.
Καὶ μὴν καὶ ΠΡΟΚΥΩΝ Διδύμοις ὕπο καλὰ φαείνει.
Ταῦτά κε θηήσαιο παρερχομένων ἐνιαυτῶν
ἑξείης παλίνωρα· τὰ γὰρ καὶ πάντα μάλ' αὖτως
οὐρανῷ εὖ ἐνάρηρεν ἀγάλματα νυκτὸς ἰούσης.
Οἱ δ' ἐπιμὶξ ἄλλοι πέντ' ἀστέρες, οὐδὲν ὁμοῖοι,
παντόθεν εἰδώλων δυοκαίδεκα δινεύονται.
οὐκ ἂν ἔτ' εἰς ἄλλους ὁρόων ἐπιτεκμήραιο
κείνους ἦχι κέονται· ἐπεὶ πάντες μετανάσται,
μακροὶ δέ σφεων εἰσὶν ἑλισσομένων ἐνιαυτοί,
μακρὰ δὲ σήματα κεῖται ἀπόπροθεν εἰς ἓν ἰόντων.
οὐδ' ἔτι θαρσαλέος κείνων ἐγώ· ἄρκιος εἴην
ἀπλανέων τά τε κύκλα τά τ' αἰθέρι σήματ' ἐνισπεῖν.
Ἦτοι μὲν τά γε κεῖται ἀλίγκια δινωτοῖσιν
τέσσαρα, τῶν κε μάλιστα πόθη ὄφελός τε γένοιτο

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[a] περαιόθεν occurs four times in Aratus, here and 606, 645, 720. In the last three cases it means "from the Eastern horizon." The schol. on the present passage says "either from the East or from a quarter beyond and farther than the Centaur."

[b] Crater, the Cup.

[c] Corvus, the Crow. Both these small constellations lie on the back of Hydra.

[d] Procyon or Canis Minor.

[e] The Fixed Stars.

[f] The Planets.

[g] The reference, as the scholiast says, is to the "great Platonick yeere" (Herrick), the μέγας or τέλεος ἐνιαυτός, when

Another constellation trails beyond,[a] which men call the Hydra. Like a living creature it winds afar its coiling form. Its head comes beneath the middle of the Crab, its coil beneath the body of the Lion, and its tail hangs above the Centaur himself. Midway on its coiling form is set the Crater,[b] and at the tip the figure of a Raven[c] that seems to peck at the coil.

There, too, by the Hydra beneath the Twins brightly shines Procyon.[d]

All these constellations thou canst mark as the seasons pass, each returning at its appointed time: for all are unchangingly and firmly fixed[e] in the heavens to be the ornaments of the passing night.

But of quite a different class are those five other orbs,[f] that intermingle with them and wheel wandering on every side of the twelve figures of the Zodiac. No longer with the others as thy guide couldst thou mark where lies the path of those, since all pursue a shifty course, and long are the periods of their revolution and far distant lies the goal of their conjunction.[g] When I come to them my daring fails, but mine be the power to tell of the orbits of the Fixed Stars and Signs in heaven.

These orbits[h] lie like rings, four in number, chief in interest and in profit, if thou wouldst mark the

there is a general reversion of nature to the position at the beginning of the period, a so-called ἀποκατάστασις. Then the planets moving in different orbits and with different speeds complete their orbits together (Plato, *Timaeus* 39).

[h] The four rings are the Great Circles of the Equator and the Ecliptic and the smaller circles of the Tropic of Cancer and the Tropic of Capricorn. Thus in size the Equator is equal to the Ecliptic, while the two Tropics are equal to one another.

μέτρα περισκοπέοντι κατανομένων ἐναυτῶν.
σήματα δ' εὖ μάλα πᾶσιν ἐπιρρήδην περίκειται
πολλά τε καὶ σχεδόθεν πάντη συνεεργμένα πάντα.
αὐτοὶ δ' ἀπλανέες[a] καὶ ἀρηρότες ἀλλήλοισιν
πάντες· ἀτὰρ μέτρῳ γε δύω δυσὶν ἀντιφέρονται.
Εἴ ποτέ τοι νυκτὸς καθαρῆς, ὅτε πάντας ἀγαυοὺς
ἀστέρας ἀνθρώποις ἐπιδείκνυται οὐρανίη Νύξ,
οὐδέ τις ἀδρανέων φέρεται διχόμηνι σελήνῃ,
ἀλλὰ τά γε κνέφαος διαφαίνεται ὀξέα πάντα—
εἴ ποτέ τοι τημόσδε περὶ φρένας ἵκετο θαῦμα,
σκεψαμένῳ πάντη κεκεασμένον εὐρέϊ κύκλῳ
οὐρανόν, ἢ καί τίς τοι ἐπιστὰς ἄλλος ἔδειξεν
κεῖνο περιγληνὲς τροχαλόν, ΓΑΛΑ μιν καλέουσιν·
τῷ δ' ἤτοι χροιὴν μὲν ἀλίγκιος οὐκέτι κύκλος
δινεῖται, τὰ δὲ μέτρα τόσοι πισύρων περ ἐόντων
οἱ δύο, τοὶ δέ σφεων μέγα μείονες εἱλίσσονται.
Τῶν ὁ μὲν ἐγγύθεν ἐστὶ κατερχομένου βορέαο.
ἐν δέ οἱ ἀμφότεραι κεφαλαὶ Διδύμων φορέονται,
ἐν δέ τε γούνατα κεῖται ἀρηρότος Ἡνιόχοιο,
λαιὴ δὲ κνήμη καὶ ἀριστερὸς ὦμος ἐπ' αὐτῷ
Περσέος, Ἀνδρομέδης δὲ μέσην ἀγκῶνος ὕπερθεν
δεξιτερὴν ἐπέχει· τὸ μέν οἱ θέναρ ὑψόθι κεῖται,
ἀσσότερον βορέαο, νότῳ δ' ἐπικέκλιται ἀγκών·
ὅπλαί δ' Ἵππειοι, καὶ ὑπαύχενον Ὀρνίθειον
ἄκρῃ σὺν κεφαλῇ, καλοί τ' Ὀφιούχειοι ὦμοι,
αὐτὸν δινεύονται ἑλιλάμενοι περὶ κύκλον·
ἡ δ' ὀλίγον φέρεται νοτιωτέρη, οὐδ' ἐπιβάλλει
Παρθένος· ἀλλὰ Λέων καὶ Καρκίνος· οἱ μὲν ἄρ' ἄμφω
ἐξείης κέαται βεβλημένοι, αὐτὰρ ὁ κύκλος

[a] Hipparch. i. 9. 1 ff. reads ἀπλατέες, *i.e.* without breadth,

measures of the waning and the waxing of the Seasons. On all are set beacon lights, many in number, all every way closely penned together. The circles are immovable,[a] and fitted each to other, but in size two are matched with two.

If ever on a clear night, when Night in the heavens shows to men all her stars in their brightness and no star is borne faintly gleaming at the mid-month moon, but they all sharply pierce the darkness—if in such an hour wonder rises in thy heart to mark on every side the heaven cleft by a broad belt,[b] or if someone at thy side point out that circle set with brilliants—that is what men call the Milky Way. A match for it in colour thou wilt find no circle wheel, but in size two of the four belts are as large, but the other two are far inferior.

Of the lesser circles one[c] is nigh to Boreas at his coming, and on it are borne both the heads of the Twins and the knees of the stedfast Charioteer, and above him are the left shoulder and shin of Perseus.[d] It crosses Andromeda's right arm above the elbow.[e] Above it is set her palm, nearer the north, and southward leans her elbow. The hoofs of the Horse, the head and neck of the Bird[f] and Ophiuchus' bright shoulders[g] wheel along this circle in their course. The Maiden[h] is borne a little to the South and does not touch the Belt, but on it are the Lion and the Crab. Thereon are they both established side by

which he defends against δὲ πλατέες, which was preferred by Attalus.

[b] The Galaxy or Milky Way. [c] Tropic of Cancer.
[d] Hipparch. i. 10 disputes these statements; *cf.* i. 2.
[e] Hipparch. i. 10. 6.
[f] Hipparch. i. 10. 7. [g] Hipparch. i. 10. 9.
[h] Virgo, *cf.* Hipparch. i. 10. 10.

τὸν μὲν ὑπὸ στῆθος καὶ γαστέρα μέχρι παρ' αἰδῶ
τέμνει, τὸν δὲ διηνεκέως ὑπένερθε χελείου
Καρκίνον, ἦχι μάλιστα διχαιόμενόν κε νοήσαις
ὀρθόν, ἵν' ὀφθαλμοὶ κύκλου ἑκάτερθεν ἴοιεν.
τοῦ μέν, ὅσον τε μάλιστα, δι' ὀκτὼ μετρηθέντος,
πέντε μὲν ἔνδια στρέφεται καθ' ὑπέρτερα γαίης,
τὰ τρία δ' ἐν περάτῃ· θέρεος δέ οἱ ἐν τροπαί εἰσιν.
ἀλλ' ὁ μὲν ἐν βορέω περὶ Καρκίνον ἐστήρικται.

Ἄλλος δ' ἀντιόωντι νότῳ μέσον Αἰγοκερῆα
τέμνει καὶ πόδας Ὑδροχόου καὶ Κήτεος οὐρήν·
ἐν δέ οἱ ἐστι Λαγωός· ἀτὰρ Κυνὸς οὐ μάλα πολλὴν
αἴνυται, ἀλλ' ὁπόσην ἐπέχει ποσίν· ἐν δέ οἱ Ἀργώ,
καὶ μέγα Κενταύροιο μετάφρενον, ἐν δέ τε κέντρον
Σκορπίου, ἐν καὶ Τόξον ἀγαυοῦ Τοξευτῆρος.
τὸν πύματον καθαροῖο παρερχόμενος βορέαο
ἐς νότον ἠέλιος φέρεται· τρέπεταί γε μὲν αὐτοῦ
χειμέριος. καί οἱ τρία μὲν περιτέλλεται ὑψοῦ
τῶν ὀκτώ, τὰ δὲ πέντε κατώρυχα δινεύονται.

Μεσσόθι δ' ἀμφοτέρων, ὅσσος πολιοῖο Γάλακτος,
γαῖαν ὑποστρέφεται κύκλος διχόωντι ἐοικώς·
ἐν δέ οἱ ἤματα νυξὶν ἰσαίεται ἀμφοτέρῃσιν,
φθίνοντος θέρεος, τοτὲ δ' εἴαρος ἱσταμένοιο.
σῆμα δέ οἱ Κριὸς Ταύροιό τε γούνατα κεῖται,
Κριὸς μὲν κατὰ μῆκος ἑλιλάμενος διὰ κύκλου,
Ταύρου δὲ σκελέων ὅσση περιφαίνεται ὀκλάξ.
ἐν δέ τέ οἱ ζώνη εὐφεγγέος Ὡρίωνος

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[a] Hipparch. i. 3. 5 ff., i. 9. 10.
[b] Summer Solstice, the longest day, 22nd June.
[c] Tropic of Capricorn, Hipparch. i. 2. 21, i. 10. 16.
[d] Winter Solstice, the shortest day, 22nd December.

side, but the circle cuts the Lion beneath breast and belly lengthwise to the loins, and the Crab it cuts clean through by the shell where thou canst see him most clearly cut, as he stands upright with his eyes on either side of the Belt. The circle is divided, as well as may be, into eight parts, whereof five in the daytime wheel on high above the earth and three beneath the horizon.[a] In it is the Turning-point of the Sun in summer.[b] This circle is set round the Crab in the North.

But there is another circle[c] to match in the South. It cuts through the middle of Aegoceros, the feet of Hydrochoüs, and the tail of the sea-monster, Cetus, and on it is the Hare. It claims no great share of the Dog, but only the space that he occupies with his feet. In it is Argo and the mighty back of the Centaur, the sting of Scorpio, and the Bow of the bright Archer. This circle the sun passes last as he is southward borne from the bright north, and here is the Turning-point of the sun in winter.[d] Three parts of eight of his course are above and five below the horizon.

Between the Tropics a Belt,[e] peer of the grey Milky Way, undergirds the earth and with imaginary line bisects the sphere. In it the days are equal to the nights[f] both at the waning of the summer and the waxing of the spring. The sign appointed for it is the Ram[g] and the knees of the Bull—the Ram being borne lengthwise through it, but of the Bull just the visible bend of the knees. In it are the Belt of the well-starred Orion and the coil of the

[e] The κύκλος ἰσημερινός or Equator, a Great Circle like the Milky Way.

[f] Spring and Autumn Equinoxes, Hipparch. i. 9. 9.

[g] Hipparch. i. 10. 18 ff.

καμπή τ' αἰθομένης Ὕδρης· ἐνί οἱ καὶ ἐλαφρὸς
Κρητήρ, ἐν δὲ Κόραξ, ἐνὶ δ' ἀστέρες οὐ μάλα πολλοὶ
Χηλάων· ἐν τῷ δ' Ὀφιούχεα γοῦνα φορεῖται.
οὐ μὴν Αἰητοῦ ἀπαμείρεται, ἀλλά οἱ ἐγγὺς
Ζηνὸς ἀητεῖται[a] μέγας ἄγγελος. ἡ δὲ κατ' αὐτὸν
ἱππείη κεφαλὴ καὶ ὑπαύχενον εἰλίσσονται.
Τοὺς μὲν παρβολάδην ὀρθοὺς περιβάλλεται ἄξων
μεσσόθι πάντας ἔχων· ὁ δὲ τέτρατος ἐσφήκωται
λοξὸς ἐν ἀμφοτέροις, οἳ μίν ῥ' ἑκάτερθεν ἔχουσιν
ἀντιπέρην τροπικοί, μέσσος δέ ἑ μεσσόθι τέμνει.
οὔ κεν Ἀθηναίης χειρῶν δεδιδαγμένος ἀνὴρ
ἄλλῃ κολλήσαιτο κυλινδόμενα τροχάλεια
τοιά τε καὶ τόσα πάντα περισφαιρηδὸν ἑλίσσων,
ὡς τά γ' ἐναιθέρια πλαγίῳ συναρηρότα κύκλῳ
ἐξ ἠοῦς ἐπὶ νύκτα διώκεται ἤματα πάντα.
καὶ τὰ μὲν ἀντέλλει καὶ αὐτίκα νειόθι δύνει
πάντα παραβλήδην· μία δέ σφεων ἐστὶν ἑκάστου
ἑξείης ἑκάτερθε κατηλυσίη τ' ἄνοδός τε.
αὐτὰρ ὅ γ' ὠκεανοῦ τόσσον παραμείβεται ὕδωρ,
ὅσσον ἀπ' Αἰγοκερῆος ἀνερχομένοιο μάλιστα
Καρκίνον εἰς ἀνιόντα κυλίνδεται· ὅσσον ἀπάντη
ἀντέλλων ἐπέχει, τόσσον γε μὲν ἄλλοθι δύνων.
ὅσσον δ' ὀφθαλμοῖο βολῆς ἀποτέμνεται αὐγή,
ἑξάκις ἂν τόσση μιν ὑποδράμοι. αὐτὰρ ἑκάστη
ἴση μετρηθεῖσα δύω περιτέμνεται ἄστρα.
Ζωΐδιον δέ ἑ κύκλον ἐπίκλησιν καλέουσιν.

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[a] Or "is blown"; ἀητεῖται is ἅπ. λεγ., see v. 315.

[b] Tropic of Cancer, Tropic of Capricorn, and the Equator.

[c] Ecliptic, κύκλος λοξός, *circulus obliquus*, the apparent path of the Sun in the heavens.

gleaming Hydra: in it, too, the dim-lit Crater and the Crow and the scanty-starred Claws and the knees of Ophiuchus are borne. But it has no share in the Eagle, but near it flies [a] the mighty messenger of Zeus. Facing the Eagle wheel the head and neck of the Horse.

These three Belts [b] are parallel, and at right angles to the Axis which they surround and which is the centre of them all, but the fourth [c] aslant is fixed athwart the Tropics: they on opposite sides of the Equator support it at either limit, but the Equator bisects it. Not otherwise would a man skilled in the handicraft of Athena join the whirling Belts, wheeling them all around, so many and so great like rings, just as the Belts in the heavens, clasped by the transverse circle, hasten from dawn to night throughout all time. The three Belts [d] rise and set all parallel but ever single and the same is the point where in due order each rises or sets at East or West. But the fourth circle passes over as much water of ocean [e] as rolls between the rising of Aegoceros, and the rising of the Crab: as much as it occupies in rising, so much it occupies in setting. As long as is the ray cast to heaven from the glance of the eye, six times as long a line would subtend this Belt. Each ray, measured of equal length, intercepts two constellations.[f] This circle is called the Belt of the Zodiac.

[a] Hipparch. ii. 1. 17.

[e] The distance between the point of the horizon (ocean) where the Sun rises at Mid-Winter and the point where he rises at Mid-Summer.

[f] Each side of a regular hexagon inscribed in a circle is equal to the radius of the circle (Euclid iv. 15). If the earth be regarded as the centre of the celestial sphere, the ray cast from the eye of the observer to the vault of heaven

Τῷ ἕνι Καρκίνος ἐστί, Λέων δ' ἐπὶ τῷ, καὶ ὑπ' αὐτὸν
Παρθένος· αἱ δ' ἐπί οἱ Χηλαὶ καὶ Σκορπίος αὐτός,
Τοξευτής τε καὶ Αἰγόκερως, ἐπὶ δ' Αἰγοκερῆϊ
Ὑδροχόος· δύο δ' αὐτὸν ὕπ' Ἰχθύες ἀστερόωνται·
τοὺς δὲ μέτα Κριός, Ταῦρός δ' ἐπὶ τῷ Δίδυμοί τε.
ἐν τοῖς ἠέλιος φέρεται δυοκαίδεκα πᾶσιν
πάντ' ἐνιαυτὸν ἄγων, καί οἱ περὶ τοῦτον ἰόντι
κύκλον ἀέξονται πᾶσαι ἐπικάρπιοι ὧραι.
Τοῦ δ' ὅσσον κοίλοιο κατ' ὠκεανοῖο δύηται,
τόσσον ὑπὲρ γαίης φέρεται· πάσῃ δ' ἐπὶ νυκτὶ
ἓξ αἰεὶ δύνουσι δυωδεκάδες κύκλοιο,
τόσσαι δ' ἀντέλλουσι. τόσον δ' ἐπὶ μῆκος ἑκάστη
νὺξ αἰεὶ τετάνυσται, ὅσον τέ περ ἤμισυ κύκλου
ἀρχομένης ἀπὸ νυκτὸς ἀείρεται ὑψόθι γαίης.
Οὔ κεν ἀπόβλητον δεδοκημένῳ ἤματος εἴη
μοιράων σκέπτεσθαι ὅτ' ἀντέλλῃσιν ἑκάστη·
αἰεὶ γὰρ τάων γε μιῇ συνανέρχεται αὐτὸς
ἠέλιος. τὰς δ' ἄν κε περισκέψαιο μάλιστα
εἰς αὐτὰς ὁρόων· ἀτὰρ εἰ νεφέεσσι μέλαιναι
γίνοιντ' ἢ ὄρεος κεκρυμμέναι ἀντέλλοιεν,
σήματ' ἐπερχομένῃσιν ἀρηρότα ποιήσασθαι.
αὐτὸς δ' ἂν μάλα τοι κεράων ἑκάτερθε διδοίη
Ὠκεανός, τά τε πολλὰ περιστρέφεται ἑοῖ αὐτῷ,
νειόθεν ὁππῆμος κείνων φορέῃσιν ἑκάστην.
Οὔ οἱ ἀφαυρότατοι, ὅτε ΚΑΡΚΙΝΟΣ ἀντέλλῃσιν,
ἀστέρες ἀμφοτέρωθεν ἑλισσόμενοι περίκεινται,

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is the radius of the sphere, and six lines of that length will give the inscribed regular hexagon. Each of those sides will subtend an arc of the sphere containing two signs of the Zodiac. Bisect each side, and each half side will correspond to one sign. This method of describing the Zodiac is what

In it is the Crab; after the Crab the Lion and beneath him the Maiden; after the Maiden the Claws and the Scorpion himself and the Archer and Aegoceros, and after Aegoceros Hydrochoüs. Beneath him are enstarred the Two Fishes and after them the Ram and next the Bull and the Twins. In them, twelve in all, has the sun his course as he leads on the whole year, and as he fares around this belt, all the fruitful seasons have their growth.

Half this Belt is set below the hollow of the horizon, and half is above the earth. Every night six constellations of this circle's twelve set and as many rise; as long is each night ever stretched as half the belt rises above the earth from the fall of night.[a]

Not useless were it for one who seeks for signs of coming day to mark when each sign of the Zodiac rises. For ever with one of them the sun himself rises. One could best search out those constellations by looking on themselves, but if they be dark with clouds or rise hidden behind a hill, get thee fixed signs for their coming. Ocean himself will give thee signs at either horn—the East or the West—in the many constellations that wheel about him, when from below he sends forth each rising sign.

Not very faint are the wheeling constellations that are set about Ocean at East or West, when the Crab

Vergil refers to in *Ecl.* iii. 40 ff. "In medio duo signa, Conon et—quis fuit alter Descripsit radio totum qui gentibus orbem, Tempora quae messor, quae curvus arator haberet?" Our "ray" is, of course, derived from *radius*.

[a] The Zodiac is a Great Circle and therefore is bisected by any other Great Circle, *e.g.* the horizon. Now day lasts while the Sun is above the horizon. When the Sun is setting a half circle of the Zodiac has risen since his rising, *i.e.* six zodiacal signs.

τοὶ μὲν δύνοντες, τοὶ δ' ἐξ ἑτέρης ἀνιόντες.
δύνει μὲν Στέφανος, δύνει δὲ κατὰ ῥάχιν Ἰχθύς.
ἥμισυ μέν κεν ἴδοιο μετήορον, ἥμισυ δ' ἤδη
ἐσχατιαὶ βάλλουσι κατερχομένου Στεφάνοιο.
αὐτὰρ ὅ γ' ἐξόπιθεν τετραμμένος ἄλλα μὲν οὔπω
γαστέρι νειαίρῃ, τὰ δ' ὑπέρτερα νυκτὶ φορεῖται.
τὸν δὲ καὶ εἰς ὤμους κατάγει μογερὸν Ὀφιοῦχον
Καρκίνος ἐκ γονάτων, κατάγει δ' Ὄφιν αὐχένος ἐγγύς.
οὐδ' ἂν ἔτ' Ἀρκτοφύλαξ εἴη πολὺς ἀμφοτέρωθεν,
μείων ἡμάτιος, τὸ δ' ἐπὶ πλέον ἔννυχος ἤδη.
τέτρασι γὰρ μοίραις ἄμυδις κατιόντα Βοώτην
Ὠκεανὸς δέχεται· ὁ δ' ἐπὴν φάεος κορέσηται,
βουλυτῷ ἐπέχει πλεῖον δίχα νυκτὸς ἰούσης,
ἦμος ὅτ' ἠελίοιο κατερχομένοιο δύηται.
κεῖναί οἱ καὶ νύκτες ἐπ' ὀψὲ δύοντι λέγονται.
ὣς οἱ μὲν δύνουσιν, ὁ δ' ἀντίος, οὐδὲν ἀεικής,
ἀλλ' εὖ μὲν ζώνῃ, εὖ δ' ἀμφοτέροισι φαεινὸς
ὤμοις Ὡρίων, ξίφεός γε μὲν ἶφι πεποιθώς,
πάντα φέρων Ποταμόν, κέραος παρατείνεται ἄλλου.
Ἐρχομένῳ δὲ ΛΕΟΝΤΙ τὰ μὲν κατὰ πάντα φέρονται
Καρκίνῳ ὅσσ' ἐδύοντο, καὶ Αἰετός. αὐτὰρ ὅ γε Γνὺξ

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[a] *i.e.* facing the East; or reversed, *i.e.* standing upon his head, *cf.* 620 (Hipparch. ii. 16), 669. Hence in later times he is also *θεός τις κατακέφαλα κείμενος*. The peculiarity of his rising feet-foremost and setting head-foremost (Hygin. *Astr.* iii. 5 "Hic occidens capite prius quam reliquo corpore devenit ad terram; qui cum totus occidit ut pendere pedibus ex Arctico circulo videatur, exoriens ante pedibus quam reliquis membris") is referred to by Manilius v. 645 ff. He who is born under this constellation—"Nixa genu species et

rises, some setting in the West and others rising in the East. The Crown sets and the Southern Fish as far as its back. Half the setting Crown is visible in the sky but half already sinks beneath the verge. Of Engonasin, backward turned,[a] the waist is still visible but his upper parts are borne in night. The rise of the Crab brings down from knee to shoulder the wretched Ophiuchus and Ophis to the neck. No longer great on both sides of the horizon is Arctophylax but only the lesser portion is visible, while the greater part is wrapt in night. For with four signs[b] of the Zodiac Boötes sets and is received in the bosom of ocean; and when he is sated with the light he takes till past midnight in the loosing of his oxen,[c] in the season when he sets with the sinking sun. Those nights are named after his late setting. So these stars are setting, but another, facing them, no dim star, even Orion with glittering belt and shining shoulders and trusting in the might of his sword, and bringing all the River,[d] rises from the other horn, the East.

At the coming of the Lion those constellations wholly set, which were setting when the Crab rose, and with them sets the Eagle. But the Phantom

Graio nomine dicta Engonasi (ignota facies sub origine constat)"—will be plotter and a footpad, or—a tight-rope walker: "Et si forte aliquas animis exsurget in artes | In praerupta dabit studium vendetque periclo | Ingenium. Ac tenues ausus sine limite grassus | Certa per extentos ponet vestigia funes, At caeli meditatus iter vestigia perdet | Paene sua et pendens populum suspendet ab ipso."

[b] Hipparch. ii. 19.

[c] Boötes takes a long time to set because he sets in a perpendicular position, while he rises quickly (608) because he is in a horizontal position (Hipparch. ii. 17 ff.).

[d] Eridanus.

ἥμενος ἄλλα μὲν ἤδη, ἀτὰρ γόνυ καὶ πόδα λαιὸν
οὔπω κυμαίνοντος ὑποστρέφει ὠκεανοῖο.
ἀντέλλει δ' Ὕδρης κεφαλὴ χαροπός τε Λαγωὸς
καὶ Προκύων πρότεροί τε πόδες Κυνὸς αἰθομένοιο.
Οὐ μέν θην ὀλίγους γαίης ὑπὸ νείατα βάλλει
ΠΑΡΘΕΝΟΣ ἀντέλλουσα. Λύρη τότε Κυλληναίη
καὶ Δελφὶς δύνουσι καὶ εὐποίητος Ὀϊστός·
σὺν τοῖς Ὄρνιθος πρώτα πτερὰ μέσφα παρ' αὐτὴν
οὐρὴν καὶ Ποταμοῖο παρηορίαι σκιόωνται·
δύνει δ' Ἱππείη κεφαλή, δύνει δὲ καὶ αὐχήν.
ἀντέλλει δ' Ὕδρη μὲν ἐπὶ πλέον ἄχρι παρ' αὐτὸν
Κρητῆρα, φθάμενος δὲ Κύων πόδας αἴνυται ἄλλους,
ἕλκων ἐξόπιθεν πρύμνην πολυτειρέος Ἀργοῦς.
ἡ δὲ θέει γαίης ἰστὸν διχόωσα κατ' αὐτόν,
Παρθένος ἧμος ἅπασα περαιόθεν ἄρτι γένηται.
Οὐδ' ἂν ἐπερχόμεναι ΧΗΛΑΙ, καὶ λεπτὰ φάουσαι,
ἄφραστοι παρίοιεν, ἐπεὶ μέγα σῆμα Βοώτης
ἀθρόος ἀντέλλει βεβολημένος Ἀρκτούροιο.
Ἀργὼ δ' εὖ[1] μάλα πᾶσα μετήορος ἔσσεται ἤδη·
ἀλλ' Ὕδρη, κέχυται γὰρ ἐν οὐρανῷ ἤλιθα πολλή,
οὐρῆς ἂν δεύοιτο. μόνην δ' ἐπὶ Χηλαὶ ἄγουσιν[2]
δεξιτερὴν κνήμην αὐτῆς ἐπιγουνίδος ἄχρις
αἰεὶ Γνύξ, αἰεὶ δὲ Λύρη παραπεπτηῶτος,
ὄντινα τοῦτον ἄϊστον ὑπουρανίων εἰδώλων
ἀμφότερον δύνοντα καὶ ἐξ ἑτέρης ἀνιόντα
πολλάκις αὐτονυχεὶ θηεύμεθα. τοῦ μὲν ἄρ' οἵη
κνήμη σὺν Χηλῆσι φαείνεται ἀμφοτέρῃσιν·
αὐτὸς δ' ἐς κεφαλὴν ἔτι που τετραμμένος ἄλλῃ
Σκορπίον ἀντέλλοντα μένει καὶ ῥύτορα Τόξου·

[1] εὖ Hipparch. cod. L ii. 2. 42. *Cf.* Cic. *Arat.* 396 "Totaque iam supera fulgens prolabitur Argo"; German. 617 "Celsaque puppis habet"; Avien. 1133 "iam celso Thessala puppis Aethere subvehitur"; οὐ ACM and schol. 428

On His Knees sinks all save knee and left foot beneath the stormy ocean. Up rises the Hydra's head and the bright-eyed Hare and Procyon and the forefeet of the flaming Dog.

Not few, either, are the constellations which the Maiden at her rising sends beneath the verge of earth. Then set the Cyllenian Lyre, the Dolphin and the shapely Arrow. With them the wing-tips of the Bird [a] up to her very tail and the farthest reaches of the River are overshadowed. The head of the Horse [b] sets, sets too his neck. The Hydra rises higher as far as Crater, and before her the Dog brings up his hind feet, dragging behind him the stern of Argo of many stars. And she rises above the earth, cleft right at the mast, just when the whole of the Maiden has risen.

Nor can the rising Claws, though faintly shining, pass unremarked, when at a bound [c] the mighty sign of Boötes rises, jewelled with Arcturus.[d] Aloft is risen all of Argo, but the Hydra, shed as she is afar over the heavens, will lack her tail. The Claws bring only the right leg as far as the thigh of that Phantom that is ever On his Knees, ever crouching by the Lyre —that Phantom, unknown among the figures of the heavens, whom we often see both rise and set on the selfsame night. Of him only the leg is visible at the rising of both the Claws: he himself head-downward [e] on the other side awaits the rising Scorpion and the Drawer of the Bow.[f] For they bring him:

[a] Cygnus. [b] Pegasus. [c] See 585 *n.*
[d] The brightest star in Boötes (α Bootis).
[e] *Cf.* 575. [f] Sagittarius.

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2 613 δεινὸν ἐφεστηῶτ' Ὀφιουχέα· τοῦ μὲν ἔπειτα Λ; om. CM.

οἱ γάρ μιν φορέουσιν, ὁ μὲν μέσον ἄλλα τε πάντα,
χεῖρα δέ οἱ σκαιὴν κεφαλήν θ' ἅμα Τόξον ἀγινεῖ.
ἀλλ' ὁ μὲν ὣς τρίχα πάντα καταμελεϊστὶ φορεῖται·
ἥμισυ δὲ Στεφάνοιο καὶ αὐτὴν ἔσχατον οὐρὴν
Κενταύρου φορέουσιν ἀνερχόμεναι ἔτι Χηλαί.
τῆμος ἀποιχομένην κεφαλὴν μέτα δύεται Ἵππος,
καὶ προτέρου Ὄρνιθος ἐφέλκεται ἔσχατος οὐρή.
δύνει δ' Ἀνδρομέδης κεφαλή· τὸ δέ οἱ μέγα δεῖμα
Κήτεος ἠερόεις ἐπάγει νότος· ἀντία δ' αὐτὸς
Κηφεὺς ἐκ βορέω μεγάλῃ ἀνὰ χειρὶ κελεύει.
καὶ τὸ μὲν ἐς λοφιὴν τετραμμένον ἄχρι παρ' αὐτὴν
δύνει, ἀτὰρ Κηφεὺς κεφαλῇ καὶ χειρὶ καὶ ὤμῳ.

Καμπαὶ δ' ἂν Ποταμοῖο καὶ αὐτίκ' ἐπερχομένοιο
ΣΚΟΡΠΙΟΥ ἐμπίπτοιεν ἐϋρρόου ὠκεανοῖο·
ὃς καὶ ἐπερχόμενος φοβέει μέγαν Ὡρίωνα.
Ἄρτεμις ἱλήκοι· προτέρων λόγος, οἵ μιν ἔφαντο
ἑλκῆσαι πέπλοιο, Χίῳ ὅτε θηρία πάντα
καρτερὸς Ὡρίων στιβαρῇ ἐπέκοπτε κορύνῃ,
θήρης ἀρνύμενος κείνῳ χάριν Οἰνοπίωνι.
ἡ δέ οἱ ἐξαυτῆς ἐπετείλατο θηρίον ἄλλο,
νήσου ἀναρρήξασα μέσας ἑκάτερθε κολώνας,
Σκορπίον, ὅς ῥά μιν οὕτα καὶ ἔκτανε πολλὸν ἐόντα
πλειότερος προφανείς, ἐπεὶ Ἄρτεμιν ἤκαχεν αὐτήν.
τούνεκα δὴ καί φασι περαιόθεν ἐρχομένοιο
Σκορπίου Ὡρίωνα περὶ χθονὸς ἔσχατα φεύγειν.
οὐδὲ μέν, Ἀνδρομέδης καὶ Κήτεος ὅσσ' ἐλέλειπτο,
κείνου ἔτ' ἀντέλλοντος ἀπευθέες, ἀλλ' ἄρα καὶ τοὶ
πανσυδίῃ φεύγουσιν. ὁ δὲ ζώνῃ τότε Κηφεὺς
γαῖαν ἐπιξύει, τὰ μὲν ἐς κεφαλὴν μάλα πάντα
βάπτων ὠκεανοῖο, τὰ δ' οὐ θέμις, ἀλλὰ τά γ' αὐταὶ
Ἄρκτοι κωλύουσι, πόδας καὶ γοῦνα καὶ ἰξύν.

Scorpion brings his waist and all aforesaid; the Bow his left hand and head. Even so in three portions is he all brought up piecemeal above the horizon. Half the Crown and the tip of the Centaur's tail are upraised with the rising Claws. Then is the Horse setting after his vanished head, and dragged below is the tail-tip of the Bird,[a] already set. The head of Andromeda is setting and against her is brought by the misty South the mighty terror, Cetus, but over against him in the North Cepheus with mighty hand upraised warns him back. Cetus, neck downward, sets to his neck, and Cepheus with head and hand and shoulder.

The winding River[b] will straightway sink in fair flowing ocean at the coming of Scorpion, whose rising puts to flight even the mighty Orion. Thy pardon, Artemis, we crave! There is a tale told by the men of old, who said that stout Orion laid hands upon her robe, what time in Chios he was smiting with his strong club all manner of beasts, as a service of the hunt to that King Oenopion. But she forthwith rent in twain the surrounding hills of the island and roused against him another kind of beast —even the Scorpion, who proving mightier wounded him, mighty though he was, and slew him, for that he had vexed Artemis. Wherefore, too, men say that at the rising of the Scorpion in the East Orion flees at the Western verge. Nor does what was left of Andromeda and of Cetus fail to mark his rise but in full career they too flee. In that hour the belt of Cepheus grazes earth as he dips his upper parts in the sea, but the rest he may not—his feet and knees and loins, for the Bears themselves forbid. The

[a] Cygnus. [b] Eridanus.

ἡ δὲ καὶ αὐτὴ παιδὸς ἐπείγεται εἰδώλοιο
δειλὴ Κασσιέπεια. τὰ δ' οὐκέτι οἱ κατὰ κόσμον
φαίνεται ἐκ δίφροιο, πόδες καὶ γούναθ' ὕπερθεν,
ἀλλ' ἤ γ' ἐς κεφαλὴν ἴση δύετ' ἀρνευτῆρι
μειρομένη γονάτων, ἐπεὶ οὐκ ἄρ' ἔμελλεν ἐκείνη
Δωρίδι καὶ Πανόπῃ μεγάλων ἄτερ ἰσώσασθαι.
ἡ μὲν ἄρ' εἰς ἑτέρην φέρεται· τὰ δὲ νειόθεν ἄλλα
οὐρανὸς ἀντιφέρει, Στεφάνοιό τε δεύτερα κύκλα
Ὕδρης τ' ἐσχατιήν, φορέει τ' ἔπι Κενταύροιο
σῶμά τε καὶ κεφαλὴν καὶ Θηρίον ὅ ῥ' ἐνὶ χειρὶ
δεξιτερῇ Κένταυρος ἔχει. τοὶ δ' αὖθι μένουσιν
τόξον ἐπερχόμενον πρότεροι πόδες ἱππότα Φηρός.
Τόξῳ καὶ σπείρη Ὄφιος καὶ σῶμ' Ὀφιούχου
ἀντέλλει ἐπιόντι· καρήατα δ' αὐτὸς ἀγινεῖ
Σκορπίος ἀντέλλων, ἀνάγει δ' αὐτὰς Ὀφιούχου
χεῖρας καὶ προτέρην Ὄφιος πολυτειρέος ἀγήν.[1]
τοῦ γε μὲν Ἐγγόνασιν, περὶ γὰρ τετραμμένος αἰεὶ
ἀντέλλει, τότε μὲν περάτης ἐξέρχεται ἄλλα,
γυιά τε καὶ ζώνη καὶ στήθεα πάντα καὶ ὦμος
δεξιτερῇ σὺν χειρί· κάρη δ' ἑτέρης μετὰ χειρὸς
Τόξῳ ἀνέρχονται καὶ τοξοτηι ἀντέλλοντι.
σὺν τοῖς Ἑρμαίη τε Λύρη καὶ στήθεος ἄχρις
Κηφεὺς ἠώου παρελαύνεται ὠκεανοῖο,
ἦμος καὶ μεγάλοιο Κυνὸς πᾶσαι ἀμαρυγαὶ
δύνουσιν, καὶ πάντα κατέρχεται Ὠρίωνος,
πάντα γε μὴν ἀτέλεστα διωκομένοιο Λαγωοῦ.
ἀλλ' οὐχ Ἡνιόχῳ Ἔριφοι οὐδ' Ὠλενίη Αἴξ
εὐθὺς ἀπέρχονται· τὰ δέ οἱ μεγάλην ἀνὰ χεῖρα

[1] ἀγήν (with υ erased) M; αὐγήν AC.

[a] Andromeda.

[b] Nereids, whom Cassiepeia offended by vying with them in beauty.

hapless Cassiepeia herself too hastes after the figure of her child.[a] No longer in seemly wise does she shine upon her throne, feet and knees withal, but she headlong plunges like a diver, parted at the knees; for not scatheless was she to rival Doris and Panope.[b] So she is borne towards the West, but other signs in the East the vault of heaven brings from below, the remaining half of the Crown[c] and the tail of the Hydra, and uplifts the body and head of the Centaur and the Beast that the Centaur holds in his right hand. But the fore-feet of the Centaur-Knight[d] await the rising of the Bow.

At the coming of the Bow up rises the coil of the Serpent and the body of Ophiuchus. Their heads the rising of the Scorpion himself brings and raises even the hands of Ophiuchus and the foremost coil of the star-bespangled Serpent. Then emerge from below some parts of Engonasin, who ever rises feet-foremost,[e] to wit, his legs, waist, all his breast, his shoulder with his right hand; but his other hand and his head arise with the rising Bow and the Archer. With them the Lyre of Hermes and Cepheus to his breast drive up from the Eastern Ocean, what time all the rays of the mighty Dog are sinking and all of Orion setting, yea, all the Hare, which the Dog pursues in an unending race. But not yet depart the Kids of the Charioteer and the Arm-borne (Olenian) Goat[f]; by his great hand

[c] *i.e.* of Corona Borealis (*cf.* 625), as Hipparchus, who agrees with the statement, interprets τὸ λοιπὸν τοῦ Στεφάνου. Grotius wrongly supposed the words to mean Corona Australis—which was unknown to Aratus under that name. See 401 *n.*

[d] Φήρ of the Centaur, as in Pind. *P.* iv. 119, iii. 6, etc.

[e] *Cf.* 620 *n.*

[f] *Cf.* 164 *n.*

λάμπονται, καί οἱ μελέων διακέκριται ἄλλων
κινῆσαι χειμῶνας ὅτ' ἠελίῳ συνίωσιν.
Ἀλλὰ τὰ μὲν, κεφαλήν τε καὶ ἄλλην χεῖρα καὶ ἰξύν,
ΑΙΓΟΚΕΡΩΣ ἀνιὼν κατάγει· τὰ δὲ νείατα πάντα
αὐτῷ Τοξευτῆρι κατέρχεται. οὐδέ τι Περσεὺς
οὐδέ τι ἄκρα κόρυμβα μένει πολυτείρεος Ἀργοῦς·
ἀλλ' ἤτοι Περσεὺς μὲν ἄτερ γουνός τε ποδός τε
δεξιτεροῦ δύεται, πρύμνης δ' ὅσον ἐς περιαγήν·
αὐτὴ δ' Αἰγοκερῆϊ κατέρχεται ἀντέλλοντι,
ἦμος καὶ Προκύων δύεται, τὰ δ' ἀνέρχεται ἄλλα,
Ὄρνις τ' Αἰητός τε τά τε πτερόεντος Ὀϊστοῦ
τείρεα καὶ νοτίοιο Θυτηρίου ἱερὸς ἕδρη.
Ἵππος δ' ΤΑΡΟΧΟΟΙΟ νέον περιτελλομένοιο
ποσσί τε καὶ κεφαλῇ ἀνελίσσεται· ἀντία δ' Ἵππου
ἐξ οὐρῆς Κένταυρον ἐφέλκεται ἀστερίη Νύξ.
ἀλλ' οὔ οἱ δύναται κεφαλὴν οὐδ' εὐρέας ὤμους
αὐτῷ σὺν θώρηκι χαδεῖν. ἀλλ' αἴθοπος Ὕδρης
αὐχενίην κατάγει σπείρην καὶ πάντα μέτωπα.
ἡ δὲ καὶ ἐξόπιθεν πολλὴ μένει· ἀλλ' ἄρα καὶ τὴν
αὐτῷ Κενταύρῳ, ὁπότ' ΙΧΘΥΕΣ ἀντέλλωσιν,
ἀθρόον ἐμφέρεται. ὁ δ' ἐπ' Ἰχθύσιν ἔρχεται Ἰχθὺς
αὐτῷ κυανέῳ ὑποκείμενος Αἰγοκερῆϊ,
οὐ μὲν ἄδην, ὀλίγον δὲ δυωδεκάδ' ἀμμένει ἄλλην.
οὕτω καὶ μογεραὶ χεῖρες καὶ γοῦνα καὶ ὦμοι
Ἀνδρομέδης δίχα πάντα, τὰ μὲν πάρος, ἄλλα δ' ὀπίσσω,
τείνεται, ὠκεανοῖο νέον ὁπότε προγένωνται
Ἰχθύες ἀμφότεροι. τὰ μέν οἱ κατὰ δεξιὰ χειρὸς
αὐτοὶ ἐφέλκονται, τὰ δ' ἀριστερὰ νειόθεν ἕλκει
ΚΡΙΟΣ ἀνερχόμενος. τοῦ καὶ περιτελλομένοιο
ἐσπερόθεν κεν ἴδοιο Θυτήριον· αὐτὰρ ἐν ἄλλῃ

they shine, and are eminent beyond all his other limbs in raising storms, when they fare with the sun.

His head, hand and waist set at the rising of Aegoceros[a]: from waist to foot he sets at the rising of the Archer. Nor do Perseus and the end of the stern of jewelled Argo remain on high, but Perseus sets all save his knee and right foot and Argo is gone save her curved stern. She sinks wholly at the rising of Aegoceros, when Procyon sets too, and there rise the Bird[b] and the Eagle and the gems of the winged Arrow and the sacred Altar, that is established in the South.

When Hydrochoüs[c] is just risen, up wheel the feet and head of the Horse. But opposite the Horse starry Night draws the Centaur, tail-first, beneath the horizon, but cannot yet engulf his head and his broad shoulders, breast and all. But she sinks beneath the verge the coiling neck and all the brow of the gleaming Hydra. Yet many a coil of the Hydra remains, but Night engulfs her wholly with the Centaur, when the Fishes rise; with the Fishes the Fish[d] which is placed beneath azure Aegoceros rises—not completely but part awaits another sign of the Zodiac. So the weary hands and knees and shoulders of Andromeda are parted —stretched some below and others above the horizon, when the Two Fishes are newly risen from the ocean. Her right side the Fishes bring, but the left the rising Ram.[e] When the latter rises, the Altar is seen setting in the West, while in the

[a] Capricorn. [b] Cygnus. [c] Aquarius.
[d] The Southern Fish, Piscis Australis.
[e] Aries.

Περσέος ἀντέλλοντος ὅσον κεφαλήν τε καὶ ὤμους.
Αὐτὴ δὲ ζώνη καί κ' ἀμφήριστα πέλοιτο
ἢ Κριῷ λήγοντι φαείνεται ἢ ἐπὶ ΤΑΥΡΩΙ,
σὺν τῷ πανσυδίῃ ἀνελίσσεται. οὐδ' ὅ γε Ταύρου
λείπεται ἀντέλλοντος, ἐπεὶ μάλα οἱ συναρηρὼς
Ἡνίοχος φέρεται· μοίρῃ γε μὲν οὐκ ἐπὶ ταύτῃ
ἀθρόος ἀντέλλει, Δίδυμοι δέ μιν οὖλον ἄγουσιν.
ἀλλ' Ἔριφοι λαιοῦ τε θέναρ ποδὸς Αἰγὶ σὺν αὐτῇ
Ταύρῳ συμφορέονται, ὅτε λοφίη τε καὶ οὐρὴ
Κήτεος αἰθερίοιο περαιόθεν ἀντέλλωσιν.
δύνει δ' Ἀρκτοφύλαξ ἤδη πρώτῃ τότε μοίρῃ
τάων, αἳ πίσυρές μιν ἄτερ χειρὸς κατάγουσιν
λαιῆς· ἡ δ' αὐτῷ μεγάλῃ ὑποτέλλεται Ἄρκτῳ.
Ἀμφότεροι δὲ πόδες καταδυομένου Ὀφιούχου,
μέσφ' αὐτῶν γονάτων, ΔΙΔΥΜΟΙΣ ἔπι σῆμα τετύχθω
ἐξ ἑτέρης ἀνιοῦσι. τότ' οὐκέτι Κήτεος οὐδὲν
ἔλκεται ἀμφοτέρωθεν, ὅλον δέ μιν ὄψεαι ἤδη.
ἤδη καὶ Ποταμοῦ πρώτην ἁλὸς ἐξανιοῦσαν
ἀγὴν ἐν καθαρῷ πελάγει σκέψαιτό κε ναύτης,
αὐτὸν ἐπ' Ὠρίωνα μένων, εἴ οἱ ποθι σῆμα
ἢ νυκτὸς μέτρων ἠὲ πλόου ἀγγείλειεν.
πάντη γὰρ τά γε πολλὰ θεοὶ ἄνδρεσσι λέγουσιν.

ΔΙΟΣΗΜΙΑΙ

Οὐχ ὁράᾳς; ὀλίγη μὲν ὅταν κεράεσσι σελήνη
ἑσπερόθεν φαίνηται, ἀεξομένοιο διδάσκει
μηνός· ὅτε πρώτη ἀποκίδναται αὐτόθεν αὐγή,
ὅσσον ἐπισκιάειν, ἐπὶ τέτρατον ἦμαρ ἰοῦσα·
ὀκτὼ δ' ἐν διχάσει· διχόμηνα δὲ παντὶ προσώπῳ.

[a] Taurus. [b] Gemini.
[c] *Cf.* 581. [d] Eridanus.

East may be seen rising as much as the head and shoulders of Perseus.

As to his belt itself disputed might it be whether it rises as the Ram ceases to rise or at the rising of the Bull,[a] with whom he rises wholly. Nor lags behind the Charioteer at the rising of the Bull, for close are set their courses. But not with that sign does he rise completely, but the Twins[b] bring him wholly up. The Kids and the sole of the Charioteer's left foot and the Goat herself journey with the Bull, what time the neck and tail of Cetus, leviathan of the sky, rise from below. Now Arctophylax is beginning to set with the first of those four[c] constellations of the Zodiac that see him sink wholly, save his never setting left hand that rises by the Great Bear.

Let Ophiuchus setting from both feet even to his knees be a sign of the rising of the Twins in the East. Then no longer is aught of Cetus beneath the verge, but thou shalt see him all. Then, too, can the sailor on the open sea mark the first bend of the River[d] rising from the deep, as he watches for Orion himself to see if he might give him any hint of the measure of the night or of his voyage. For on every hand signs in multitude do the gods reveal to man.

WEATHER SIGNS

Markest thou not? Whenever the Moon with slender horns shines forth in the West, she tells of a new month beginning: when first her rays are shed abroad just enough to cast a shadow, she is going to the fourth day: with orb half complete she proclaims eight days: with full face the mid-day of the

αἰεὶ δ' ἄλλοθεν ἄλλα παρακλίνουσα μέτωπα
εἴρει ὁποσταίη μηνὸς περιτέλλεται ἠώς.
Ἄκρα γε μὴν νυκτῶν κεῖναι δυοκαίδεκα μοῖραι
ἄρκιαι ἐξειπεῖν. τὰ δέ που μέγαν εἰς ἐνιαυτόν,
ὥρη μέν τ' ἀρόσαι νειούς, ὥρη δὲ φυτεῦσαι,
ἐκ Διὸς ἤδη πάντα πεφασμένα πάντοθι κεῖται.
καὶ μέν τις καὶ νηῒ πολυκλύστου χειμῶνος
ἐφράσατ' ἢ δεινοῦ μεμνημένος Ἀρκτούροιο
ἠέ τεων ἄλλων, οἵ τ' ὠκεανοῦ ἀρύονται
ἀστέρες ἀμφιλύκης, οἵ τε πρώτης ἔτι νυκτός.
ἤτοι γὰρ τοὺς πάντας ἀμείβεται εἰς ἐνιαυτὸν
ἠέλιος μέγαν ὄγμον ἐλαύνων, ἄλλοτε δ' ἄλλῳ
ἐμπλήσει, τοτὲ μέν τ' ἀνιὼν τοτὲ δ' αὐτίκα δύνων·
ἄλλος δ' ἀλλοίην ἀστὴρ ἐπιδέρκεται ἠῶ.
Γινώσκεις τάδε καὶ σύ, τὰ γὰρ συναείδεται ἤδη
ἐννεακαίδεκα κύκλα φαεινοῦ ἠελίοιο,
ὅσσα τ' ἀπὸ ζώνης εἰς ἔσχατον Ὡρίωνα
Νὺξ ἐπιδινεῖται Κύνα τε θρασὺν Ὡρίωνος,
οἵ τε Ποσειδάωνος ὁρώμενοι ἢ Διὸς αὐτοῦ
ἀστέρες ἀνθρώποισι τετυγμένα σημαίνουσιν.
τῶ κείνων πεπόνησο· μέλοι δέ τοι, εἴ ποτε νηῒ
πιστεύεις, εὑρεῖν ὅσα που κεχρημένα κεῖται
σήματα χειμερίοις ἀνέμοις ἢ λαίλαπι πόντου.
μόχθος μέν τ' ὀλίγος, τὸ δὲ μυρίον αὐτίκ' ὄνειαρ
γίνετ' ἐπιφροσύνης αἰεὶ πεφυλαγμένῳ ἀνδρί.
αὐτὸς μὲν τὰ πρῶτα σαώτερος, εὖ δὲ καὶ ἄλλον
παρειπὼν ὤνησεν, ὅτ' ἐγγύθεν ὥρορε χειμών.
Πολλάκι γὰρ καί τις τε γαληναίῃ ὑπὸ νυκτὶ

[a] Both the (heliacal) rising (in September) of Arcturus and his (cosmical) setting (in March) brought stormy weather. In the *Rudens* of Plautus the Prologue is spoken by Arcturus who says (70 f.) "Nam signum Arcturus omnium sum acerrimum: Vehemens sum exoriens, quom

month ; and ever with varying phase she tells the date of the dawn that comes round.

Those twelve signs of the Zodiac are sufficient to tell the limits of the night. But they to mark the great year—the season to plough and sow the fallow field and the season to plant the tree—are already revealed of Zeus and set on every side. Yea, and on the sea, too, many a sailor has marked the coming of the stormy tempest, remembering either dread Arcturus [a] or other stars that draw from ocean in the morning twilight or at the first fall of night. For verily through them all the Sun passes in yearly course, as he drives his mighty furrow, and now to one, now to another he draws near, now as he rises and anon as he sets, and ever another star looks upon another morn.

This thou too knowest, for celebrated by all now are the nineteen cycles [b] of the bright Sun—thou knowest all the stars wheeled aloft by Night from Orion's belt to the last of Orion and his bold hound, the stars of Poseidon, the stars of Zeus, which, if marked, display fit signs of the seasons. Wherefore to them give careful heed and if ever thy trust is in a ship, be it thine to watch what signs in the heavens are labouring under stormy winds or squall at sea. Small is the trouble and thousandfold the reward of his heedfulness who ever takes care. First he himself is safer, and well, too, he profits another by his warning, when a storm is rushing near.

For oft, too, beneath a calm night the sailor

occido vehementior" ; *cf.* Hor. *C.* iii. 1. 27 f. "saevus Arcturi cadentis Impetus."

[b] The nineteen-year cycle of Meton. For this and following lines see Introduction, p. 379.

νῆα περιστέλλει πεφοβημένος ἦρι θαλάσσης·
ἄλλοτε δὲ τρίτον ἦμαρ ἐπιτρέχει, ἄλλοτε πέμπτον,
ἄλλοτε δ' ἀπρόφατον κακὸν ἵκετο· πάντα γὰρ οὔπω
ἐκ Διὸς ἄνθρωποι γινώσκομεν, ἀλλ' ἔτι πολλὰ
κέκρυπται, τῶν αἴ κε θέλῃ καὶ ἐσαυτίκα δώσει
Ζεύς· ὁ γὰρ οὖν γενεὴν ἀνδρῶν ἀναφανδὸν ὀφέλλει,
πάντοθεν εἰδόμενος, πάντη δ' ὅ γε σήματα φαίνων.
ἄλλα δέ τοι ἐρέει ἤπου διχόωσα σελήνη
πληθύος ἀμφοτέρωθεν ἢ αὐτίκα πεπληθυῖα·
ἄλλα δ' ἀνερχόμενος, τοτὲ δ' ἄκρῃ νυκτὶ κελεύων
ἠέλιος· τὰ δέ τοι καὶ ἀπ' ἄλλων ἔσσεται ἄλλα
σήματα καὶ περὶ νυκτὶ καὶ ἤματι ποιήσασθαι.

Σκέπτεο δὲ πρῶτον κεράων ἑκάτερθε σελήνην.
ἄλλοτε γάρ τ' ἄλλῃ μιν ἐπιγράφει ἕσπερος αἴγλῃ,
ἄλλοτε δ' ἀλλοῖαι μορφαὶ κερόωσι σελήνην
εὐθὺς ἀεξομένην, αἱ μὲν τρίτῃ, αἱ δὲ τετάρτῃ·
τάων καὶ περὶ μηνὸς ἐφεσταότος κε πύθοιο.
λεπτὴ μὲν καθαρή τε περὶ τρίτον ἦμαρ ἐοῦσα
εὔδιός κ' εἴη· λεπτὴ δὲ καὶ εὖ μάλ' ἐρευθὴς
πνευματίη· παχίων δὲ καὶ ἀμβλείῃσι κεραίαις
τέτρατον ἐκ τριτάτοιο φόως ἀμενηνὸν ἔχουσα
ἢ νότῳ ἄμβλυνται ἢ ὕδατος ἐγγὺς ἐόντος.
εἰ δέ κ' ἀπ' ἀμφοτέρων κεράων, τρίτον ἦμαρ ἄγουσα,
μήτ' ἐπινευστάζῃ μήθ' ὑπτιόωσα φαείνῃ,
ἀλλ' ὀρθαὶ ἑκάτερθε περιγνάμπτωσι κεραῖαι,
ἐσπέριοί κ' ἄνεμοι κείνην μετὰ νύκτα φέροιντο.
εἰ δ' αὕτως ὀρθὴ καὶ τέτρατον ἦμαρ ἀγινεῖ,
ἦ τ' ἂν χειμῶνος συναγειρομένοιο διδάσκοι.

[a] Verg. *Georg.* i. 424-435, Plin. *N. H.* xviii. 347 "Proxima sint iure lunae praesagia," etc. For this part of Aratus the reader should consult the whole of Plin. *N. H.* xviii. § 218–end.

shortens sail for fear of the morning sea. Sometimes the storm comes on the third day, sometimes on the fifth, but sometimes the evil comes all unforeseen. For not yet do we mortals know all from Zeus, but much still remains hidden, whereof, what he will, even hereafter will he reveal; for openly he aids the race of men, manifesting himself on every side and showing signs on every hand. Some messages the Moon will convey with orb half-full as she waxes or wanes, others when full: others the Sun by warnings at dawn and again at the edge of night, and other hints from other source can be drawn for day and night.

Scan first the horns on either side the Moon.[a] For with varying hue from time to time the evening paints her and of different shape are her horns at different times as the Moon is waxing—one form on the third day and other on the fourth. From them thou canst learn touching the month that is begun. If she is slender and clear about the third day,[b] she heralds calm: if slender and very ruddy, wind[c]; but if thick and with blunted horns she show but a feeble light on the third and fourth night, her beams are blunted by the South wind or imminent rain. If on the third night neither horn nod forward or lean backward, if vertical they curve their tips on either side, winds from the West will follow that night. But if still with vertical crescent she bring the fourth day too, she gives warning of gathering storm.[d]

[b] Theophr. *De signis* 51 *καὶ ὁ μὲν ἐὰν τριταῖος ὢν λαμπρὸς ᾖ, εὐδιεινόν.*

[c] Theophr. 12 *ἐὰν μὲν ᾖ πυρώδης, πνευματώδη σημαίνει τὸν μῆνα, ἐὰν δὲ ζοφώδης, ὑδατώδη.*

[d] Theophr. 38 *χειμῶνος δὲ τάδε . . . τὸ σηλήνιον ἐὰν ὀρθὸν ᾖ μέχρι τετράδος καὶ εἰ εὔκυκλον, χειμάσει μέχρι διχοτόμου.*

εἰ δέ κέ οἱ κεράων τὸ μετήορον εὖ ἐπινεύῃ,
δειδέχθαι βορέω· ὅτε δ' ὑπτιάῃσι, νότοιο.
αὐτὰρ ἐπὴν τριτόωσαν ὅλος περὶ κύκλος ἑλίσσῃ
πάντη ἐρευθόμενος, μάλα κεν τότε χείμερος εἴη·
μείζονι δ' ἂν χειμῶνι πυρώτερα φοινίσσοιτο.
Σκέπτεο δ' ἐς πληθύν τε καὶ ἀμφότερον διχόωσαν,
ἠμὲν ἀεξομένην ἠδ' ἐς κέρας αὖθις ἰοῦσαν,
καί οἱ ἐπὶ χροιῇ τεκμαίρεο μηνὸς ἑκάστου.
πάντη γὰρ καθαρῇ κε μάλ' εὔδια τεκμήραιο·
πάντα δ' ἐρευθομένῃ δοκέειν ἀνέμοιο κελεύθους·
ἄλλοθι δ' ἄλλο μελαινομένῃ δοκέειν ὑετοῖο.
σήματα δ' οὐ μάλα πᾶσιν ἐπ' ἤμασι πάντα τέτυκται·
ἀλλ' ὅσα μὲν τριτάτῃ τε τεταρταίῃ τε πέλονται,
μέσφα διχαιομένης, διχάδος γε μὲν ἄχρις ἐπ' αὐτὴν
σημαίνει διχόμηνον, ἀτὰρ πάλιν ἐκ διχομήνου
ἐς διχάδα φθιμένην· ἔχεται δέ οἱ αὐτίκα τετρὰς
μηνὸς ἀποιχομένου, τῇ δὲ τριτάτῃ ἐπιόντος.
εἰ δέ κέ μιν περὶ πᾶσαν ἁλωαὶ κυκλώσωνται
ἢ τρεῖς ἠὲ δύω περικείμεναι ἠὲ μί' οἴῃ,
τῇ μὲν ἰῇ ἀνέμοιο γαληναίης τε δοκεύειν,
ῥηγνυμένῃ ἀνέμοιο, μαραινομένῃ δὲ γαλήνης·

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[a] Theophr. 27 ἔστι δὲ σημεῖα ἐν ἡλίῳ καὶ σελήνῃ τὰ μὲν μέλανα ὕδατος τὰ δ' ἐρυθρὰ πνεύματος. ἐὰν δὲ ὁ μεὶς βορείου ὄντος ὀρθὸς εἰστήκῃ, ζέφυροι εἰώθασιν ἐπιπνεῖν καὶ ὁ μὴν χειμερινὸς διατελεῖ. ὅταν μὲν ἡ κεραία (ἡ ἄνω) τοῦ μηνὸς ἐπικύπτῃ, βόρειος ὁ μείς. ὅταν δὲ ἡ κάτωθεν νότιος· ἐὰν δὲ ὀρθὸς καὶ μὴ καλῶς ἐγκεκλιμένος μέχρι τετράδος καὶ εὔκυκλος εἴωθε χειμάζειν μέχρι διχομηνίας. σημαίνει ζοφώδης μὲν ὢν ὕδωρ, πυρώδης δὲ πνεῦμα.

[b] Theophr. 8 ὡς δ' αὕτως ἔχει καὶ περὶ τὸν μῆνα ἕκαστον· διχοτομοῦσι γὰρ αἵ τε πανσέληνοι καὶ αἱ ὀγδόαι καὶ αἱ τετράδες, ὥστε ἀπὸ νουμηνίας ὡς ἀπ' ἀρχῆς δεῖ σκοπεῖν, μεταβάλλει γὰρ ὡς ἐπὶ τὸ

If her upper horn nod forward,[a] expect thou the North wind, but if it lean backward, the South. But when on the third day a complete halo, blushing red, encircles her, she foretells storm and, the fierier her blush, the fiercer the tempest.

Scan her when full and when half-formed on either side of full, as she waxes from or wanes again to crescent form, and from her hue forecast each month. When quite bright her hue, forecast fair weather; when ruddy, expect the rushing wind; when dark stained with spots, look out for rain. But not for every day is appointed a separate sign,[b] but the signs of the third and fourth day betoken the weather up to the half Moon; those of the half Moon up to full Moon; and in turn the signs of the full Moon up to the waning half Moon; the signs of the half Moon are followed by those of the fourth day from the end of the waning month, and they in their turn by those of the third day of the new month. But if halos[c] encircle all the Moon, set triple or double about her or only single—with the single ring, expect wind or calm[d]; when the ring is broken, wind[e]; when faint and fading, calm;

πολὺ ἐν τῇ τετράδι, ἐὰν δε μή, ἐν τῇ ὀγδόῃ, εἰ δὲ μή, πανσελήνῳ· ἀπὸ δὲ πανσελήνου εἰς ὀγδόην φθίνοντος, καὶ ἀπὸ ταύτης εἰς τετράδα, ἀπὸ δὲ τετράδος εἰς τὴν νουμηνίαν.

[c] ἁλωή (ἅλως), lit. "threshing-floor." Seneca, *N.Q.* i. 2 "coloris varii circulum . . . hunc Graeci halo vocant, nos dicere coronam aptissime possumus . . . tales splendores Graeci areas vocaverunt, quia fere terendis frugibus destinata loca rotunda sunt."

[d] Theophr. 51 ἅλως δὲ ἐὰν ὁμαλῶς παγῇ καὶ μαρανθῇ, εὐδίαν σημαίνει.

[e] Theophr. 31 αἱ ἅλωνες περὶ τὴν σελήνην πνευματώδεις μᾶλλον ἢ περὶ ἥλιον· σημαίνουσι δὲ πνεῦμα ῥαγεῖσαι περὶ ἄμφω, καὶ ἢ ἂν ῥαγῇ, ταύτῃ πνεῦμα.

ταὶ δύο δ' ἂν χειμῶνι περιτροχάοιντο σελήνην·
μείζονα δ' ἂν χειμῶνα φέροι τριέλικτος ἀλωή,
καὶ μᾶλλον μελανεῦσα, καὶ εἰ ῥηγνύατο μᾶλλον.
καὶ τὰ μὲν οὖν ἐπὶ μηνὶ σεληναίης κε πύθοιο.
Ἡελίοιο δέ τοι μελέτω ἑκάτερθεν ἰόντος.
ἠελίῳ καὶ μᾶλλον ἐοικότα σήματα κεῖται,
ἀμφότερον δύνοντι καὶ ἐκ περάτης ἀνιόντι.
μή οἱ ποικίλλοιτο νέον βάλλοντος ἀρούρας
κύκλος, ὅτ' εὐδίου κεχρημένος ἤματος εἴης,
μηδέ τι σῆμα φέροι, φαίνοιτο δὲ λιτὸς ἁπάντη.
εἰ δ' αὕτως καθαρόν μιν ἔχοι βουλύσιος ὥρη,
δύνοι δ' ἀνέφελος μαλακὴν ὑποδείελος αἴγλην,
καί κεν ἐπερχομένης ἠοῦς ἔθ' ὑπεύδιος εἴη.
ἀλλ' οὐχ ὁππότε κοῖλος ἐειδόμενος περιτέλλῃ,
οὐδ' ὁπότ' ἀκτίνων αἱ μὲν νότον αἱ δὲ βορῆα
σχιζόμεναι βάλλωσι, τὰ δ' αὖ περὶ μέσσα φαείνῃ,
ἀλλά που ἢ ὑετοῖο διέρχεται ἢ ἀνέμοιο.
Σκέπτεο δ', εἴ κέ τοι αὐγαὶ ὑπείκωσ' ἠελίοιο,
αὐτὸν ἐς ἠέλιον· τοῦ γὰρ σκοπιαὶ καὶ ἄρισται·
εἴ τί οἱ ἤπου ἔρευθος ἐπιτρέχει, οἷά τε πολλὰ
ἑλκομένων νεφέων ἐρυθαίνεται ἄλλοθεν ἄλλα,
ἢ εἴ που μελανεῖ· καί τοι τὰ μὲν ὕδατος ἔστω
σήματα μέλλοντος, τὰ δ' ἐρεύθεα πάντ' ἀνέμοιο.
εἴ γε μὲν ἀμφοτέροις ἄμυδις κεχρημένος εἴη,

[a] Verg. *G.* i. 438 ff. "Sol quoque et exoriens et cum se condet in undas, Signa dabit; solem certissima signa sequuntur, Et quae mane refert et quae surgentibus astris. Ille ubi nascentem maculis variaverit ortum, Conditus in nubem, medioque refugerit orbe, Suspecti tibi sint imbres; namque urguet ab alto Arboribusque satisque Notus pecorique sinister."

[b] Theophr. 50 ἥλιος μὲν ἀνιὼν λαμπρὸς καὶ μὴ καυματίας καὶ μὴ ἔχων σημεῖον μηδὲν ἐν ἑαυτῷ εὐδίαν σημαίνει.

[c] Theophr. 50 καὶ δυόμενος ἥλιος χειμῶνος εἰς καθαρὸν εὐδιεινός,

two rings girding the Moon forebode storm; a triple halo would bring a greater storm, and greater still, if black, and more furious still, if the rings are broken. Such warnings for the month thou canst learn from the Moon.

To the Sun's [a] march at East and West give heed. His hints give even more pertinent warning both at setting, and when he comes from below the verge. May not his orb, whenever thou desirest a fair day, be variegated when first his arrows strike the earth, and may he wear no mark at all but shine stainless altogether.[b] If again thus all pure he be in the hour when the oxen are loosed, and set cloudless in the evening with gentle beam, he will still be at the coming dawn attended with fair weather.[c] But not so, when he rises with seemingly hollow disk, nor when his beams part to strike or North or South, while his centre is bright. But then in truth he journeys either through rain or through wind.[d]

Scan closely, if his beams allow thee, the Sun himself, for scanning him is best, to see if either some blush run over him, as often he shows a blush or here or there, when he fares through trailing clouds, or if haply he is darkened. Let the dark stain be sign to thee of coming rain, and every blush be sign of wind. But if he is draped both black and red at

ἐὰν μὴ ταῖς προτέραις ἡμέραις εἰς μὴ καθαρὸν δεδυκὼς ᾖ ἐξ εὐδιῶν. οὕτω δὲ ἄδηλον. καὶ ἐὰν χειμάζοντος ἡ δύσις γένηται εἰς καθαρόν, εὐδιεινόν. Verg. *G.* i. 458 ff. "At si cum referetque diem condetque relatum, Lucidus orbis erit, frustra terrebere nimbis, Et claro silvas cernes Aquilone moveri."

[a] Theophr. 26 *καὶ ἐὰν κοῖλος φαίνηται ὁ ἥλιος, ἀνέμου ἢ ὕδατος τὸ σημεῖον . . . ἐὰν αἱ ἀκτῖνες αἱ μὲν πρὸς βορρᾶν, αἱ δὲ πρὸς νότον σχίζωνται τούτου μέσου ὄντος κατ' ὄρθρον, κοινὸν ὕδατος καὶ ἀνέμου σημεῖόν ἐστιν* (Verg. *G.* i. 445 f.). Plin. *N.H.* xviii. 342 "Primumque a sole capimus praesagia," etc.

καί κεν ὕδωρ φορέοι καὶ ὑπηνέμιος τανύοιτο.
εἰ δέ οἱ ἢ ἀνιόντος ἢ αὐτίκα δυομένοιο
ἀκτῖνες συνίωσι καὶ ἀμφ' ἑνὶ πεπλήθωσιν,
ἦ ποτε καὶ νεφέων πεπιεσμένος ἢ ὅ γ' ἐς ἠῶ
ἔρχηται παρὰ νυκτός, ἢ ἐξ ἠοῦς ἐπὶ νύκτα,
ὕδατί κεν κατιόντι παρατρέχοι ἤματα κεῖνα.
μηδ' ὅτε οἱ ὀλίγη νεφέλη πάρος ἀντέλλῃσιν,
τὴν δὲ μέτ' ἀκτίνων κεχρημένος αὐτὸς ἀερθῇ,
ἀμνηστεῖν ὑετοῖο. πολὺς δ' ὅτε οἱ περὶ κύκλος
οἷον τηκομένῳ ἐναλίγκιος εὐρύνηται
πρῶτον ἀνερχομένοιο, καὶ ἄψ ἐπὶ μεῖον ἴῃσιν,
εὔδιός κε φέροιτο· καὶ εἴ ποτε χείματος ὥρῃ
ὠχρήσαι κατιών. ἀτὰρ ὕδατος ἡμερινοῖο
γινομένου κατόπισθε περὶ νέφεα σκοπέεσθαι
κὰδ δὴ δυομένου τετραμμένος ἠελίοιο.
ἦν μὲν ὑποσκιάῃσι μελαινομένῃ εἰκυῖα
ἠέλιον νεφέλη, ταὶ δ' ἀμφί μιν ἔνθα καὶ ἔνθα
ἀκτῖνες μεσσηγὺς ἑλισσόμεναι διχόωνται,
ἦ τ' ἂν ἔτ' εἰς ἠῶ σκέπαος κεχρημένος εἴης.
εἰ δ' ὁ μὲν ἀνέφελος βάπτοι ῥόου ἑσπερίοιο,
ταὶ δὲ κατερχομένου νεφέλαι καὶ ἔτ' οἰχομένοιο
πλησίαι ἑστήκωσιν ἐρευθέες, οὔ σε μάλα χρὴ
αὔριον οὐδ' ἐπὶ νυκτὶ περιτρομέειν ὑετοῖο·
ἀλλ' ὁπότ' ἠελίοιο μαραινομένῃσιν ὁμοῖαι
ἐξαπίνης ἀκτῖνες ἀπ' οὐρανόθεν τανύωνται,
οἷον ἀμαλδύνονται ὅτε σκιάῃσι κατ' ἰθὺ
ἱσταμένη γαίης τε καὶ ἠελίοιο σελήνη.

[a] Verg. *G.* i. 450 ff. "Hoc etiam emenso cum iam decedit Olympo, Profuerit meminisse magis; nam saepe videmus Ipsius in vultu varios errare colores: Caeruleus pluviam denuntiat, igneus Euros; Sin maculae incipient rutilo immiscerier igni, Omnia tum pariter vento nimbisque videbis

once, he will bring rain and will strain beneath the wind.[a] But if the rays of the rising or setting Sun converge and crowd on one spot, or if he go from night to dawn, or from dawn to night, closely beset with clouds, those days will run in company with rushing rain. Nor be thou heedless of rain, what time before him rises a thin mist, after which the Sun himself ascends with scanty beams.[b] But when a broad belt of mist seems to melt and widen before the rising Sun and anon narrows to less, fair will be his course, and fair too, if in the season of winter his hue wax wan at eventide.[c] But for to-morrow's rain face the setting Sun and scan the clouds. If a darkening cloud overshadow the Sun and if around that cloud the beams that wheel between the Sun and it part to either side of the cloud, thou shalt still need shelter for the dawn.[d] But if without a cloud he dip in the western ocean, and as he is sinking, or still when he is gone, the clouds stand near him blushing red, neither on the morrow nor in the night needst thou be over-fearful of rain. But fear the coming rain when on a sudden the Sun's rays seem to thin and pale[e]—just as they often fade when the Moon overshadows them, what time she stands straight between the earth and

Fervere. non illa quisquam me nocte per altum Ire neque ab terra moneat convellere funem"; *cf.* Theophr. 27.

[b] Verg. *G.* i. 446 ff. "ubi pallida surget Tithoni croceum linquens Aurora cubile, Heu male tum mitis defendet pampinus uvas."

[c] Theophr. 50 *καὶ ἐὰν δύνων χειμῶνος ὠχρὸς ᾖ, εὐδίαν σημαίνει.*

[d] Theophr. 11 *καὶ ἐὰν καταφερομένου τοῦ ἡλίου ὑφίστηται νέφος ὑφ' οὗ ἐὰν σχίζωνται αἱ ἀκτῖνες, χειμερινὸν τὸ σημεῖον.*

[e] Theophr. 13 *καὶ ὅταν ἀνίσχοντος τοῦ ἡλίου αἱ αὐγαὶ οἷον ἐκλείποντος χρῶμα ἴσχωσιν, ὕδατος σημεῖον.*

οὐδ', ὅτε οἱ ἐπέχοντι φανήμεναι ἠῶθι πρὸ
φαίνονται νεφέλαι ὑπερευθέες ἄλλοθεν ἄλλαι,
ἄρραντοι γίνονται ἐπ' ἤματι κείνῳ ἄρουραι.
μηδ' αὖτως, ἔτ' ἐόντι πέρην ὁπότε προταθεῖσαι
ἀκτῖνες φαίνονται ἐπίσκιοι ἠῶθι πρό,
ὕδατος ἢ ἀνέμοιο κατοισομένου λελαθέσθαι.
ἀλλ' εἰ μὲν κεῖναι μᾶλλον κνέφαος φορέοιντο
ἀκτῖνες, μᾶλλόν κεν ἐφ' ὕδατι σημαίνοιεν·
εἰ δ' ὀλίγος τανύοιτο περὶ δνόφος ἀκτίνεσσιν,
οἷόν που μαλακαὶ νεφέλαι φορέουσι μάλιστα,
ἦ τ' ἂν ἐπερχομένοιο περιδνοφέοιντ' ἀνέμοιο.
οὐδὲ μὲν ἠελίου σχεδόθεν μελανεῦσαι ἀλωαὶ
εὔδιοι· ἀσσότεραι δὲ καὶ ἀστεμφὲς μελανεῦσαι
μᾶλλον χειμέριαι· δύο δ' ἂν χαλεπώτεραι εἶεν.
Σκέπτεο δ' ἢ ἀνιόντος ἢ αὐτίκα δυομένοιο,
εἴ πού οἱ νεφέων τὰ παρήλια κικλήσκονται
ἢ νότου ἠὲ βορῆος ἐρεύθεται ἢ ἑκάτερθεν,
μηδ' οὕτω σκοπιὴν ταύτην ἀμενηνὰ φυλάσσειν.
οὐ γάρ, ὅτ' ἀμφοτέρωθεν ὁμοῦ περὶ μέσσον ἔχουσιν
ἠέλιον κεῖναι νεφέλαι σχεδὸν ὠκεανοῖο,
γίνεται ἀμβολίη διόθεν χειμῶνος ἰόντος.
εἴ γε μὲν ἐκ βορέαο μί' οἴη φοινίσσοιτο,
ἐκ βορέω πνοιάς κε φέροι, νοτίη δὲ νότοιο,
ἢ καί που ῥαθάμιγγες ἐπιτροχόωσ' ὑετοῖο.
Ἐσπερίοις καὶ μᾶλλον ἐπίτρεπε σήμασι τούτοις·
ἑσπερόθεν γὰρ ὁμῶς σημαίνεται ἐμμενὲς αἰεί.

[a] Cicero *ap.* Priscian. x. 11 "Ut cum Luna means Hyperionis officit orbi, Stinguuntur radii caeca caligine tecti."

[b] Theophr. 10 ὕδατος μὲν οὖν σημεῖα τὰ τοιαῦτα δοκεῖ εἶναι. ἐναργέστατον μὲν οἷν τὸ ἑωθινόν, ὅταν πρὸ ἡλίου ἀνατολῆς φαίνηται ἐπιφοινίσσον σημεῖον· ἡ γὰρ αὐθημερινὸν ἐπισημαίνει ἢ τριῶν ἡμερῶν ὡς ἐπὶ τὸ πολύ.

Sun[a]: nor are the fields unwetted on that day, when before the dawn, as the Sun delays to shine, reddish clouds appear here or there.[b] Be not heedless either of wind or rain[c] to come, when, while the Sun is still below the verge, his precursor beams shine shadowy in the dawn. The more those beams are borne in shadow, the surer sign they give of rain, but if but faint the dusk that veils his beams, like a soft mist of vapour, that veil of dusk portends wind. Nor are dark halos[d] near the Sun signs of fair weather: when nearer the Sun and dark without relief, they portend greater storms: if there are two rings, they will herald tempests fiercer still.

Mark as the Sun is rising or setting, whether the clouds, called parhelia,[e] blush (on South or North or both), nor make the observation in careless mood. For when on both[f] sides at once those clouds gird the Sun, low down upon the horizon, there is no lingering of the storm that comes from Zeus. But if only one shine purple to the North, from the North will it bring the blast; if in the South, from the South; or down pour the pattering raindrops.[g]

With even greater care mark those signals when in the West, for from the West the warnings are given ever with equal and unfailing certainty.

[a] Theophr. 11 καὶ ἐὰν ἐκ νεφελῶν ἀνέχῃ, ὑδατικόν, καὶ ἐὰν ἀκτῖνες ἀνίσχοντος ἀνατείνωσι πρὶν ἀνατεῖλαι, κοινὸν ὕδατος σημεῖον καὶ ἀνέμου.

[b] Theophr. 22 καὶ ἅλως αἱ μέλαιναι ὑδατικόν, καὶ μᾶλλον αἱ δείλης.

[c] So-called "mock suns," "imagines solis" (Seneca, *N.Q.* i. 11).

[d] Theophr. 22 ἐὰν παρήλιοι δύο γένωνται, καὶ ὁ μὲν νοτόθεν, ὁ δὲ βορρᾶθεν, καὶ ἅλως ἅμα, ὕδωρ διὰ ταχέων σημαίνουσι; *cf.* Seneca, *N.Q.* i. 12.

[e] Theophr. 29 παρήλιος ὁπόθεν ἂν ᾖ, ὕδωρ ἢ ἄνεμον σημαίνει.

Σκέπτεο καὶ ΦΑΤΝΗΝ. ἡ μέν τ' ὀλίγῃ εἰκυῖα
ἀχλύϊ βορραίῃ ὑπὸ Καρκίνῳ ἠγηλάζει·
ἀμφὶ δέ μιν δύο λεπτὰ φαεινόμενοι φορέονται
ἀστέρες, οὔτε τι πολλὸν ἀπήοροι, οὔτε μάλ' ἐγγύς,
ἀλλ' ὅσσον τε μάλιστα πυγούσιον οἰίσασθαι·
εἷς μὲν πὰρ βορέαο· νότῳ δ' ἐπικέκλιται ἄλλος.
καὶ τοὶ μὲν καλέονται ΟΝΟΙ· μέσση δέ τε Φάτνη.
ἦτε καὶ ἐξαπίνης πάντη Διὸς εὐδιόωντος
γίνετ' ἄφαντος ὅλη· τοὶ δ' ἀμφοτέρωθεν ἰόντες
ἀστέρες ἀλλήλων αὐτοσχεδὸν ἰνδάλλονται·
οὐκ ὀλίγῳ χειμῶνι τότε κλύζονται ἄρουραι.
εἰ δὲ μελαίνηται, τοὶ δ' αὐτίκ' ἐοικότες ὦσιν
ἀστέρες ἀμφότεροι, περί χ' ὕδατι σημαίνοιεν.
εἰ δ' ὁ μὲν ἐκ βορέω Φάτνης ἀμενηνὰ φαείνοι
λεπτὸν ἐπαχλύων, νότιος δ' Ὄνος ἀγλαὸς εἴη,
δειδέχθαι ἀνέμοιο νότου· βορέω δὲ μάλα χρὴ
ἔμπαλιν ἀχλυόεντι φαεινομένῳ τε δοκεύειν.
Σῆμα δέ τοι ἀνέμοιο καὶ οἰδαίνουσα θάλασσα
γινέσθω καὶ μακρὸν ἐπ' αἰγιαλοὶ βοόωντες,
ἀκταί τ' εἰνάλιοι ὁπότ' εὔδιοι ἠχήεσσαι
γίνονται, κορυφαί τε βοώμεναι οὔρεος ἄκραι.
Καὶ δ' ἂν ἐπὶ ξηρὴν ὅτ' ἐρωδιὸς οὐ κατὰ κόσμον
ἐξ ἅλὸς ἔρχηται φωνῇ περιπολλὰ λεληκώς,
κινυμένου κε θάλασσαν ὕπερ φορέοιτ' ἀνέμοιο.
καί ποτε καὶ κέπφοι, ὁπότ' εὔδιοι ποτέονται,
ἀντία μελλόντων ἀνέμων εἰληδὰ φέρονται.
πολλάκι δ' ἀγριάδες νῆσσαι ἢ εἰναλίδιναι

[a] Cicero *ap.* Priscian. xvi. 16 and xviii. 172 "Ast autem tenui quae candet lumine Phatne."

[b] Praesepe; Theophr. 23 *ἐν τῷ καρκίνῳ δύο ἀστέρες εἰσίν, οἱ καλούμενοι ὄνοι, ὧν τὸ μεταξὺ τὸ νεφέλιον ἡ φάτνη καλουμένη. τοῦτο ἐὰν ζοφῶδες γίνηται, ὑδατικόν.* Plin. *N.H.* xviii. 353.

Watch, too, the Manger.[a] Like a faint mist in the North it plays the guide beneath Cancer. Around it are borne two faintly gleaming stars, not far apart nor very near but distant to the view a cubit's length, one on the North, while the other looks towards the South. They are called the Asses, and between them is the Manger.[b] On a sudden, when all the sky is clear, the Manger wholly disappears, while the stars that go on either side seem nearer drawn to one another: not slight then is the storm with which the fields are deluged. If the Manger darken[c] and both stars remain unaltered, they herald rain. But if the Ass to the North of the Manger shine feebly through a faint mist, while the Southern Ass is gleaming bright, expect wind from the South: but if in turn the Southern Ass is cloudy and the Northern bright, watch for the North wind.

A sign of wind be the swelling sea,[d] the far sounding beach, the sea-crags when in calm they echo, and the moaning of the mountain crests.

When, too, the heron[e] in disordered flight comes landward from the sea with many a scream, he is precursor of the gale at sea. Anon, too, the stormy petrels when they flit in calm, move in companies to face the coming winds. Oft before a gale the wild

[a] Theophr. 43 *ἡ τοῦ ὄνου φάτνη εἰ συνίσταται καὶ ζοφερὰ γίνεται, χειμῶνα σημαίνει.*

[d] Verg. *G.* i. 356 ff.; Theophr. 29 *θάλασσα οἰδοῦσα, καὶ ἀκταὶ βοῶσαι καὶ αἰγιαλὸς ἠχῶν ἀνεμώδης*; *cf.* 31; Cic. *De div.* i. 8; Plin. *N.H.* xviii. 359 f.

[e] Theophr. 28 *αἴθυιαι καὶ νῆτται καὶ ἄγριαι καὶ τιθασαὶ ὕδωρ μὲν σημαίνουσι δυόμεναι, πτερυγίζουσαι δὲ ἄνεμον. οἱ κέπφοι εὐδίας οὔσης ὅποι ἂν πέτωνται ἄνεμον προσημαίνουσι. . . . ἐρωδιὸς ἀπὸ θαλάττης πετόμενος καὶ βοῶν πνεύματος σημεῖόν ἐστι, καὶ ὅλως βοῶν μέγα ἀνεμώδης.*

αἴθυιαι χερσαῖα τινάσσονται πτερύγεσσιν·
ἢ νεφέλη ὄρεος μηκύνεται ἐν κορυφῇσιν.
ἤδη καὶ πάπποι, λευκῆς γήρειον ἀκάνθης,
σῆμ' ἐγένοντ' ἀνέμου, κωφῆς ἁλὸς ὁππότε πολλοὶ
ἄκρον ἐπιπλώωσι, τὰ μὲν πάρος, ἄλλα δ' ὀπίσσω.

Καὶ θέρεος βρονταί τε καὶ ἀστραπαὶ ἔνθεν ἴωσιν,
ἔνθεν ἐπερχομένοιο περισκοπέειν ἀνέμοιο.
καὶ διὰ νύκτα μέλαιναν ὅτ' ἀστέρες ἀΐσσωσιν
ταρφέα, τοὶ δ' ὄπιθεν ῥυμοὶ ὑπολευκαίνωνται,
δειδέχθαι κείνοις αὐτὴν ὁδὸν ἐρχομένοιο
πνεύματος· ἦν δὲ καὶ ἄλλοι ἐναντίοι ἀΐσσωσιν,
ἄλλοι δ' ἐξ ἄλλων μερέων, τότε δὴ πεφύλαξο
παντοίων ἀνέμων, οἵ τ' ἄκριτοί εἰσι μάλιστα,
ἄκριτα δὲ πνείουσιν ἐπ' ἀνδράσι τεκμήρασθαι.

Αὐτὰρ ὅτ' ἐξ εὔροιο καὶ ἐκ νότου ἀστράπτῃσιν,
ἄλλοτε δ' ἐκ ζεφύροιο, καὶ ἄλλοτε πὰρ βορέαο,
δὴ τότε τις πελάγει ἔνι δείδιε ναυτίλος ἀνήρ,
μή μιν τῇ μὲν ἔχῃ πέλαγος τῇ δ' ἐκ Διὸς ὕδωρ·
ὕδατι γὰρ τοσσαίδε περὶ στεροπαὶ φορέονται.
πολλάκι δ' ἐρχομένων ὑετῶν νέφεα προπάροιθεν
οἷα μάλιστα πόκοισιν ἐοικότα ἰνδάλλονται,

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[a] Theophr. 34 *πρὸς κορυφῆς ὄρους ὁπόθεν ἂν νεφέλη μηκύνηται, ταύτῃ ἄνεμος πνευσεῖται* ; *cf.* Theophr. 15.

[b] Theophr. 37 *ἐὰν ἐν τῇ θαλάττῃ πάπποι φέρωνται πολλοὶ οἱ γινόμενοι ἀπὸ τῶν ἀκανθῶν, ἄνεμον σημαίνουσιν ἔσεσθαι μέγαν.* Verg. *G.* i. 368 f. "Saepe levem paleam et frondes volitare caducas, Aut summa nantes in aqua colludere plumas."

[c] Theophr. 32 *θέρους ὅθεν ἂν ἀστραπαὶ καὶ βρονταὶ γίνωνται, ἐντεῦθεν πνεύματα γίνεται ἰσχυρά· ἐὰν μὲν σφόδρα καὶ ἰσχυρὸν ἀστράπτῃ, θᾶττον καὶ σφοδρότερον πνεύσουσιν, ἐὰν δ' ἠρέμα καὶ μανῶς, κατ' ὀλίγον.*

[d] Theophr. 13 *ἀστέρες πολλοὶ διάττοντες ὕδατος ἢ πνεύματος, καὶ ὅθεν ἂν διάττωσιν, ἐντεῦθεν τὸ πνεῦμα ἢ τὸ ὕδωρ*; 34 *οἱ κομῆται ἀστέρες ὡς τὰ πολλὰ πνεύματα σημαίνουσιν*; 37 *ὅθεν*

ducks or sea-wheeling gulls beat their wings on the shore, or a cloud is lengthwise resting on the mountain peaks.[a] Marked, too, ere now as sign of wind have been the withered petals, the down of the white thistle,[b] when they abundant float, some in front and others behind, on the surface of the silent sea.

From the quarter whence come the peals of summer thunder[c] and the lightning flash, thence expect the onset of the gale. When through the dark night shooting stars[d] fly thick and their track behind is white, expect a wind coming in the same path. If other shooting stars confront them and others from other quarters dart, then be on thy guard for winds from every quarter—winds, which beyond all else are hard to judge, and blow beyond man's power to predict.

But when from East and South the lightnings flash,[e] and again from the West and anon from the North, verily then the sailor on the sea fears to be caught at once by the waves beneath and the rain from heaven. For such lightnings herald rain. Often before the coming rain fleece-like clouds[f] appear or

ἂν ἀστέρες διάττωσι πολλοί, ἄνεμον ἐντεῦθεν· ἐὰν δὲ παντα-χόθεν ὁμοίως, πολλὰ πνεύματα σημαίνουσι. Verg. *G.* i. 365 ff. "Saepe etiam stellas, vento impendente, videbis Praecipites caelo labi, noctisque per umbram Flammarum longos a tergo albescere tractus."

[e] Theophr. 21 ἀστραπαὶ δὲ ἐάν γε παντα χόθεν γένωνται, ὕδατος ἂν ἡ ἀνέμου σημεῖον. Verg. *G.* i. 370 ff. "At Boreae de parte trucis cum fulminat, et cum Eurique Zephyrique tonat domus, omnia plenis Rura natant fossis, atque omnis navita ponto, Humida vela legit."

[f] Theophr. 13 ὅταν νεφέλαι πόκοις ἐρίων ὅμοιαι ὦσιν, ὕδωρ σημαίνει. Varro Atac. *ap.* Serv. on Verg. *G.* i. 397 "nubes ⟨ceu⟩ vellera lanae Stabunt"; *cf.* Verg. *l.c.*

ἢ διδύμη ἔζωσε διὰ μέγαν οὐρανὸν Ἶρις, 940
ἢ καί πού τις ἄλωα μελαινομένην ἔχει ἀστήρ.
Πολλάκι λιμναῖαι ἢ εἰνάλιαι ὄρνιθες 210
ἄπληστον κλύζονται ἐνιέμεναι ὑδάτεσσιν,
ἢ λίμνην πέρι δηθὰ χελιδόνες ἀΐσσονται
γαστέρι τύπτουσαι αὔτως εἰλυμένον ὕδωρ, 945
ἢ μᾶλλον δειλαὶ γενεαί, ὕδροισιν ὄνειαρ,
αὐτόθεν ἐξ ὕδατος πατέρες βοόωσι γυρίνων, 215
ἢ τρύζει ὀρθρινὸν ἐρημαίη ὀλολυγών,
ἤ που καὶ λακέρυζα παρ᾽ ἠϊόνι προϋχούσῃ
χείματος ἐρχομένου χέρσῳ ὑπέτυψε κορώνη, 950
ἤ που καὶ ποταμοῖο ἐβάψατο μέχρι παρ᾽ ἄκρους
ὤμους ἐκ κεφαλῆς, ἢ καὶ μάλα πᾶσα κολυμβᾷ, 220
ἢ πολλὴ στρέφεται παρ᾽ ὕδωρ παχέα κρώζουσα.
Καὶ βόες ἤδη τοι πάρος ὕδατος ἐνδίοιο
οὐρανὸν εἰσανιδόντες ἀπ᾽ αἰθέρος ὠσφρήσαντο· 955
καὶ κοίλης μύρμηκες ὀχῆς ἐξ ὤεα πάντα
θᾶσσον ἀνηνέγκαντο· καὶ ἀθρόοι ὦφθεν ἴουλοι 225
τείχη ἀνέρποντες, καὶ πλαζόμενοι σκώληκες
κεῖνοι, τοὺς καλέουσι μελαίνης ἔντερα γαίης.

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[a] Theophr. 22 ἐάν τε πολλαὶ ἴριδες γένωνται, σημαίνει ὕδωρ ἐπὶ πολύ. [b] *Cf.* Theophr. *l.c.* ἅλως αἱ μέλαιναι ὑδατικόν.

[c] Theophr. 15 ὄρνιθες λουόμενοι μὴ <οἱ?> ἐν ὕδατι βιοῦντες ὕδωρ ἢ χειμῶνας σημαίνουσι. Varro Atac. *ap.* Serv. *G.* i. 375 "Tum liceat pelagi volucres tardaeque paludis Cernere inexpleto studio certare lavandi Et velut insolitum pennis infundere rorem"; *cf.* Verg. i. 383 ff.; Plin. *N. H.* xviii. 362.

[d] Varro Atac. *l.c.* = Verg. *G.* i. 377 "Aut arguta lacus circumvolitavit hirundo."

[e] Theophr. 15 χελιδόνες τῇ γαστρὶ τύπτουσαι τὰς λίμνας ὕδωρ σημαίνουσι.

[f] Theophr. 15 βάτραχοι μᾶλλον ᾄδοντες σημαίνουσιν ὕδωρ. Cic. *De div.* i. 9; Verg. *G.* i. 378.

[g] Theophr. 42 ὀλολυγὼν ᾄδουσα μόνη ἀκρωρίας (early morn)

a double rainbow [a] girds the wide sky or some star is ringed with darkening halo.[b]

Often the birds [c] of lake or sea insatiably dive and plunge in the water, or around the mere for long the swallows [d] dart, smiting with their breasts the rippling water,[e] or more hapless tribes, a boon to watersnakes, the fathers [f] of the tadpoles croak from the lake itself, or the lonely tree-frog [g] drones his matin lay, or by jutting bank the chattering crow [h] stalks on the dry land before the coming storm, or it may be dips from head to shoulder in the river, or even dives completely, or hoarsely cawing ruffles it beside the water.

And ere now before rain from the sky, the oxen [i] gazing heavenward have been seen to sniff the air, and the ants [j] from their hollow nests bring up in haste all their eggs, and in swarms the centipedes [k] are seen to climb the walls, and wandering forth crawl those worms that men call dark earth's in-

χειμέριον ; *cf.* Theophr. 15 ὁ χλωρὸς βάτραχος ἐπὶ δένδρου ᾄδων ὕδωρ σημαίνει. According to one interpretation in the schol. the ὀλολυγών is "a bird like a turtle-dove" (τρυγών). Cic. *De div.* i. 8 translates it by *acredula*, apparently = owl. In Theocr. vii. 139 ὀλολυγών is now taken to be the tree-frog (green frog), not, as some supposed, the nightingale.

[h] Theophr. 16, Cic. *De div.* i. 8 "Fuscaque non nunquam cursans per litora cornix Demersit caput et fluctum cervice recepit"; Verg. *G.* 388 f. "Tum cornix plena pluviam vocat improba voce Et sola in sicca secum spatiatur arena."

[i] Varro Atac. *l.c.* "Et bos suspiciens caelum, mirabile visu, Naribus aerium patulis decerpsit odorem"; *cf.* Cic. *De div.* i. 9; Verg. *G.* i. 375 f.

[j] Theophr. 22 μύρμηκες ἐν κοίλῳ χωρίῳ ἐὰν τὰ ᾠὰ ἐκφέρωσιν ἐκ τῆς μυρμηκιᾶς ἐπὶ τὸ ὑψηλὸν χωρίον, ὕδωρ σημαίνουσιν, ἐὰν δὲ καταφέρωσιν, εὐδίαν. Verg. *G.* i. 379 f. "Saepius et tectis penetralibus extulit ova Angustum formica terens iter."

[k] Theophr. 19 ἴουλοι πολλοὶ πρὸς τοῖχον ἕρπυντες ὑδατικόν.

καὶ τιθαὶ ὄρνιθες, ταὶ ἀλέκτορος ἐξεγένοντο,
εὖ ἐφθειρίσσαντο καὶ ἔκρωξαν μάλα φωνῇ,
οἷόν τε σταλάον ψοφέει ἐπὶ ὕδατι ὕδωρ.

Δή ποτε καὶ γενεαὶ κοράκων καὶ φῦλα κολοιῶν
ὕδατος ἐρχομένοιο Διὸς πάρα σῆμ' ἐγένοντο,
φαινόμενοι ἀγεληδὰ καὶ ἱρήκεσσιν ὁμοῖον
φθεγξάμενοι. καί που κόρακες δίους σταλαγμοὺς
φωνῇ ἐμιμήσαντο σὺν ὕδατος ἐρχομένοιο·
ἦ ποτε καὶ κρώξαντε βαρείῃ δισσάκι φωνῇ
μακρὸν ἐπιρροιζεῦσι τιναξάμενοι πτερὰ πυκνά·
καὶ νῆσσαι οἰκουροὶ ὑπωρόφιοί τε κολοιοὶ
ἐρχόμενοι κατὰ γεῖσα τινάσσονται πτερύγεσσιν,
ἢ ἐπὶ κῦμα διώκει ἐρωδιὸς ὀξὺ λεληκώς.

Τῶν τοι μηδὲν ἀπόβλητον πεφυλαγμένῳ ὕδωρ
γινέσθω· μηδ' εἴ κεν ἐπὶ πλέον ἠὲ πάροιθεν
δάκνωσιν μυῖαι καὶ ἐφ' αἵματος ἱμείρωνται,
ἢ λύχνοιο μύκητες ἀγείρωνται περὶ μύξαν
νύκτα κατὰ σκοτίην· μηδ' ἢν ὑπὸ χείματος ὥρην
λύχνων ἄλλοτε μέν τε φάος κατὰ κόσμον ὀρώρῃ,
ἄλλοτε δ' ἀΐσσωσιν ἄπο φλόγες ἠΰτε κοῦφαι
πομφόλυγες, μηδ' εἴ κεν ἐπ' αὐτόφι μαρμαίρωσιν
ἀκτῖνες, μηδ' ἢν θέρεος μέγα πεπταμένοιο

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[a] Theophr. 42 γῆς ἔντερα πολλὰ φαινόμενα χειμῶνα σημαίνει.

[b] Theophr. 17 ὅλως δὲ ὄρνιθες καὶ ἀλεκτρυόνες φθειριζόμενοι ὑδατικὸν σημεῖον καὶ ὅταν μιμῶνται ὕδωρ ὡς ὂν.

[c] Theophr. 16 κόραξ πολλὰς μεταβάλλειν εἰωθὼς φωνὰς τούτων ἐὰν ταχὺ δὶς φθέγξηται καὶ ἐπιρροιζήσῃ καὶ τινάξῃ τὰ πτερά, ὕδωρ σημαίνει. καὶ ἐὰν ὑετῶν ὄντων πολλὰς μεταβάλλῃ φωνάς . . . καὶ ἐάν τε εὐδίας ἐάν τε ὕδατος ὄντος μιμῆται τῇ φωνῇ οἷον σταλαγμούς, ὕδωρ σημαίνει. ἐάν τε κόρακες ἐάν τε κολοιοὶ ἄνω πέτωνται καὶ ἱερακίζωσιν, ὕδωρ σημαίνουσι ; *cf.* Verg. *G.* i. 381 f.

[d] Theophr. 18 καὶ ἡ νῆττα ἥμερος ἐὰν ὑπιοῦσα ὑπὸ τὰ γεῖσα ἀποπτερυγίζηται, ὕδωρ σημαίνει. ὁμοίως δὲ καὶ κολοιοὶ καὶ ἀλεκτρυόνες, ἐάν τε ἐπὶ λίμνῃ ἢ θαλάττῃ ἀποπτερυγίζωνται, ὡς νῆττα ὕδωρ σημαίνει. καὶ ἐρωδιὸς ὄρθριον φθεγγόμενος ὕδωρ ἢ

testines [a] (earthworms). Tame fowl [b] with father Chanticleer well preen their plumes and cluck aloud with voice like noise of water dripping upon water.

Ere now, too, the generations of crows [c] and tribes of jackdaws have been a sign of rain to come from Zeus, when they appear in flocks and screech like hawks. Crows, too, imitate with their note the heavy splash of clashing rain, or after twice croaking deeply they raise a loud whirring with frequent flapping of their wings, and ducks [d] of the homestead and jackdaws which haunt the roof seek cover under the eaves and clap their wings, or seaward flies the heron with shrill screams.

Slight not aught of these things when on thy guard for rain, and heed the warning, if beyond their wont the midges [e] sting and are fain for blood, or if on a misty night snuff gather on the nozzle of the lamp,[f] or if in winter's season the flame of the lamp now rise steadily and anon sparks fly fast from it, like light bubbles, or if on the light itself there dart quivering rays, or if in height of summer the

πνεῦμα σημαίνει. καὶ ἐὰν ἐπὶ θάλατταν πετόμενος βοᾷ μᾶλλον ὕδατος σημεῖον ἢ πνεύματος καὶ ὅλως βοῶν ἀνεμῶδες; *cf.* Verg. *G.* i. 363 f. "notasque paludes Deserit atque altam supra volat ardea nubem."

[c] Theophr. 23 καὶ τὸ δημόσιον τὸ περὶ τὰς μυίας λεγόμενον ἀληθές· ὅταν γὰρ δάκνωσι σφόδρα, ὕδατος σημεῖον.

[f] Verg. *G.* i. 390 ff. "Ne nocturna quidem carpentes pensa puellae Nescivere hiemem, testa cum ardente viderent Scintillare oleum et putris concrescere fungos." Theophr. 14 οἱ μύκητες ἐὰν νότια ᾖ, ὕδωρ σημαίνουσι, σημαίνουσι δὲ καὶ ἄνεμον κατὰ λόγον ὡς ἂν ἔχωσι πλήθους καὶ μεγέθους, σμικροὶ δὲ καὶ κεγχρώδεις καὶ λαμπροὶ ὕδωρ καὶ ἄνεμον. καὶ ὅταν χειμῶνος τὴν φλόγα (ὁ λύχνος) ἀπωθῇ διαλιπὼν οἷον πομφόλυγας, ὕδατος σημεῖον, καὶ ἐὰν πηδῶσιν αἱ ἀκτῖνες ἐπ' αὐτὸν καὶ ἐὰν σπινθῆρες ἐπιγένωνται; 34 μύκητες ἐπὶ λύχνου νότιον πνεῦμα ἢ ὕδωρ σημαίνουσιν.

νησαῖοι ὄρνιθες ἐπασσύτεροι φορέωνται.
μηδὲ σύ γ' ἢ χύτρης ἠὲ τρίποδος πυριβήτεω,
σπινθῆρες ὅτ' ἔωσι πέρι πλέονες, λελαθέσθαι·
μηδὲ κατὰ σποδιὴν ὁπότ' ἄνθρακος αἰθομένοιο
λάμπηται πέρι σήματ' ἐοικότα κεγχρείοισιν,
ἀλλ' ἐπὶ καὶ τὰ δόκευε περισκοπέων ὑετοῖο.
Εἴ γε μὲν ἠερόεσσα παρὲξ ὄρεος μεγάλοιο
πυθμένα τείνηται νεφέλη, ἄκραι δὲ κολῶναι
φαίνωνται καθαραί, μάλα κεν τόθ' ὑπεύδιος εἴης.
εὔδιός κ' εἴης καὶ ὅτε πλατέος παρὰ πόντου
φαίνηται χθαμαλὴ νεφέλη, μηδ' ὑψόθι κύρῃ,
ἀλλ' αὐτοῦ πλαταμῶνι παραθλίβηται ὁμοίη.
Σκέπτεο δ' εὔδιος μὲν ἐὼν ἐπὶ χείματι μᾶλλον,
ἐς δὲ γαληναίην χειμωνόθεν. εὖ δὲ μάλα χρὴ
ἐς Φάτνην ὁράᾳν, τὴν Καρκίνος ἀμφιελίσσει,
πρῶτα καθαιρομένην πάσης ὑπένερθεν ὁμίχλης·
κείνη γὰρ φθίνοντι καθαίρεται ἐν χειμῶνι.
Καὶ φλόγες ἡσύχιαι λύχνων καὶ νυκτερίη γλαυξ
ἥσυχον ἀείδουσα μαραινομένου χειμῶνος
γινέσθω τοι σῆμα, καὶ ἥσυχα ποικίλλουσα
ὥρῃ ἐν ἑσπερίῃ κρώξῃ πολύφωνα κορώνη·
καὶ κόρακες μοῦνοι μὲν ἐρημαῖοι βοοῶντες
δισσάκις, αὐτὰρ ἔπειτα μετ' ἀθρόα κεκλήγοντες·
πλειότεροι δ' ἀγεληδόν, ἐπὴν κοίτοιο μέδωνται,

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[a] Theophr. 19 χύτρα σπινθηρίζουσα πᾶσα περίπλεως ὕδατος σημεῖον.

[b] Theophr. 23 φασὶ δέ τινες καὶ εἰ ἐν ἄνθραξι λαμπρὰ χάλαζα ἐπιφαίνηται, χάλαζαν προσημαίνειν ὡς τὰ πολλά· ἐὰν δὲ ὥσπερ κέγχροι μικροὶ λαμπροὶ πολλοί, ἀνέμου μὲν ὄντος εὐδίαν, μὴ ἀνέμου δὲ ὕδωρ ἢ ἄνεμον ; *cf.* 42.

[c] Theophr. 51 Ὄλυμπος δὲ καὶ Ἄθως καὶ ὅλως τὰ ὄρη τὰ σημαντικὰ ὅταν τὰς κορυφὰς καθαρὰς ἔχωσιν, εὐδίαν σημαίνει. καὶ

island birds are borne in crowding companies. Be not heedless of the pot[a] or tripod on the fire, if many sparks encircle it, nor heedless when in the ashes of blazing coal[b] there gleam spots like millet seed, but scan those too when seeking signs of rain.

But if a misty cloud[c] be stretched along the base of a high hill, while the upper peaks shine clear, very bright will be the sky. Fair weather, too, shalt thou have, when by the sea-verge is seen a cloud low on the ground, never reaching a height, but penned there like a flat reef of rock.

Seek in calm for signs of storms, and in storm for signs of calm. Scan well the Manger,[d] whereby wheels the Crab, when first it is freed of every covering cloud. For its clearing marks the waning tempest.

Take for sign of storm abating the steady-burning flame of the lamp,[e] the gentle hooting of the owl at night,[f] and the crow[g] if with gentle varying note she caw at eventide, and the rooks,[h] when singly they utter two lonely notes followed by frequent rapid screams, and when in fuller company they

ὅταν τὰ νέφη πρὸς τὴν θάλασσαν αὐτὴν παραζωννύῃ, εὐδιεινόν; *cf.* Verg. *G.* i. 401.

[a] Theophr. 51 *ἡ τοῦ ὄνου φάτνη ὅτε ἂν καθαρὰ καὶ λαμπρὰ φαίνηται, εὐδιεινόν.*

[e] Theophr. 54 *λύχνος χειμῶνος καιόμενος ἡσυχαῖος εὐδίαν σημαίνει.*

[f] Theophr. 52 *γλαῦξ ἡσυχαῖον φθεγγομένη ἐν χειμῶνι εὐδίαν προσημαίνει· καὶ νύκτωρ χειμῶνος ἡσυχαῖον ᾄδουσα.* Verg. *G.* i. 402 f. "Solis et occasum servans de culmine summo Nequiquam seros exercet noctua cantus."

[g] Theophr. 53 *κορώνη ἔωθεν εὐθὺς ἐὰν κράξῃ τρίς, εὐδίαν, καὶ ἑσπέρας χειμῶνος ἡσυχαῖον ᾄδουσα.*

[h] Theophr. 52 *κόραξ δὲ μόνος μὲν ἡσυχαῖον κράζων, καὶ ἐὰν τρὶς κράξῃ, μετὰ τοῦτο πολλάκις κράξῃ, εὐδιεινός.*

φωνῆς ἔμπλειοι· χαίρειν κέ τις οἰίσσαιτο,
οἷα τὰ μὲν βοόωσι λιγαινομένοισιν ὁμοῖα,
πολλὰ δὲ δενδρείοιο περὶ φλόον, ἄλλοτ' ἐπ' αὐτοῦ,
ἦχί τε κείουσιν καὶ ὑπότροποι ἀπτερύονται.
καὶ δ' ἄν που γέρανοι μαλακῆς προπάροιθε γαλήνης
ἀσφαλέως τανύσαιεν ἕνα δρόμον ἤλιθα πᾶσαι,
οὐδὲ παλιρρόθιοί κεν ὑπεύδιοι φορέοιντο.
Ἥμος δ' ἀστερόθεν καθαρὸν φάος ἀμβλύνηται,
οὐδέ ποθεν νεφέλαι πεπιεσμέναι ἀντιόωσιν,
οὐδέ ποθεν ζόφος ἄλλος ὑποτρέχῃ οὐδὲ σελήνη,
ἀλλὰ τά γ' ἐξαπίνης αὖτως ἀμενηνὰ φέρωνται,
μηκέτι τοι τόδε σῆμα γαληναίης ἐπικείσθω,
ἀλλ' ἐπὶ χεῖμα δόκευε· καὶ ὁππότε ταὶ μὲν ἔωσιν
αὐτῇ ἐνὶ χώρῃ νεφέλαι, ταὶ δ' ἄλλαι ὑπ' αὐταῖς
ταὶ μὲν ἀμειβόμεναι, ταὶ δ' ἐξόπιθεν φορέωνται.
Καὶ χῆνες κλαγγηδὸν ἐπειγόμεναι βρωμοῖο
χειμῶνος μέγα σῆμα, καὶ ἐννεάγηρα κορώνη
νύκτερον ἀείδουσα, καὶ ὀψὲ βοῶντε κολοιοί,
καὶ σπίνος ἠῶα σπίζων, καὶ ὄρνεα πάντα
ἐκ πελάγους φεύγοντα, καὶ ὀρχίλος ἠ καὶ ἐριθεὺς
δύνων ἐς κοίλας ὀχεάς, καὶ φῦλα κολοιῶν
ἐκ νομοῦ ἐρχόμενα τραφεροῦ ἐπὶ ὄψιον αὖλιν.
οὐδ' ἂν ἐπιξουθαὶ μεγάλου χειμῶνος ἰόντος

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[a] Verg. *Georg.* i. 410 ff. "Tum liquidas corvi presso ter gutture voces Aut quater ingeminant, et saepe cubilibus altis, Nescio qua praeter solitum dulcedine laeti, Inter se in foliis strepitant; iuvat imbribus actis Progeniem parvam dulcisque revisere nidos."

[b] Theophr. 52 ὅταν γέρανοι πέτωνται καὶ μὴ ἀνακάμπτωσιν, εὐδίαν σημαίνει· οὐ γὰρ πέτονται πρὶν ἢ ἂν πετόμενοι καθαρὰ ἴδωσιν. Contrast the sign of storm, Theophr. 38 ἐὰν ὑποστραφῶσι (γέρανοι) πετόμενοι, χειμῶνα σημαίνουσι. Verg. *G.* i. 373 ff.

bethink them of the roost,[a] full of voice. One would think them glad, seeing how they caw now in shrill screams, now with frequent flight around the foliage of the tree, now on the tree, whereon they roost, and anon they wheel and clap their wings. Cranes,[b] too, before a gentle calm will wing their way steadily onward in one track, all in a company, and in fair weather will be borne in no disordered flight.

But when the clear light from the stars is dimmed, though no thronging clouds veil, nor other darkness hide nor Moon obscure, but the stars on a sudden thus causelessly wax wan, hold that no more for sign of calm but look for storm. Foul weather, too, will come, when of the clouds some are stationary,[c] but others passing by and others following after.

Sure signs of storm are geese[d] hastening with many a cackle to their food, the nine-generation crow cawing at night,[e] the jackdaw chattering late, the chaffinch[f] piping in the dawn, waterfowl all fleeing inward from the sea,[g] the wren[h] or the robin retreating into hollow clefts, and tribes of jackdaws returning late to roost from dry feeding-grounds. When the furious tempest is imminent, the tawny

"nunquam imprudentibus imber Obfuit: aut illum surgentem vallibus imis Aeriae fugere grues."

[a] Theophr. 45 ὅταν ἑστώτων νεφῶν ἕτερα ἐπιφέρηται, τὰ δ' ἠρεμῇ, χειμέρια.

[b] Theophr. 39 χῆνες βοῶντες μᾶλλον ἢ περὶ σῖτον μαχόμενοι χειμέριον.

[c] Theophr. 39 κορώνη καὶ κόραξ καὶ κολοιὸς ὀψὲ ᾄδοντες χειμέριοι.

[d] Theophr. 39 σπίνος σπίζων ἕωθεν χειμέριον.

[e] Theophr. 40 ἐὰν ἐκ πελάγους ὄρνιθες φεύγωσι, χειμῶνα σημαίνουσι; *cf.* Verg. *G.* i. 360 f.

[f] Theophr. 39 ὄρχιλος εἰσιὼν καὶ εἰσδυόμενος εἰς ὀπὰς χειμῶνα σημαίνουσι καὶ ἐριθεὺς ὡσαύτως.

πρόσσω ποιήσαιντο νομὸν κηροῖο μέλισσαι,
ἀλλ' αὐτοῦ μέλιτός τε καὶ ἔργων εἱλίσσονται·
οὐδ' ὑψοῦ γεράνων μακραὶ στίχες αὐτὰ κέλευθα
τείνονται, στροφάδες δὲ παλιμπετὲς ἀπονέονται.
μηδ', ὅτε νηνεμίῃ κεν ἀράχνια λεπτὰ φέρηται,
καὶ φλόγες αἰθύσσωσι μαραινόμεναι λύχνοιο,
ἢ πῦρ αὔηται σπουδῇ καὶ ὑπεύδια λύχνα,
πιστεύειν χειμῶνι. τί τοι λέγω ὅσσα πέλονται
σήματ' ἐπ' ἀνθρώπους; δὴ γὰρ καὶ ἀεικέϊ τέφρῃ
αὐτοῦ πηγνυμένῃ νιφετοῦ ἐπιτεκμήραιο,
καὶ λύχνῳ χιόνος, κέγχροις ὅτ' ἐοικότα πάντη
κύκλῳ σήματ' ἔχει πυριλαμπέος ἐγγύθι μύξης,
ἄνθρακι δὲ ζώοντι χαλάζης, ὁππότε λαμπρὸς
αὐτὸς ἐείδηται, μέσσῳ δέ οἱ ἠΰτε λεπτὴ
φαίνηται νεφέλη, πυρὸς ἔνδοθεν αἰθομένοιο.
Πρῖνοι δ' αὖ καρποῖο καταχθέες οὐδὲ μέλαιναι
σχῖνοι ἀπείρητοι· πάντη δέ τε πολλὸς ἀλωεὺς
αἰεὶ παπταίνει, μή οἱ θέρος ἐκ χερὸς ἔρρῃ.
πρῖνοι μὲν θαμινῆς ἀκύλου κατὰ μέτρον ἔχουσαι
χειμῶνός κε λέγοιεν ἐπὶ πλέον ἰσχύσοντος.
μὴ μὲν ἄδην ἔκπαγλα περιβρίθοιεν ἅπάντῃ,
τηλοτέρω δ' αὐχμοῖο συνασταχύοιεν ἄρουραι.

[a] Theophr. 46 ὅταν μέλιτται μὴ ἀποπέτωνται μακρὰν ἀλλ' αὐτοῦ ἐν τῇ εὐδίᾳ πέτωνται, χειμῶνα ἐσόμενον σημαίνει; Verg. *G.* iv. 191 ff. "Nec vero a stabulis pluvia impendente recedunt Longius aut credunt caelo adventantibus Euris, Sed circum tutae sub moenibus urbis aquantur, Excursusque breves tentant."

[b] Theophr. 38 ἐὰν ὑποστραφῶσι (γέρανοι) πετόμενοι χειμῶνα σημαίνουσι.

[c] Theophr. 29 ἀράχνια πολλὰ φερόμενα πνεῦμα ἢ χειμῶνα σημαίνει.

[d] Theophr. 29 ἐὰν πῦρ μὴ θέλῃ ἅπτεσθαι, χειμέριον· καὶ ἐὰν λύχνος ἅπτεσθαι μὴ ἐθέλῃ, χειμῶνα σημαίνει.

[e] Theophr. 42 τέφρα πηγνυμένη νιφετόν (σημαίνει).

bees[a] go not far afield to cull wax, but wheel hard by their honey and their stores, nor do cranes[b] on high in long lines wing their steady onward course, but wheel and double in their flight. Look, too, for foul weather, when in windless calm airy gossamers[c] are flying, and when the rays of the lamp are wan and flickering, or when in fair weather fire and torches[d] are hard to kindle. Why recount all the warning hints that come to men? The unsightly clotting of the ash[e] is sign of snow: the ring of spots like millet[f] seed around the blazing wick of the lamp betokens snow; but sign of hail[g] are live coals, when they outward brightly shine, but in their centre appears, as it were, a hazy mist within the glowing fire.

Nor are holm-oaks,[h] laden with acorns, and the dark mastich[i] untried. With frequent glance on every side the miller ever peers, anxious lest the summer slip from his hand. Holm-oaks with moderate crops of frequent acorns will tell of heavy storm to come. Pray that they may not be exceedingly heavy laden, but only that far from drought the cornfields flourish even as they.

[f] Theophr. 42 *ἐὰν ὥσπερ κέχροις πολλοῖς κατάπλεως (ὁ λύχνος) ᾖ, χειμερίσει· καὶ ἐὰν κύκλῳ περὶ τὸ λαμπρὸν ὦσιν εὐδίας οὔσης, χιονικόν.*

[g] Theophr. 25 *φασὶ δέ τινες καὶ εἰ ἐν ἄνθραξι λαμπρὰ χάλαζα ἐπιφαίνηται, χάλαζαν προσημαίνειν ὡς τὰ πολλά.*

[h] Theophr. 45 *οἱ πρῖνοι ἐὰν εὐκαρπῶσι, χειμῶνες πολλοὶ σφόδρα γίνονται*; 49 *οἱ πρῖνοι ὅταν εὐκαρπῶσι σφόδρα, ὡς μὲν τὰ πολλὰ χειμῶνα ἰσχυρὸν σημαίνουσιν, ἐνίοτε δὲ καὶ αὐχμούς φασι γίνεσθαι.*

[i] *Pistacia Lentiscus* L. See M. de Thevenot, *Travels into the Levant*, Eng. trans. Lond. 1687, i. chap. lxii. for the confusion of *σχῖνος*, *σκίλλα* (*Urginea maritima*); *cf.* Plut. *Per.* 3.

τριπλόα δὲ σχῖνος κυέει, τρισσαὶ δέ οἱ αὖξαι
γίνονται καρποῖο, φέρει δέ τε σήμαθ' ἑκάστη
ἐξείης ἀρότῳ. καὶ γάρ τ' ἀροτήσιον ὥρην
τριπλόα μείρονται, μέσσην καὶ ἐπ' ἀμφότερ' ἄκρα·
πρῶτος μὲν πρώτην ἄροσιν, μέσσος δέ τε μέσσην
καρπὸς ἀπαγγέλλει, πυμάτην γε μὲν ἔσχατος
ἄλλων.
ὄντινα γὰρ κάλλιστα λοχαίη σχῖνος ἄρηται,
κείνῳ γ' ἐξ ἄλλων ἄροσις πολυλήϊος εἴη,
τῷ δέ γ' ἀφαυροτάτῳ ὀλίγη, μέσσῳ δέ τε μέσση.
αὖτως δ' ἀνθέρικος τριχθὰ σκίλλης ὑπεράνθεῖ
σήματ' ἐπιφράσσασθαι ὁμοίου ἀμητοῖο.
ὅσσα δ' ἐνὶ σχίνου ἀροτὴρ ἐφράσσατο καρπῷ,
τόσσα δὲ καὶ σκίλλης τεκμαίρεται ἄνθεϊ λευκῷ.
Αὐτὰρ ὅτε σφῆκες μετοπωρινὸν ἤλιθα πολλοὶ
πάντη βεβρίθωσι, καὶ ἑσπερίων προπάροιθεν
Πληϊάδων εἴποι τις ἐπερχόμενον χειμῶνα,
οἷος ἐπὶ σφήκεσσιν ἑλίσσεται αὐτίκα δῖνος.
θήλειαι δὲ σύες, θήλεια δὲ μῆλα καὶ αἶγες
ὀππότ' ἀναστρωφῶσιν ὀχῆς, τὰ δέ γ' ἄρσενα πάντα
δεξάμεναι πάλιν αὖτις ἀναβλήδην ὀχέωνται,
αὖτως κε σφήκεσσι μέγαν χειμῶνα λέγοιεν.

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[a] Theophr. 55 ὁ τῆς σχίνου καρπὸς σημαίνει τοὺς ἀρότους· ἔχει δὲ τρία μέρη καὶ ἔστιν ὁ πρῶτος τοῦ πρώτου ἀρότου σημεῖον, ὁ δεύτερος τοῦ δευτέρου, ὁ τρίτος τοῦ τρίτου· καὶ ὡς ἂν τούτων κλίνῃ κάλλιστα καὶ γένηται ἀδρότατος, οὕτως ἔξει καὶ ὁ κατὰ τοῦτον ἄροτος; Cic. *De div.* i. 9 (quoted Plin. *N.H.* xviii. 228) "Iam vero semper viridis semperque gravata Lentiscus triplici solita est grandescere fetu, Ter fruges fundens tria tempora monstrat arandi."

[b] Theophr. *H.P.* vii. 13. 6 ποιεῖται δὲ (ἡ σκίλλα) τὰς ἀνθή-

Thrice [a] the mastich buds and thrice wax ripe its berries. Each crop in turn brings a sign for the sowing. For men divide the sowing season into three—early, middle, late. The first crop of mastich heralds the first of grain; the second the middle; the latest the last of all. The richest crop that the teaming mastich bears will hint of the wealthiest harvest from the plough: the meanest crop foretells scanty grain, and average mastich heralds average corn. Likewise the stalk of the squill [b] flowers thrice to give hint of corresponding harvest. All the hints the farmer marked in the mastich crop, the same he learns from the white blossom of the squill.

But when in autumn frequent swarms of wasps [c] crowd on every side, one can foretell the winter-storm to come even before the Pleiads are westering,[d] swift and sudden as the eddy wherein the wasps are wheeling. Sows and ewes and she-goats, when after mating with the male they mate again,[e] equally with wasps foretell heavy storm. When she-

σεις τρεῖς ὧν ἡ μὲν πρώτη δοκεῖ σημαίνειν τὸν πρῶτον ἄροτον, ἡ δὲ δευτέρα τὸν μέσον, ἡ δὲ τρίτη τὸν ἔσχατον. ὡς γὰρ ἂν αὗται γένωνται, καὶ οἱ ἄροτοι σχεδὸν οὕτως ἐκβαίνουσιν.

[c] Theophr. 47 ἔστι δὲ σημεῖον χειμώνων μεγάλων καὶ ὄμβρων καὶ ὅταν γένωνται ἐν τῷ μετοπώρῳ πολλοὶ σφῆκες.

[d] The scholl. wrongly explain this of the "evening rising" (ἑσπερία ἀνατολή) of the Pleiads. The reference is to the time when in the morning they are near the Western horizon, precisely as in Theocritus vii. 53 ἑσπερίοις Ἐρίφοις means when the Kids are in the West in the morning. The setting of the Pleiades marked the beginning of Winter; here early Winter comes before they set. The statements in the Calendars of late Greek and Roman writers have to be used with the greatest caution.

[e] Theophr. 25 ὅταν (πάλιν) ὀχεύωνται πρόβατα ἢ αἶγες, χειμῶνος μακροῦ σημεῖον.

ὀψὲ δὲ μισγομένων αἰγῶν μήλων τε συῶν τε
χαίρει ἄνολβος ἀνήρ, ὅ οἱ οὐ μάλα θαλπιόωντι
εὔδιον φαίνουσι βιβαιόμεναι ἐνιαυτόν.
Χαίρει καὶ γεράνων ἀγέλαις ὡραῖος ἀροτρεὺς
ὥριον ἐρχομέναις, ὁ δ' ἀώριος αὐτίκα μᾶλλον·
αὖτως γὰρ χειμῶνες ἐπέρχονται γεράνοισιν·
πρώϊα μὲν καὶ μᾶλλον ὁμιλαδὸν ἐρχομένῃσιν
πρώιον· αὐτὰρ ὅτ' ὀψὲ καὶ οὐκ ἀγεληδὰ φανεῖσαι
πλειότερον φορέονται ἐπὶ χρόνον οὐδ' ἅμα πολλαί,
ἀμβολίῃ χειμῶνος ὀφέλλεται ὕστερα ἔργα.
Εἰ δὲ βόες καὶ μῆλα μετὰ βρίθουσαν ὀπώρην
γαῖαν ὀρύσσουσιν, κεφαλὰς δ' ἀνέμοιο βορῆος
ἀντία τείνωσιν, μάλα κεν τότε χείμερον αὐταὶ
Πληϊάδες χειμῶνα κατερχόμεναι φορέοιεν.
μὴ δὲ λίην ὀρύχοιεν· ἐπεὶ μέγας οὐ κατὰ κόσμον
γίνεται οὔτε φυτοῖς χειμὼν φίλος οὔτ' ἀρότοισιν.
ἀλλὰ χιὼν εἴη πολλὴ μεγάλαις ἐν ἀρούραις,
μήπω κεκριμένῃ μηδὲ βλωθρῇ ἐπὶ ποίῃ,
ὄφρα τις εὐεστοῖ χαίρῃ ποτιδέγμενος ἀνήρ.
Οἱ δ' εἶεν καθύπερθεν ἑοικότες ἀστέρες αἰεί·
μηδ' εἷς μήτε δύῳ μήτε πλέονες κομόωντες·
πολλοὶ γὰρ κομόωσιν ἐπ' αὐχμηρῷ ἐνιαυτῷ.
Οὐδὲ μὲν ὀρνίθων ἀγέλαις ἠπειρόθεν ἀνήρ,
ἐκ νήσων ὅτε πολλαὶ ἐπιπλήσσωσιν ἀρούραις,
ἐρχομένου θέρεος χαίρει· περιδείδιε δ' αἰνῶς
ἀμητῷ, μή οἱ κενεὸς καὶ ἀχύρμιος ἔλθῃ
αὐχμῷ ἀνιηθείς. χαίρει δέ που αἰπόλος ἀνὴρ

[a] Theophr. 54 *πρόβατα ὀψὲ ὀχευόμενα εὐδιεινὸν ἀποτελοῦσι τὸ σημεῖον.* Contrast 40 *πρόβατα ἐὰν πρωῒ ὀχεύηται, πρώϊον χειμῶνα σημαίνουσι.*

[b] Theophr. 38 *γέρανοι ἐὰν πρωῒ πέτωνται καὶ ἀθρόοι, πρωῒ χειμάσει, ἐὰν δὲ ὀψὲ καὶ πολὺν χρόνον, ὀψὲ χειμάσει.*

[c] Theophr. 41 *μετοπώρῳ ἐὰν προβατα ἢ βόες ὀρύττωσι . . .*

goats and ewes and sows mate late [a] in the season, the poor man rejoices, because their mating reveals to him that is thinly clad the coming of an open winter.

In seasonable flight of thronging cranes [b] rejoices the seasonable farmer: in untimely flight the untimely ploughman. For ever so the winters follow the cranes: early winters, when their flight is early and in flocks: when they fly late and not in flocks, but over a longer period in small bands, the later farming benefits by the delay of winter.

If oxen and sheep [c] after the heavy-laden Autumn dig the ground and stretch their heads to face the North wind, verily the Pleiads at their setting will bring a stormy winter. Pray that their digging be not excessive, for then is the winter exceedingly severe and a foe both to tree and tilth. May deep snow clothe the mighty fields, veiling the tender shoot, not yet separate nor tall, so that the anxious husbandman may rejoice in well-being.

May the stars above shine ever with due brightness; and may no comets,[d] one nor two nor more, appear! for many comets herald a season of drought.

Nor on the mainland [e] does the husbandman rejoice at the coming of summer to see trooping flocks of birds, when from the islands they alight upon his fields, but exceeding dread is his for the harvest, lest vexed by drought it come with empty ears and chaff. But the goat-herd rejoices even in

τὸν χειμῶνα χειμέριον σημαίνει. ἐν δὲ τῷ Πόντῳ φασὶν ὅταν Ἀρκτοῦρος ἀνατείλῃ θᾶττον, ἐναντίους τῷ βορρᾷ νέμεσθαι.

[d] Theophr. 34 *οἱ κομῆται ἀστέρες ὡς τὰ πολλὰ πνεύματα σημαίνουσιν, ἐὰν δὲ πολλοί, καὶ αὐχμόν.*

[e] Theophr. 17 *καὶ θέρους ὅταν πολλοὶ ἀθρόοι φανῶσιν ὄρνιθες οἳ βιοτεύουσιν ἐν νήσῳ, ὕδωρ σημαίνουσιν· ἐὰν δὲ μέτριοι, ἀγαθὸν αἰξὶ καὶ βοτοῖς, ἐὰν δὲ πολλοὶ ὑπερβολῇ, αὐχμὸν ἰσχυρόν.*

αὐταῖς ὀρνίθεσσιν, ἐπὴν κατὰ μέτρον ἴωσιν,
ἑλπόμενος μετέπειτα πολυγλαγέος ἐνιαυτοῦ.
οὕτω γὰρ μογεροὶ καὶ ἀλήμονες ἄλλοθεν ἄλλοι
ζώομεν ἄνθρωποι. τὰ δὲ πὰρ ποσὶ πάντες ἑτοῖμοι
σήματ' ἐπιγνῶναι καὶ ἑσαυτίκα ποιήσασθαι.
Ἀρνάσι μὲν χειμῶνας ἐτεκμήραντο νομῆες,
ἐς νομὸν ὁππότε μᾶλλον ἐπειγόμενοι τροχόωσιν,
ἄλλοι δ' ἐξ ἀγέλης κριοί, ἄλλοι δὲ καὶ ἀμνοὶ
εἰνόδιοι παίζωσιν ἐρειδόμενοι κεράεσσιν·
ἢ ὁπότ' ἄλλοθεν ἄλλοι ἀναπλήσσωσι πόδεσσιν
τέτρασιν οἱ κοῦφοι, κεραοί γε μὲν ἀμφοτέροισιν·
ἢ καὶ ὅτ' ἐξ ἀγέλης ἀεκούσια κινήσωσιν
δείελον εἰσελάοντες ὅμως, τὰ δὲ πάντοθι ποίης
δάκνωσιν πυκινῇσι κελευόμενα λιθάκεσσιν.
Ἐκ δὲ βοῶν ἐπύθοντ' ἀρόται καὶ βουκόλοι ἄνδρες
κινυμένου χειμῶνος· ἐπεὶ βόες ὁππότε χηλὰς
γλώσσῃ ὑπωμαίοιο ποδὸς περιλιχμήσωνται,
ἢ κοίτῳ πλευρὰς ἐπὶ δεξιτερὰς τανύσωνται,
ἀμβολίην ἀρότοιο γέρων ἐπιέλπετ' ἀροτρεύς.
οὐδ' ὅτε μυκηθμοῖο περίπλειοι ἀγέρωνται
ἐρχόμεναι σταθμόνδε βόες βουλύσιον ὥρην,
σκυθραὶ λειμῶνος πόριες καὶ βουβοσίοιο
αὐτίκα τεκμαίρονται ἀχείμεροι ἐμπλήσεσθαι.
οὐδ' αἶγες πρίνοιο περισπεύδουσαι ἀκάνθαις
εὔδιοι, οὐδὲ σύες φορυτῷ ἐπιμαργαίνουσαι.

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[a] Theophr. 15 *βοῦς τὴν προσθίαν ὁπλὴν λείξας χειμῶνα ἢ ὕδωρ σημαίνει.*

[b] Theophr. 41 *βόες . . ἐπὶ τὸ δεξιὸν κατακλινόμενοι χειμέριον ; 54 βοῦς ἐπὶ τὸ ἀριστερὸν ἰσχίον κατακλινόμενος εὐδίαν σημαίνει, . . ἐπὶ δεξιὸν δὲ χειμῶνα.*

[c] Theophr. 49 *καὶ τὸ πανταχοῦ δὲ λεγόμενον σημεῖον δημόσιον χειμέριον ὅταν σύες* [*μύες* Th. ; *μῦες* (sic) Wimmer, Hort] *περὶ*

the birds, when they come in moderate flocks with promise of a season of plenteous milk. For thus do we poor, changeful mortals win in divers ways our livelihood, and all are ready to mark the warnings at their feet and adopt them for the moment.

Sheep warn the shepherd of coming storm when they rush to pasture in haste beyond their wont, but some behind the flock, now rams, now lambs, sport by the way with butting horns, when some here, some there, they bound aloft, the sillier young with four feet off the ground, the horned elders with two, or when the shepherd moves an unwilling flock, though it be evening when he drives them to their pens, while ever and anon they pluck the grass, though urged by many a stone.

From oxen too the ploughman and the neat-herd learn of the stirring of the storm. When oxen lick [a] with their tongue around the hooves of their fore-feet or in their stalls stretch themselves on their right side,[b] the old ploughman expects the sowing to be delayed. When with ceaseless lowing the kine collect as they wend at eventide to their stalls, the heifers reluctant to leave the meadow pasture-land give warning that anon they will not feed in stormless weather. Not fair weather do the goats betide when greedy for prickly holm-oak, and the sows rage furiously over their bedding.[c]

φορυτοῦ μάχωνται καὶ φέρωσιν. Verg. *G.* i. 399 f. (a good weather sign is when) "non ore solutos Immundi meminere sues iactare maniplos." Plut. *Mor.* 129 A seems to attribute this sign to Democritus: *ἄτοπον γάρ ἐστι κοράκων μὲν λαρυγγισμοῖς καὶ κλωσμοῖς* (κλωγμοῖς) *ἀλεκτορίδων καὶ "συσὶν ἐπὶ φορυτῷ μαργαινούσαις," ὡς ἔφη Δημόκριτος, ἐπιμελῶς προσέχειν, σημεῖα ποιουμένους πνευμάτων καὶ ὄμβρων.*

Καὶ λύκος ὁππότε μακρὰ μονόλυκος ὠρύηται,
ἢ ὅγ' ἀροτρήων ὀλίγον πεφυλαγμένος ἀνδρῶν
ἔργα κατέρχηται, σκέπαος χατέοντι ἐοικώς,
ἐγγύθεν·ἀνθρώπων, ἵνα οἱ λέχος αὐτόθεν εἴη,
τρὶς περιτελλομένης ἠοῦς χειμῶνα δοκεύειν.
οὕτω καὶ προτέροις ἐπὶ σήμασι τεκμήραιο
ἐσσομένων ἀνέμων ἢ χείματος ἢ ὑετοῖο,
αὐτὴν ἢ μετὰ τὴν ἢ καὶ τριτάτην ἔτ' ἐς ἠῶ.
Ἀλλὰ γὰρ οὐδὲ μύες, τετριγότες εἴ ποτε μᾶλλον
εὔδιοι ἐσκίρτησαν ἐοικότες ὀρχηθμοῖσιν,
ἄσκεπτοι ἐγένοντο παλαιοτέροις ἀνθρώποις·
οὐδὲ κύνες· καὶ γάρ τε κύων ὠρύξατο ποσσὶν
ἀμφοτέροις χειμῶνος ἐπερχομένοιο δοκεύων,
καὶ κεῖνοι χειμῶνα μύες τότε μαντεύονται.
καὶ μὴν ἐξ ὕδατος καὶ καρκίνος ᾤχετο χέρσον,
χειμῶνος μέλλοντος ἐπαΐσσεσθαι ὁδοῖο.
Καὶ μύες ἠμέριοι ποσσὶ στιβάδα στρωφῶντες
κοίτης ἰμείρονται, ὅτ' ὄμβρου σήματα φαίνοι.
Τῶν μηδὲν κατόνοσσο· καλὸν δ' ἐπὶ σήματι σῆμα
σκέπτεσθαι· μᾶλλον δὲ δυοῖν εἰς ταὐτὸν ἰόντων
ἐλπωρὴ τελέθοι, τριτάτῳ δέ κε θαρσήσειας.
αἰεὶ δ' ἂν παριόντος ἀριθμοίης ἐνιαυτοῦ
σήματα, συμβάλλων εἴ που καὶ ἐπ' ἀστέρι τοίῃ
ἠὼς ἀντέλλοντι φαείνεται ἢ κατιόντι,
ὁπποίην καὶ σῆμα λέγοι. μάλα δ' ἄρκιον εἴη
φράζεσθαι φθίνοντος ἐφισταμένοιό τε μηνὸς
τετράδας ἀμφοτέρας· αἱ γάρ τ' ἄμυδις συνιόντων

When a solitary wolf[a] howls loud, or when, as if he sought for shelter, recking little of farmer men, he descends to the cultivated lands near to men to seek a lair there, expect a storm when the third dawn comes round. So, too, by the previous signs thou canst forecast the winds or storm or rain to come on the self-same day or on the morrow or it may be on the third morn.

Mice,[b] too, as sign of storm, whenever with louder squeaking than their wont they gambolled and seemed to dance in fair weather, were not unmarked by the weather-seers of old. Nor were dogs. The dog[c] with both his paws digs when he suspects the coming of a storm, and then too those mice turn prophets. And landward comes the crab, when the storm is about to burst.

Mice in the daytime toss straw and are fain to build a nest when Zeus shows signs of rain.

Make light of none of these warnings. Good rule it is to look for sign confirming sign. When two point the same way, forecast with hope; when three, with confidence. Thou canst always add the signs of the passing season, comparing whether at rising or at setting of a star the day dawn such as the calendar would herald. It would profit much to mark the last four days of the old and the first four of the new month.[d] They hold the terms of

[a] Theophr. 46 *λύκος ὠρινόμενος χειμῶνα σημαίνει διὰ τριῶν ἡμερῶν. λύκος ὅταν πρὸς τὰ ἔργα ὁρμᾷ ἢ εἴσω χειμῶνος ὥρᾳ, χειμῶνα σημαίνει εὐθύς.*

[b] Theophr. 41 *μύες τρίζοντες καὶ ὀρχόμενοι χειμέριον.*

[c] Theophr. 42 *κύων τοῖς ποσὶν ὀρύττουσα . . . χειμέριον.*

[d] Theophr. 5 *μάλιστα δὲ κυριώτατα* (sc. *σημεῖα*) *ἀπὸ τοῦ ἡλίου καὶ τῆς σελήνης. ἡ γὰρ σελήνη νυκτὸς οἷον ἥλιός ἐστι· διὸ καὶ αἱ σύνοδοι τῶν μηνῶν χειμέριοί εἰσιν ὅτι ἀπολείπει τὸ φῶς τῆς σελήνης ἀπὸ τετράδος φθίνοντος μέχρι τετράδος ἱσταμένου . . .*

μηνῶν πείρατ' ἔχουσιν, ὅτε σφαλερώτερος αἰθὴρ
ὀκτὼ νυξὶ πέλει, χήτει χαροποῖο σελήνης. 420
Τῶν ἄμυδις πάντων ἐσκεμμένος εἰς ἑνιαυτὸν
οὐδέποτε σχεδίως κεν ἐπ' αἰθέρι τεκμήραιο.

the meeting months, when the sky on eight nights is deceptive beyond its wont for lack of the bright-eyed Moon.

Study all the signs together throughout the year and never shall thy forecast of the weather be a random guess.

LYCOPHRON

INTRODUCTION

1. The Life of Lycophron

Our authorities for the life of Lycophron are a notice in Suidas *s.v.* Λυκόφρων, and a Life by Tzetzes prefixed to his commentary (Westermann, *Biogr.* p. 142), and some scattered references in other authors. The information which these give us is of the scantiest kind, and in the matter of dates we have to depend on various inferences.

Lycophron was a native of Chalcis in Euboea; son of Socles (possibly the Socles of Athen. xi. 473 A) and the adoptive son of the historian Lycus of Rhegium, of whom Suidas *s.v.* Λύκος says: "Also called Butheras, of Rhegium, historian, father of Lycophron the tragedian; flourished in the time of the Diadochi and was plotted against by Demetrius of Phalerum. He wrote a history of Libya, and on Sicily."

The date of Lycophron's birth may be put about 330–325 B.C. His earlier years seem to have been spent in Chalcis and Athens, possibly also in Rhegium, and his literary activity was devoted to the writing of tragedies.

In those early years he naturally came in contact with Menedemus (died soon after 278 B.C.) of Eretria, founder of the Eretrian or Neo-Megarian School of Philosophy (Life in Diog. Laert. ii. chap. 17); *cf.* Doig. Laert. ii. 132. Menedemus was fond of entertaining and held *symposia* both of poets and musicians. Ἡσπάζετο δὲ καὶ Ἄρατον καὶ Λυκόφρονα τὸν τῆς τραγῳδίας ποιητὴν καὶ τὸν Ῥόδιον Ἀνταγόραν (epic poet: some lines of his to Eros preserved in Diog. Laert. iv. 26 f.). To this period must belong the *Menedemus* of Lycophron, which was a satyric

drama: Diog. Laert. ii. 140 ἃ πάντα φησὶν ὁ Λυκόφρων ἐν τοῖς πεποιημένοις Σατύροις αὐτῷ, οὓς Μενεδημον ἐπέγραψεν, ἐγκώμιον τοῦ φιλοσόφου ποιήσας τὸ δρᾶμα. ὧν καί τινά ἐστι τοιαυτί·

ὡς ἐκ βραχείας δαιτὸς ἡ βαιὰ κύλιξ
αὐτοῖς κυκλεῖται πρὸς μέτρον, τράγημα δὲ
ὁ σωφρονιστὴς τοῖς φιληκόοις λόγος.

(fr. 3 Nauck)

(*i.e.* "When after a scanty meal the little cup circles among them moderately and for desert the studious guests have improving conversation").

Athen. ii. 55 D "Lycophron of Chalcis in a satyric drama which he wrote in mockery (ἐπὶ καταμωκήσει) on Menedemus the philosopher, from whom was named the sect (αἵρεσις) of the Eretrics, making fun of the banquets of the philosophers says καὶ δημόκοινος . . . συμπότης" (see below). Athen. x. 419 f., after an amusing description from the *Life of Menedemus* by Antigonus of Carystus of the banquets of Menedemus, adds: "Lycophron of Chalcis, too, bears witness with regard to these, having written a satyric play *Menedemus* (γράψας σατύρους Μενέδημον), in which Silenus says to the satyrs:

παῖδες κρατίστου πατρὸς ἐξωλέστατοι,
ἐγὼ μὲν ὑμῖν, ὡς ὁρᾶτε, στρηνιῶ·
δεῖπνον γὰρ οὔτ' ἐν Καρίᾳ, μὰ τοὺς θεούς,
οὔτ' ἐν Ῥόδῳ τοιοῦτον οὔτ' ἐν Λυδίᾳ
κατέχω δεδειπνηκώς. Ἄπολλον ὡς καλόν.

(fr. 1 Nauck)

(*i.e.* "Cursed children of most excellent father, I, as you see, wax riotous. For not in Caria, by the gods, nor in Rhodes, nor in Lydia, do I remember to have dined so well! Apollo! what a feast!"); and again:

ἀλλὰ κυλίκιον
ὑδαρὲς ὁ παῖς περιῇγε τοῦ πεντωβόλου,
ἀτρέμα παρεξεστηκός. ὅ τ' ἁλιτήριος
καὶ δημόκοινος ἐπεχόρευε δαψιλὴς
θέρμος πενήτων καὶ τρικλίνου συμπότης.

(fr. 2 Nauck)

(*i.e.* "But the boy carried round a watery cup of five-obol wine, slightly turned; and the accursed hangman lupine danced on abundantly—the boon-companion of poor men and the dining-room").

He goes on to say that discussions were carried on over their wine (ζητήσεις ἦσαν παρὰ πότον),

τράγημα γὰρ
ὁ σωφρονιστὴς πᾶσιν ἐν μέσῳ λόγος.
(fr. 3 Nauck)

(*i.e.* "For dessert improving conversation").

It is related, too, that their meetings were often so prolonged that

ὁ τὴν ἕω καλῶν
κατέλαβεν ὄρνις, τοῖσι δ' οὐδέπω κόρος.
(fr. 4 Nauck)

(*i.e.* "Chanticleer, calling the dawn, surprised them still unsatisfied").

It was inevitable that Lycophron should be attracted by the brilliant literary society then flourishing in Alexandria. Thither accordingly he went, at what date we do not precisely know. But we have seen that Suidas, in his notice of Lycus, mentions the enmity which existed between that historian and Demetrius of Phalerum. Demetrius apparently enjoyed great influence with Ptolemy I., whom he advised to put the crown of Egypt past the son of Berenice. That son came to the throne as Ptolemy II. Philadelphus in 285 B.C. on the abdication of his father, and, after the death of the latter in 283 B.C., he put Demetrius under ward μέχρι τι δόξει περὶ αὐτοῦ. Shortly afterwards Demetrius was bitten in his sleep by an asp and died (Diog. Laert. v. 78). The removal of his adoptive father's enemy would open the way for Lycophron to go to the court of Ptolemy, and we shall probably be sufficiently near the truth if we suppose that he went to Alexandria *circ.* 285–283 B.C.

Here Lycophron was entrusted with the arrangement of the Comic Poets in the royal library, and it was then doubtless that he wrote his treatise Περὶ κωμῳδίας: Athen.

iv. 140 A ; vii. 278 A B *Λυκόφρων ἐν τοῖς περὶ κωμῳδίας* ; xi. 485 D *Λυκόφρων δ' ἐν τῷ θ' περὶ κωμῳδίας* ; xi. 501 D E ; xiii. 555 A *Λυκόφρων ὁ Χαλκιδεὺς ἐν τοῖς περὶ κωμῳδίας.*

How long Lycophron remained in Alexandria, or whether he died there, we have no knowledge. Nor do we know anything of the circumstances of his death beyond what we gather from Ovid, *Ibis* 531 f., who seems to imply that he was killed by an arrow :

> Utque cothurnatum cecidisse Lycophrona narrant,
> Haereat in fibris fixa sagitta tuis.

2. Works

The notice in Suidas *s.v. Λυκόφρων* after mentioning his parentage proceeds: "Grammarian and maker of tragedies. At any rate he is one of the seven who were called the Pleias. His tragedies are *Aeolus, Andromeda, Aletes* (Wanderer), *Aeolides*,[a] *Elephenor, Heracles, Hiketae* (Suppliants), *Hippolytus, Cassandreis, Laios, Marathonii, Nauplius, Oedipus α' β', Orphanus* (Orphan), *Pentheus, Pelopidae, Symmachi* (Allies), *Telegonus, Chrysippus.* Of these the *Nauplius* is a revised version (*διασκευή*). He also wrote the play called *Alexandra*, the obscure poem (*τὸ σκοτεινὸν ποίημα*)."

The Πλειάς was the name given by the later Alexandrine scholars to the seven most eminent tragic poets of the time of Ptolemy Philadelphus. The list is variously given. Schol. A Hephaest. p. 140 Consbr. gives Homer the younger (son of Andromachus and Myro), Sositheus, Lycophron, Alexander (Aetolus), Philicus (Philiscus), Dionysiades. Here some name is wanting. Choeroboscus, Hephaest. p. 236 Consbr., gives the last three as Aeantiades, Sosiphanes, Philicus, but mentions that for Aeantiades and Sosiphanes some give Dionysiades (Strabo xiv. 675) and Euphronius.

According to Tzetzes in *Lyc.* pp. 262 and 270 (Müller) Lycophron wrote in all either 64 or 46 tragedies. The list in Suidas, apparently extracted from a more complete

[a] *Αἰθαλίδης* O. Iahn, *Philol.* xxviii. 6.

list, is in a roughly alphabetical order. It need only be noticed further that some of the titles suggest Lycophron's tendency to use the less familiar myths, while the *Cassandreis* apparently dealt with the fortunes of the people of Cassandreia = Potidaea (Strabo vii. 330) on the isthmus of Pallene, and was thus founded on contemporary history.

Besides the fragments of the *Menedemus* quoted above we have four lines from the *Pelopidae* preserved in J. Stobaeus, *Floril.* 119. 13 Λυκόφρονος ἐκ Πελοπιδῶν·

ἀλλ' ἡνίκ' ἂν μὲν ᾖ πρόσω τὸ κατθανεῖν,
Ἄιδης ποθεῖται τοῖς δεδυστυχηκόσιν·
ὅταν δ' ἐφέρπῃ κῦμα λοίσθιον βίου,
τὸ ζῆν ποθοῦμεν· οὐ γὰρ ἔστ' αὐτοῦ κόρος.
(fr. 5 Nauck)

While death is far away
Sad hearts are fain to die;
But when the latest wave
Of life draws nigh,
We fain would live, for life
Knows no satiety.

The date of the *Alexandra* has been the subject of much dispute.

It is argued, on the one hand, that it belongs to the early or Chalcis-Athens period of Lycophron's life because (1) it shows no trace of Attic or Sicilian comedy, while it is full of echoes of tragic, lyric, and iambic poets; (2) it shows no special knowledge of Egyptian geography nor any trace of his special relation to the Ptolemaic court. Thus *Alexandra* 576 Triton = Nile, while in 848 Asbystes = Nile. Wilamowitz held that Callim. fr. 13 (from the *Aitia* i.) *ap.* Steph. Byz. *s.v.* Ἀσβυστία· οἴη τε Τρίτωνος ἐφ' ὕδασιν Ἀσβύσταο is meant as a tacit correction of this. (But it is quite in Lycophron's manner to use either Triton or Asbystes indifferently to mean Libyan.) On these grounds it is argued that the *Alexandra* as a whole may be dated as early as 295 B.C.

As against this it is urged (1) that Lycophron would scarcely have been included in the Pleias, if on coming to Alexandria he had ceased to write tragedy. (2) The

enormous number of tragedies ascribed to him implies a prolonged activity in that kind.

But two passages in the *Alexandra* cause special difficulty: vv. 1226-1280 and 1446-1450.

The first of these passages raised difficulties in the mind of the schol. Marc. (Theon?) v. 1226 f. ἐντεῦθεν περὶ Ῥωμαίων λέγει καὶ Λυκόφρονος ἑτέρου νομιστέον εἶναι τὸ ποίημα, οὐ τοῦ γράψαντος τὴν τραγῳδίαν· συνήθης γὰρ ὢν τῷ Φιλαδέλφῳ οὐκ ἂν περὶ Ῥωμαίων διελέγετο (*cf.* Tzetz. *ad loc.* περὶ Ῥωμαίων ἐντεῦθεν διαλαμβάνει. τὰ δὲ λοιπὰ τοῦ σχολίου γέλοια· φασὶ γὰρ Λυκόφρονος ἑτέρου εἶναι τὸ ποίημα . . . διελέγετο), *i.e.* Lycophron at the court of the Ptolemies would not have referred to the Romans as holding "the sceptre and monarchy of earth and sea" (1229).

But apart from the position of Lycophron as a court poet, a further difficulty was raised by C. J. Fox (1749–1806), in his correspondence with Gilbert Wakefield (1756–1801). Fox pointed out that a Greek poet of Lycophron's time, *i.e.* before the First Punic War (264–241 B.C.), could not have referred to the power of Rome in the terms of 1226 ff. and 1446 ff. which also apparently refer to Rome.

R. P. Knight to Dr. Parr, Whitehall, Jan. 22: "Fox and I have been lately reading Lycophron, and having been both startled with the distinctness of some predictions of events which happened long after the age when he is supposed to have flourished, we have had some correspondence upon the subject, but without any other effect than increasing our perplexity. The *Testimonium Veterum*, published with Potter's edition, is strong in support of the authenticity of this poem, and of its being written by one of the Pleiades, as they are called; yet in v. 1226 *et seq.* there is a distinct prediction of the universality of the Roman Empire; and in v. 446, as distinct a one of the fall of the Macedonian monarchy μεθ' ἕκτην γενεάν (*sic*) from Alexander, who is clearly described. Perseus, indeed, was not the sixth king of Macedonia from Alexander, but, nevertheless, he was the sixth in the line of descent of his own family from that conqueror,

which is more in point. Cannot you prove that Lycophron was a Jew or Atheist who conversed with some inspired persons of that nation? What a triumph would it be for Revelation! for, except the prophecies of Isaiah concerning Cyrus, there are none in the sacred volume half so unequivocal; and the merely human testimony (the only one which infidels will admit) in support of the prophecies of Isaiah, is weak indeed when compared with that in support of Lycophron" (Parr's Works vii. p. 304).

Niebuhr[a] assumed that the *Alexandra* was the work of a later poet who wrote after the First Punic war. In general scholars have inclined to one or other theory: that the passages in question are later interpolations, or that the *Alexandra* as a whole is the work of a later poet.

The reference in 1435 ff. is exceedingly obscure. According to Wilamowitz the lines refer to Alexander the Great. The Argives who must bow themselves before him are the Persians, who are in 1442 designated by the word ὅμαιμοι as brothers of Alexander; ᾧ 1446 is, according to Wilamowitz, Alexander. He translates μεθ' ἕκτην γένναν αὐθαίμων ἐμός as "mihi post sex generationes cognatus," and he reckons the six generations backwards from Cassandra thus: Cassandra—Priam—Laomedon—Ilos—Tros—Dardanus—Zeus, whose son was Perseus, ancestor of the Argeads and the Persians, Hdt. vii. 150. Hence he concludes that αὐθαίμων ἐμός must be either the Persian people generally, or a definite Persian. He himself decides for Artabazos, father of Barsine, whose son (Heracles) by Alexander was put to death by Polyperchon in 309 B.C. (L. 801 ff.).

Holzinger[b] takes the reference in 1435 ff. to be to Pyrrhus (αἴθων, 1439). The wolf of Galadra is Demetrius Poliorcetes. The sons of Cassander, who as sons of Thessalonice are Argeads, were compelled to give up the

[a] B. G. Niebuhr, "Ueber das Zeitalter Lykophrons des Dunkeln," *Rhin. Mus.*, 1827, pp. 108 ff.

[b] *Lykophron's Alexandra, gr. u. deutsch*, C. von Holzinger, Leipzig, 1895.

throne of Macedonia to Demetrius. The blood-relation of Cassandra is Fabricius, who is the εἷς τις παλαιστής 1447. Holzinger takes μεθ' ἕκτην γένναν — most improbably — to mean "after six crops," in reference to the six years' duration of the campaign of Pyrrhus in Italy. Holzinger puts the date of the *Alexandra* about 274 B.C.

William N. Bates in *Harvard Studies in Classical Philology* vi. (Boston, 1895) discusses "The Date of Lycophron" p. 75 f. This discussion appears to be entirely without value, but his conclusion may be quoted: Lycophron "was born between 325 and 320, wrote his *Alexandra* about 295, was appointed to arrange the comedies in the Alexandrian library in 285–284" (this is based on the assumption that the *Alexandra* was imitated in the βωμός of Dosiades written 285–270 (Wilamowitz), 292–290 (Susemihl)); "about 280 he was flourishing as a tragic poet, and continued as such down to the date of his death, which must have occurred before the year 250, and probably shortly before the year 265."

The problem of the *Alexandra* is discussed by P. Corssen, "Ist die Alexandra dem Tragiker Lykophron abzusprechen?" *Rhein. Mus.* lxviii., 1913, pp. 321-335.

He agrees with Sudhaus that the Lion 1439 is Alexander the Great and that the Ἀργεῖοι 1443 = Πέρσαι (*cf.* Herodot. vii. 150); but he does not agree with him in identifying αὐθαίμων ἐμός 1446 with T. Quinctius Flamininus, who defeated Philip V. of Macedon at Cynoscephalae in 197 B.C.

To that identification he objects that (1) σκύλων ἀπαρχάς κτλ. 1450 would in that case be meaningless, as the Romans got no immediate profit from the war with Philip; (2) the victory of Flamininus, in alliance with the Achaeans and actively supported by the Aetolians, the fruits of which fell to the Greeks, the ancient enemies of Troy, could in no sense be regarded as a revenge for the destruction of Troy.

Corssen's own view is briefly as follows: The struggle is between Asia and Europe, which have nothing in common (1283 f.). In this struggle the two great events are the destruction of Troy by Agamemnon and the expedition

of Xerxes against Greece. According to Herodotus it was in the destruction of Troy that the Persians found the ground of their hostility to Greece. Accordingly, to the sack of Troy by Agamemnon 1369 ff. corresponds the expedition of Xerxes 1412 ff. The long struggle between Asia and Europe is ended by Alexander the Great 1439 ff., who as successor to Agamemnon leads the hosts of Europe against Asia.

The leading idea in the poet's mind is not of "reconciliation" either between Rome and Macedon or between Rome and Greece—but of the equating justice of Fate. What Troy lost in the East is balanced by the success of Troy's descendants—the Romans—in the West, and this is expressed in 1226 ff.

Here arises the difficulty of the words *γῆς καὶ θαλάσσης σκῆπτρα καὶ μοναρχίαν*.

Now if by *μοναρχία* we understand world-dominion, then that could not be predicated of the Romans even after the battle of Cynoscephalae, in view of the fact that the power of Syria and Egypt was still unshaken. World-dominion could not be predicated before the battle of Pydna in 168 B.C.

The poet of the *Alexandra* knows nothing of the extent of the Roman dominion as at the beginning of the second century B.C. The limits of the Roman kingdom known to him must be assumed to coincide with the limits of the kingdom of Aeneas as described in 1238 ff., together with the extensions made through the struggle of the Romans with the sixth successor of Alexander the Great (1450).

From the conquest of the Persians by Alexander the poet passes to Pyrrhus and the Romans.

The Lion of 1440 is clearly a definite person and, as the ancient scholia recognized, must be Alexander the Great, who is a Thesprotian, *i.e.* an Epeirote, on his mother's side, and a Chalastraean, *i.e.* a Macedonian, (Strabo vii. 330. 20) on the father's side, and is moreover a descendant of Aeacus and Dardanus (1440) through his mother: *ἡ δὲ Ὀλυμπιὰς ἡ μήτηρ αὐτοῦ εἰς Πύρρον τὸν Ἀχιλλέως*

καὶ Ἕλενον τὸν Πριάμου τὸ γένος τὸ ἀνέκαθεν ἀνέφερεν, ὥς φησι Θεόπομπος καὶ Πύρανδρος. ἀναφέρεται δὲ ὁ Πύρρος εἰς Αἰακόν, ὁ δὲ Ἕλενος εἰς Δάρδανον (schol. Lycophr.).

Now if the Lion is Alexander, the Wolf of Galadra (a Macedonian town, according to Steph. Byz.) must be distinguished from him. The explanation of the expression is no longer apparent, but the Wolf must embody the whole nation which, finally, was conquered by the Romans.

The six generations must be represented by the kings of Macedon. Including Alexander, we get Pyrrhus in the sixth place, thus : Alexander, died 323 ; Philip Arrhidaeus, died 317 ; Cassander, died 297 ; his three sons 297–295 ; Demetrius Poliorcetes 294–288 ; Pyrrhus. The fact that Pyrrhus immediately lost the throne of Macedon does not prevent the poet from seeing in him the heir of Alexander who, turning against the descendants of the Trojans, renews the old struggle. The "wrestler" (1447) is, like the Wolf of Galadra, not an individual but the whole people.

When the poet says that the Romans came into collision with Pyrrhus by sea and by land, that is not in the strict sense true. But Pyrrhus suffered from Rome's allies, the Carthaginians, a heavy defeat at sea, which benefited Rome as well, and the Romans themselves, through the Greek towns of South Italy, won importance at sea, so that the expression γῆς καὶ θαλάσσης σκῆπτρα καὶ μοναρχίαν referring to the successes won in the Tarentine War, is not entirely without justification. But the term μοναρχία is to be understood in the light of the historical idea which underlies the whole poem ; *i.e.* the Persians handed over the sceptre of their old dominion, for which Asia and Europe had fought from of old, to the Wolf of Galadra. Pyrrhus loses the sceptre to the Romans, and thus the old dominion, which was taken from Priam by Agamemnon, reverts again to the Trojans.

With Pyrrhus the Romans made neither peace nor treaty. Pyrrhus gave up the struggle and went back home. But before Tarentum fell, the astute Ptolemy, rightly recognizing the importance of the Roman victory,

hastened to conclude an alliance with them. The Romans on their side sent an embassy in 273 B.C. to Alexandria, which was honoured by Ptolemy with valuable gifts, which, however, the ambassador handed over to the state. (Dio Cassius fr. 41, Livy, Perioch. xiv.) The personal object to be supplied with *εἰς διαλλαγὰς μολών* is, accordingly, not the defeated party. After his victory the Roman will conclude agreements and be celebrated as the most honourable friend.

On this interpretation the prophecies of Cassandra do not go beyond the poet's own time, and his glorification of the Romans does not stand in contradiction to the policy of his royal master.

Thus the statement of Suidas that the author of the *Alexandra* was Lycophron the tragic poet is confirmed. Nor is there good ground for doubting his statement that Lycophron of Chalcis, son of Socles, was adopted by Lycus of Rhegium. Beloch, holding that Suidas has confused two different Lycophrons—(1) of Chalcis, son of Socles, author of the *Alexandra*, (2) son of the historian Lycus of Rhegium, the tragic poet at the Court of Ptolemy Philadelphus—found support for this theory (1) in Suidas *s.v.* *Λύκος* where Lycus is called the father of the tragic Lycophron, (2) in the Tzetzes' Life where it is said : *ὁ Λυκόφρων οὑτοσὶ τῷ μὲν γένει Χαλκιδεὺς ἦν υἱὸς Σωκλέους ἢ Λύκου τοῦ ἱστοριογραφοῦντος κατά τινας.*

This, Corssen says, is merely a wilful perversion of the tradition, induced by the surprise which the Scholiast expressses that a court poet of Philadelphus should have expressed himself in praise of the Romans. But just this surprise shows what the tradition was.

To the objection that, if the author of the *Alexandra* were the adoptive son of Lycus, he would not have passed over the works of his adoptive father and confined himself exclusively to Timaeus, Corssen replies by an endeavour to show that in his account of the fortunes of Diomedes and his companions (615 ff.) Lycophron does in fact follow Lycus in opposition to Timaeus.

Corssen's conclusion is that external evidence and the

results of an analysis of the poem agree excellently, and thereby the abstruse poem of Lycophron obtains the importance of a historical document which strikingly reflects the great impression which the victory of the Roman arms over the Hellenistic king made upon his contemporaries.

3. Manuscripts

The critical recension of E. Scheer (Berlin, 1881) is based on the following mss. :

Class I.—A = Marcianus 476 (Venetus lxx. 3). This, which is by far the best ms. of Lycophron, belongs to the eleventh century and bears to have been written by one Nicetas a deacon. After the Argument there is a marginal note : *κάνταῦθα συνήθροισα λέξικοῦ λέξεις | νικήτας οὐλάχιστος τῶν διακόνων.* Scheer, *Rhein. Mus.* xxxiv., identified this Nicetas with the distinguished bishop of Serrhai (Seres) in the eleventh century.

The ms. extends to sixty-five folia, sixty-two of which are written upon. Foll. 2-30^{v} contain Aratus with the scholia; fol. 31^{r} to the middle of fol. 62 contain Lycophron's *Alexandra* with scholia and two paraphrases—an older (P) and a more recent (p).

V = Vaticanus 1307. This is a copy of a copy (X) of A and it is occasionally useful as A has suffered alteration by two later hands A^{2}, A^{3}, subsequent to the time when the copy (X) was made. V itself has suffered similar interpolation, but it is not often that A and V have suffered in the same passage.

B = Coislinianus 345 belonging to the tenth century. It is so called as belonging to the collection of Henri Charles du Cambout de Coislin (1664–1732), Bishop of Metz, now in the Bibl. Nat., Paris. This MS. contains a number of Lexica and amongst them from p. 225 to p. 253 *λέξεις ἀλεξάνδρας καὶ ὑπόθεσις.*

At the end is *τέλος σὺν θεῷ τοῦ λεξικοῦ λυκόφρονος.*

The reason of it being included among Lexica is that the lines are broken up into sections to each of which is appended the interpretation of paraphrase P. Thus v. 1

λέξω τὰ πάντα : φράσω τὰ πάντα : νητρεκῶς : ἀληθῶς. καὶ γὰρ ἐπιτατικῶς νοοῦμεν τὸ ῆ, ὡς τὸ νήχιτος καὶ νήδυμος : ἀρχῆς ἀπ' ἄκρας : ἄ με πυνθάνῃ καὶ ἐρωτᾷς : ἣν δὲ μηκυνθῇ λόγος : ἐὰν δ' ἐκταθῇ τὸ ἔπος.

"The MS.," says Scheer, "which is most elegantly written, has in fol. 225^{r} 35 lines, of which 7 contain the Argument μαντευομένην . . . ἅπαντα ; the other pages have 36 lines each, except the last, which has 27 lines. The lemmata are marked off from the paraphrase by two points usually and small spaces : rarely by a colon, very rarely by a comma. Much more often the scribe has forgotten to distinguish the lemmata from the paraphrase ; at other times he has omitted the paraphrase or the lemma or both : finally he has repeatedly confused the sequence of the sections of lines. The MS. is so full of errors that I have seen no MS. of Lycophron—except Par. 2840—so corrupt."

Class II.—C = Parisinus 2723. The subscription states that the MS. was finished in June 1282. Foll. 1-76 contain the *Alexandra* of Lycophron with the commentary of Isaac Tzetzes. The colour of the ink shows that the scribe took many various readings from the MS. which he was copying and afterwards wrote between the lines and in the margin and even inserted in the text (C^{2}) other readings from a second MS., from which also he inserted interlinear scholia, the greater part of which was not derived from the commentary of Tzetzes. There are also a few corrections by a third hand (C^{3}).

D = Parisinus 2403, thirteenth century. The MS. consists of 308 folia, of which foll. 58–99 contain the *Alexandra* with the commentary of Tzetzes. There are many interlinear scholia mostly from the commentary of Tzetzes, also *variae lectiones* mostly inserted by the original copyist, very few added later (D^{2}).

E = Palatinus graecus 218, fourteenth century. Foll. 9–65 contain the *Alexandra* with the commentary of Tzetzes and many *variae lectiones* copied by the scribe along with the text and occasional corrections by another hand (E^{2}).

4. The Paraphrases

We have two paraphrases of the *Alexandra* :

P, the older, composed by some Byzantine grammarian and based on an ancient body of scholia, is best preserved in B, on which, accordingly, Scheer bases his recension, using as subsidiary aids A and Vaticanus 117, a fourteenth century MS. containing the *Alexandra* with the commentary of Tzetzes (foll. 30-113), both of which give P in a less perfect form.

p, a later paraphrase of uncertain date based upon P. Scheer's recension is based on A with the subsidiary aid of V.

5. The Scholia

The scholia of Lycophron are very excellent and are probably ultimately based on the commentary of Theon, son of Artemidorus, a grammarian of the time of Augustus and Tiberius, who wrote commentaries on Theocritus, Apollonius, Callimachus, Nicander, and Lycophron, as well as on some of the older classical poets. *Cf.* Steph. Byz. *s.v.* Κύτινα πόλις Θεσσαλίας, ὡς Θέων ἐν ὑπομνήματι Λυκόφρονος. So *id. s.v.* Αἴνεια . . . Θέων ὑπομνηματίζων τὸν Λυκόφρονα.

The ancient scholia are best represented by Marcianus 476 ; also Vaticanus 1307—a grandchild as we have seen of Marcianus 476—and Neopolitanus, Bibl. Nat. ii. D 4, a thirteenth-century MS. wrongly inscribed Ἰσαακίου τοῦ Τζέτζου σχόλια εἰς Λυκόφρονα, the scholia being in the main the ancient scholia, only some gaps due to injury to the original MS. having been filled up with the scholia of Tzetzes in the fifteenth century.

In addition to the ancient scholia we have further the commentary of Tzetzes (twelfth century) : εἰς τὸν Λυκόφρονα σχόλια Ἰσαακίου γραμματικοῦ τοῦ Τζέτζου.

This commentary is in all MSS. ascribed to Isaac Tzetzes ; so also in John Tzetzes' commentary on the *Works and Days of Hesiod* (p. 10 Gaisford). But there is extant a letter in Parisinus 2565 Bibl. Reg. (No. xx.) of

John Tzetzes to one Basilius, who had apparently, after Isaac's death, inquired of John whether it were true that he and not Isaac was the real author of the commentary on Lycophron. The letter runs thus: "To the First Secretary of the Patriarch (of Constantinople), Basilius of Achrida (town on lake of same name near Monastir) who had found in the title of John Tzetzes on Lycophron the name of Isaac Tzetzes. Pheidias, the famous sculptor, doing a favour by the law of friendship to Agoracritus, a painter by profession, but an unskilful one, having with great sculptural skill made the image of Zeus and Nemesis at Rhamnus, ascribed it to him, inscribing on it ΑΓΟΡΑΚΡΙΤΟΥ ΠΑΡΙΟΥ, and by means of that inscription made up to him for his lack of skill. If, then, Pheidias by the law of friendship did not hesitate in a matter of the highest moment to do a favour to a man unskilful in his art, am I to be behind him in regard to my brother, a carpenter, in Pindar's phrase, of deft hymns and incomparably dearer to me than Agoracritus was to Pheidias, inasmuch as brotherhood is a more compelling bond of affection than friendship? In this spirit both Pheidias and I ordered our inscriptions. But neither Pheidias of old suffered, nor has Tzetzes now suffered, from mental derangement or lethargy so as to reach such a pitch of madness as to forget his own name as some have suspected." So, too, in *Chil.* ix. 298 John Tzetzes refers to the commentary as his own work: *ἐν δὲ τοῖς εἰς Λυκόφρονα ἐμοὶ ἐξηγηθεῖσι καὶ περὶ τούτου ἔγραψα τότε τοῦ* Ζωϊλλίου.

Scheer is of opinion that the commentary was in the first place composed by John Tzetzes, who handed it over for revision and publication to his brother Isaac, who for his trouble received the credit of authorship. This would account for the numerous inconsistencies and contradictions of the commentary. Collaboration is implied by the words: *οὕτως ἡμῖν τοῖς* Τζετζίοις [τ. Τζ. is lacking in *a* (Par. 2723)] *δοκεῖ ἔχειν* (Tzetz. *ad Lycophr.* 17). Moreover, Scheer points out that in Tzetz. *Lycophr.* 1226 occur the words *Ἰωάννης δὲ ὁ φιλόπονός φησιν εἶναι* †*βαίου*. This had been taken to mean *Ἰωάννης Φιλόπονος*, a proper name. But Scheer

takes these words to refer to John Tzetzes, and he points out that these words occur only in Parisinus 2723 (a) which may be taken to represent the commentary as first published by Isaac, while they have disappeared in the MSS. which represent subsequent revisions by John, of which there were several.

The chief MSS. which contain the Tzetzes commentary are classified thus:

Class I. — a = Parisinus 2723, representing the commentary as originally published by Isaac Tzetzes.

Class II.—Representing revisions by John Tzetzes, and including: Parisinus 2403; Vaticanus 1306; Palatinus 18; Ambrosianus 222 (this last representing the final recension by John Tzetzes).

The commentary of Tzetzes is based on a *corpus* of scholia similar to that contained in the Marcianus, with additions from other sources (discussed by Scheer ii. pp. xiv. ff.).

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ΛΥΚΟΦΡΟΝΟΣ

ΑΛΕΞΑΝΔΡΑ

Λέξω τὰ πάντα νητρεκῶς, ἅ μ' ἱστορεῖς,
ἀρχῆς ἀπ' ἄκρας· ἦν δὲ μηκυνθῇ λόγος,
σύγγνωθι δέσποτ'· οὐ γὰρ ἥσυχος κόρη
ἔλυσε χρησμῶν, ὡς πρίν, αἰόλον στόμα,
ἀλλ' ἄσπετον χέασα παμμιγῆ βοὴν
δαφνηφάγων φοίβαζεν ἐκ λαιμῶν ὄπα,
Σφιγγὸς κελαινῆς γῆρυν ἐκμιμουμένη.
τῶν ἄσσα θυμῷ καὶ διὰ μνήμης ἔχω,
κλύοις ἄν, ὦναξ, κἀναπεμπάζων φρενὶ
πυκνῇ διοίχνει δυσφάτους αἰνιγμάτων
οἴμας τυλίσσων, ᾗπερ εὐμαθὴς τρίβος
ὀρθῇ κελεύθῳ τἀν σκότῳ ποδηγετεῖ.
ἐγὼ δ' ἄκραν βαλβῖδα μηρίνθου σχάσας,
ἄνειμι λοξῶν εἰς διεξόδους ἐπῶν,
πρώτην ἀράξας νύσσαν ὡς πτηνὸς δρομεύς.
Ἠὼς μὲν αἰπὺν ἄρτι Φηγίου πάγον
κραιπνοῖς ὑπερποτᾶτο Πηγάσου πτεροῖς,
Τιθωνὸν ἐν κοίταισι τῆς Κέρνης πέλας
λιποῦσα, τὸν σὸν ἀμφιμήτριον κάσιν.

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[a] Priam. [b] Cassandra.
[c] The runner breaks the "tape" and takes off.

LYCOPHRON

ALEXANDRA

The speaker is a slave appointed to watch Cassandra and report her prophecies. He addresses Priam.

All will I tell truly that thou askest from the utter beginning, and if the tale be prolonged, forgive me, master.[a] For not quietly as of old did the maiden[b] loose the varied voice of her oracles, but poured forth a weird confused cry, and uttered wild words from her bay-chewing mouth, imitating the speech of the dark Sphinx. Thereof what in heart and memory I hold, hear thou, O King, and, pondering with wise mind, wind and pursue the obscure paths of her riddles, whereso a clear track guides by a straight way through things wrapped in darkness. And I, cutting the utter bounding thread,[c] will trace her paths of devious speech, striking the starting-point like winged runner.

Dawn was just soaring over the steep crag of Phegion[d] on swift wings of Pegasus, leaving in his bed by Cerne[e] Tithonus,[f] brother of thine by

[a] Mountain in Aethiopia.

[e] Cerne, a fabled island in the remotest East (Plin. *N. H.* vi. 198 ff.) or West (Strabo i. 47).

[f] Son of Laomedon and Strymo or Rhoeo, and so half-brother of Priam.

οἱ δ' οὖσα γρώνης εὐγάληνα χερμάδος
ναῦται λίαζον κἀπὸ γῆς ἐσχάζοσαν
ὕσπληγγας. αἱ δὲ παρθενοκτόνον Θέτιν
ἰουλόπεζοι θεῖνον εὐῶπες σπάθαις
πελαργοχρῶτες, αἱ Φαλακραῖαι κόραι,
ὑπὲρ Καλυδνῶν λευκὰ φαίνουσαι πτίλα,
ἄφλαστα, καὶ φώσσωνας ὠργυιωμένους
ἀπαρκτίαις πρηστῆρος αἴθωνος πνοαῖς.
ἡ δ' ἔνθεον σχάσασα βακχεῖον στόμα,
Ἄτης ἀπ' ἄκρων βουπλανοκτίστων λόφων,
τοιῶνδ' ἀπ' ἀρχῆς ἦρχ' Ἀλεξάνδρα λόγων·

Αἰαῖ, τάλαινα θηλαμών, κεκαυμένη
καὶ πρόσθε μὲν πεύκαισιν οὐλαμηφόροις
τριεσπέρου λέοντος, ὅν ποτε γνάθοις
Τρίτωνος ἠμάλαψε κάρχαρος κύων·
ἔμπνους δὲ δαιτρὸς ἡπάτων φλοιδούμενος
τινθῷ λέβητος ἀφλόγοις ἐπ' ἐσχάραις
σμήριγγας ἐστάλαξε κωδείας πέδῳ,
ὁ τεκνοραίστης, λυμεὼν ἐμῆς πάτρας,
ὁ δευτέραν τεκοῦσαν ἄτρωτον βαρεῖ
τύψας ἀτράκτῳ στέρνον, ἔν τ' αὐλῷ μέσῳ
πατρὸς παλαιστοῦ χερσὶν ὀχμάσας δέμας

[a] Apoll. Rh. iv. 1731 ὑπεύδια πείσματ' ἔλυσαν.

[b] *i.e.* the ships of Paris built of wood from Phalacra in the Troad.

[c] *i.e.* the Sea (Hellespont in wider sense; "maiden-slaying" in reference to death of Helle).

[d] Two islands near Tenedos. [e] Cassandra.

[f] Ate, thrown out of Olympus by Zeus (*Il.* xix. 126), fell on a hill in the Troad which was hence called the Hill of Doom (Ἄτης λόφος). Dardanus was warned by Apollo not to build a city there. But Ilus, his great-grandson, being told by an oracle to found a city where a certain cow should rest, did so; and this place chanced to be the Hill of Doom.

another mother, and the sailors loosed in calm weather the cables [a] from the grooved rock and cut the landward ropes. And the centipede fair-faced stork-hued daughters of Phalacra [b] smote maiden-slaying Thetis [c] with their blades, over Calydnae [d] showing their white wings, their stern-ornaments, their sails outspread by the northern blasts of flaming stormwind: then Alexandra [e] opened her inspired Bacchic lips on the high Hill of Doom [f] that was founded by the wandering cow and thus began to speak:

Alas! hapless nurse [g] of mine burnt even aforetime by the warlike pineships of the lion [h] that was begotten in three evenings, whom of old Triton's hound of jagged teeth devoured with his jaws. But he, a living carver of the monster's liver, seething in steam of cauldron on a flameless hearth, shed to ground the bristles of his head; he the slayer of his children,[i] the destroyer of my fatherland; who smote his second mother [j] invulnerable with grievous shaft upon the breast; who, too, in the midst of the race-course seized in his arms the body of his wrestler

[g] Ilios.

[h] Heracles. For his birth *cf.* Apollod. ii. 61 Ζεὺς . . . τὴν μίαν τριπλασιάσας νύκτα. When Laomedon refused to pay Poseidon and Apollo for building the walls of Troy, a sea-monster appeared to which an oracle required that Hesione, daughter of Laomedon, should be exposed. Heracles entered the belly of the monster (Triton's hound) and cut its inside to pieces. Laomedon had promised to give Heracles the horses of Tros as a reward for slaying the monster and when he broke his word, Heracles burnt Troy.

[i] Heracles slew his children by Megara daughter of Creon.

[j] Hera: Hom. *Il.* v. 392 f.; "second mother" because Athena tricked her into suckling him.

Κρόνου παρ' αἰπὺν ὄχθον, ἔνθα γηγενοῦς
ἵππων ταρακτὴς ἐστιν Ἰσχένου τάφος,
ὁ τὴν θαλάσσης Αὐσονίτιδος μυχοὺς
στενοὺς ὀπιπεύουσαν ἀγρίαν κύνα
κτανὼν ὑπὲρ σπήλυγγος ἰχθυωμένην,
ταυροσφάγον λέαιναν, ἣν αὖθις πατὴρ
σάρκας καταίθων λοφνίσιν δωμήσατο,
Λέπτυνιν οὐ τρέμουσαν, οὐδαίαν θεόν·
ἐξηνάριξεν ὅν ποτ' ἀξίφῳ δόλῳ
νέκυς, τὸν Ἅιδην δεξιούμενον πάλαι·
λεύσσω σε, τλῆμον, δεύτερον πυρουμένην
ταῖς τ' Αἰακείοις χερσὶ τοῖς τε Ταντάλου
Λέτριναν οἰκουροῦσι λειψάνοις πυρὸς
παιδὸς καταβρωθέντος αἰθάλῳ δέμας,
τοῖς Τευταρείοις βουκόλου πτερώμασι·
τὰ πάντα πρὸς φῶς ἡ βαρύζηλος δάμαρ,
στείλασα κοῦρον τὸν κατήγορον χθονός,
ἄξει, πατρὸς μομφαῖσιν ἠγριωμένη,
λέκτρων θ' ἕκατι τῶν τ' ἐπεισάκτων γάμων.
αὐτὴ δὲ φαρμακουργός, οὐκ ἰάσιμον
ἕλκος δρακοῦσα τοῦ ξυνευνέτου λυγρὸν
Γιγαντοραίστοις ἄρδισιν τετρωμένου

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[a] Zeus. [b] At Olympia.

[c] A giant: his tomb at Olympia where as Taraxippus he causes horses to shy.

[d] Scylla, whom Heracles slew because she robbed him of one of the oxen of Geryon. Her father, Phorkys, restored her to life by burning her body.

[e] Persephone: *τὴν λεπτύνουσαν τὰ σώματα τῶν ἀποθνησκόντων* (schol.).

[f] Nessus the Centaur, when dying by the arrow of Heracles, gave of his blood a pretended love-charm to Deianeira who smeared with it a mantle for Heracles which consumed him; *cf.* Soph. *Tr.* 555 ff.

sire [a] beside the steep hill of Cronus,[b] where is the horse-affrighting tomb of earth-born Ischenus [c]; who also slew the fierce hound [d] that watched the narrow straits of the Ausonian sea, fishing over her cave, the bull-slaying lioness whom her father restored again to life, burning her flesh with brands: she who feared not Leptynis,[e] goddess of the underworld. But one day with swordless guile a dead corse [f] slew him: yea, even him [g] who of old overcame Hades; I see thee, hapless city, fired a second time by Aeaceian hands [h] and by such remains [i] as the funeral fire spared to abide in Letrina [j] of the son [k] of Tantalus when his body was devoured by the flames, with the winged shafts of the neat-herd Teutarus [l]; all which things the jealous spouse [m] shall bring to light, sending her son [n] to indicate the land, angered by her father's [o] taunts, for her bed's sake and because of the alien bride.[p] And herself,[q] the skilled in drugs, seeing the baleful wound incurable of her husband [r] wounded by the giant-slaying arrows of

[g] Heracles, who wounded Hades at Pylus, *Il.* v. 395.

[h] Neoptolemus.

[i] The bones of Pelops were brought from Letrina near Olympia to Troy, as an oracle declared that Troy could not otherwise be taken.

[j] In Elis.

[k] Pelops.

[l] Teutarus, Scythian who taught Heracles archery and bequeathed his bow and arrows to him. Heracles bequeathed them to Philoctetes, who with them slew Paris and enabled the Greeks to take Troy.

[m] Oenone, the first wife of Paris, sent her son to guide the Greeks. When Philoctetes slew Paris with the bow which Heracles had used in the battle of the gods against the giants, Oenone threw herself upon his corpse and died with him; *cf.* Tennyson, *Oenone.*

[n] Corythus, son of Oenone by Paris.

[o] Cebren, father of Oenone.

[p] Helen.

[q] Oenone.

[r] Paris.

πρὸς ἀνθοπλίτου, ξυνὸν ὀγχήσει μόρον,
πύργων ἀπ' ἄκρων πρὸς νεόδμητον νέκυν
ῥοιζηδὸν ἐκβράσασα κύμβαχον δέμας·
πόθῳ δὲ τοῦ θανόντος ἠγκιστρωμένη,
ψυχὴν περὶ σπαίροντι φυσήσει νεκρῷ.
Στένω, στένω σε δισσὰ καὶ τριπλᾶ, δορὸς
αὖθις πρὸς ἀλκὴν καὶ διαρπαγὰς δόμων
καὶ πῦρ ἐναυγάζουσαν αἰστωτήριον.
στένω σε, πάτρα, καὶ τάφους Ἀτλαντίδος
δύπτου κέλωρος, ὅς ποτ' ἐν ῥαπτῷ κύτει,
ὁποῖα πορκὸς Ἰστριεὺς τετρασκελής,
ἀσκῷ μονήρης ἀμφελυτρώσας δέμας,
Ῥειθυμνιάτης κέπφος ὣς ἐνήξατο,
Ζήρυνθον ἄντρον τῆς κυνοσφαγοῦς θεᾶς
λιπὼν ἐρυμνὸν κτίσμα Κυρβάντων Σάον,
ὅτ' ἠμάθυνε πᾶσαν ὀμβρήσας χθόνα
Ζηνὸς καχλάζων νασμός· οἱ δὲ πρὸς πέδῳ
πύργοι κατηρείποντο, τοὶ δὲ λοισθίαν
νήχοντο μοῖραν προὐμμάτων δεδορκότες.
φηγὸν δὲ καὶ δρύκαρπα καὶ γλυκὺν βότρυν
φάλλαι τε καὶ δελφῖνες αἵ τ' ἐπ' ἀρσένων
φέρβοντο φῶκαι λέκτρα θουρῶσαι βροτῶν.
Λεύσσω θέοντα γρυνὸν ἐπτερωμένον
τρήρωνος εἰς ἅρπαγμα Πεφναίας κυνός,
ἣν τόργος ὑγρόφοιτος ἐκλοχεύεται,
κελυφάνου στρόβιλον ὠστρακωμένην.
Καὶ δή σε ναύτην Ἀχερουσία τρίβος

[a] Philoctetes. [b] Electra.
[c] Dardanus, buried in Troy, was son of Zeus and Electra, daughter of Atlas. During the Deluge he swam from Samothrace to the Troad.
[d] In North Crete. [e] In Samothrace.
[f] Hecate. [g] Samothrace.

his adversary,[a] shall endure to share his doom, from the topmost towers to the new slain corpse hurtling herself head foremost, and pierced by sorrow for the dead shall breathe forth her soul on the quivering body.

I mourn, mourn twice and three times for thee who lookest again to the battle of the spear and the harrying of thy halls and the destroying fire. I mourn for thee, my country, and for the grave of Atlas' daughter's[b] diver son,[c] who of old in a stitched vessel, like an Istrian fish-creel with four legs, sheathed his body in a leathern sack and, all alone, swam like a petrel of Rheithymnia,[d] leaving Zerynthos,[e] cave of the goddess,[f] to whom dogs are slain, even Saos,[g] the strong foundation of the Cyrbantes, what time the plashing rain of Zeus laid waste with deluge all the earth.[h] And their towers were hurled to the ground, and the people set themselves to swim, seeing their final doom before their eyes. And on oat and acorn and the sweet grape browsed the whales and the dolphins and the seals that are fain of the beds of mortal men.[i]

I see the winged firebrand[j] rushing to seize the dove,[k] the hound of Pephnos,[l] whom the water-roaming vulture brought to birth, husked in a rounded shell.[m]

And thee, cuckold sailor,[n] the downward path of

[h] See H. Usener, *Die Sintflutsagen*, pp. 45 f.

[i] For the seal's affection for man *cf.* Aelian, *N.A.* iv. 56.

[j] Paris. [k] Helen. [l] In Laconia.

[m] Referring to Zeus and Leda, and the birth of Helen from an egg.

[n] Paris reaches Taenarum in Laconia where was a fabled entrance to Hades; passes Onugnathus and Las and through the "two thoroughfares" (entrance and exit between Cranaë and the mainland) to Gytheion.

καταιβάτις πύγαργον, οὐ πατρὸς κόπρους
στείβοντα ῥακτῶν βουστάθμων, ξενώσεται,
ὡς πρόσθε, κάλλους τὸν θυωρίτην τριπλαῖς.
ἀλλ' ὀστρίμων μὲν ἀντὶ Γαμφηλὰς ὄνου
καὶ Λᾶν περάσεις, ἀντὶ δ' εὐχίλου κάπης
καὶ μηλιαυθμῶν ἠδὲ χερσαίας πλάτης
τράμπις σ' ὀχήσει καὶ Φερέκλειοι πόδες
δισσὰς σαλάμβας κἀπὶ Γυθείου πλάκας,
ἐν αἷσι πρὸς κύνουρα καμπύλους σχάσας
πεύκης ὀδόντας, ἕκτορας πλημμυρίδος,
σκαρθμῶν ἰαύσεις εἰναφώσσωνα στόλον.
Καὶ τὴν ἄνυμφον πόρτιν ἁρπάσας λύκος,
δυοῖν πελειαῖν ὠρφανισμένην γονῆς
καὶ δευτέραν εἰς ἄρκυν ὀθνείων βρόχων
λῃτιν ἐμπταίσασαν ἰξευτοῦ πτερῷ,
Θύσαισιν ἁρμοῖ μηλάτων ἀπάργματα
φλέγουσαν ἐν κρόκαισι καὶ Βύνῃ θεᾷ,
θρέξεις ὑπὲρ Σκάνδειαν Αἰγίλου τ' ἄκραν,
αἴθων ἐπακτὴρ καγχαλῶν ἀγρεύματι.
Νήσῳ δ' ἐνὶ δράκοντος ἐκχέας πόθον
Ἀκτῆς, διμόρφου γηγενοῦς σκηπτουχίας,
τὴν δευτέραν ἕωλον οὐκ ὄψει Κύπριν,
ψυχρὸν παραγκάλισμα κἀξ ὀνειράτων
κεναῖς ἀφάσσων ὠλέναισι δέμνια.

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[a] Onugnathus, cape in Laconia.
[b] In Laconia.
[c] Builder of the ships of Paris.
[d] Haven near Sparta.
[e] Paris sailed with nine ships (schol.).
[f] Paris.
[g] Helen, who was not wedded to Paris.
[h] Iphigeneia, Helen's daughter by Theseus, and Hermione, her daughter by Menelaus.
[i] Helen was first carried off by Theseus.

Acheron shall receive, walking no more the byres of thy father's rugged steadings, as once when thou wert arbiter of beauty for the three goddesses. But in place of stables thou shalt pass the Jaws of the Ass[a] and Las,[b] and instead of well-foddered crib and sheepfold and landsman's blade a ship and oars of Phereclus[c] shall carry thee to the two thoroughfares and the levels of Gytheion,[d] where, on the rocks dropping the bent teeth of the pine-ship's anchors to guard against the flood, thou shalt rest from gambols thy nine-sailed[e] fleet.

And when thou, the wolf,[f] shalt have seized the unwed heifer,[g] robbed of her two dove daughters[h] and fallen into a second[i] net of alien snares and caught by the decoy of the fowler, even while upon the beach she burns[j] the firstlings of the flocks to the Thysad nymphs and the goddess Byne, then shalt thou speed past Scandeia[k] and past the cape of Aegilon,[l] a fierce hunter exulting in thy capture.

And in the Dragon's Isle[m] of Acte,[n] dominion of the twyformed son[o] of earth, thou shalt put from thee thy desire; but thou[p] shalt see no morrow's aftermath of love, fondling in empty arms a chill embrace and a dreamland bed.[q] For the sullen

[j] Helen was carried off by Paris when she was sacrificing to the Thysades (Thyiades) and Byne = Ino Leucothea.

[k] Haven of Cythera (*Il.* x. 268).

[l] Island between Cythera and Crete.

[m] Cranaë (Hom. *Il.* iii. 445, *cf.* Paus. iii. 22. 1), where the bedding of Paris and Helen took place, is generally localized near Gytheion in Laconia. Here it is identified with the so-called Helen's Isle near Sunium. Tzetzes took it to mean Salamis.

[n] Attica. [o] Erechtheus. [p] Paris.

[q] Proteus replaced the real Helen by a phantom.

ὁ γάρ σε συλλέκτροιο Φλεγραίας πόσις
στυγνὸς Τορώνης, ᾧ γέλως ἀπέχθεται
καὶ δάκρυ, νῆις δ' ἐστὶ καὶ τητώμενος
ἀμφοῖν, ὁ Θρῄκης ἔκ ποτ' εἰς ἐπακτίαν
Τρίτωνος ἐκβολαῖσιν ἠλοκισμένην
χέρσον περάσας, οὐχὶ ναυβάτῃ στόλῳ,
ἀλλ' ἀστίβητον οἶμον, οἷά τις σιφνεύς,
κευθμῶνος ἐν σήραγγι τετρήνας μυχούς,
νέρθεν θαλάσσης ἀτραποὺς διήνυσε,
τέκνων ἀλύξας τὰς ξενοκτόνους πάλας
καὶ πατρὶ πέμψας τὰς ἐπηκόους λιτὰς
στῆσαι παλίμπουν εἰς πάτραν, ὅθεν πλάνης
Παλληνίαν ἐπῆλθε γηγενῶν τροφόν—
κεῖνός σε, Γουνεὺς ὥσπερ, ἐργάτης δίκης
τῆς θ' Ἡλίου θυγατρὸς Ἰχναίας βραβεύς,
ἐπεσβολήσας λυγρὰ νοσφιεῖ γάμων,
λίπτοντα κάσσης ἐκβαλὼν πελειάδος·
ὃς τοὺς Λύκου τε καὶ Χιμαιρέως τάφους
χρησμοῖσι κυδαίνοντας οὐκ αἰδούμενος
οὐδ' Ἀνθέως ἔρωτας οὐδὲ τὸν ξένοις
σύνδορπον Αἰγαίωνος ἀγνίτην πάγον
ἔτλης θεῶν ἀλοιτὸς ἐκβῆναι δίκην,

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[a] Proteus came from his home in Egypt to Pallene (= Phlegra, Herod. viii. 123 in Chalcidice), the birth-place of the giants, where he married Torone, by whom he had two sons who slew strangers by compelling them to wrestle with them and were in the end themselves slain by Heracles. Proteus, vexed by the wickedness of his sons, besought his father Poseidon for a passage under the sea back to Egypt. On his sons' death he could neither be sorry nor glad.

[b] Nile. [c] Tmolus and Telegonus.

husband,[a] whose spouse is Torone of Phlegra, even he to whom laughter and tears are alike abhorred and who is ignorant and reft of both; who once on a time crossed from Thrace unto the coastland which is furrowed by the outflow of Triton[b]; crossed not by sailing ship but by an untrodden path, like some moldwarp, boring a secret passage in the cloven earth, made his ways beneath the sea, avoiding the stranger-slaying wrestling of his sons[c] and sending to his sire[d] prayers which were heard, even that he should set him with returning feet in his fatherland,[e] whence he had come as a wanderer to Pallenia, nurse of the earth-born—he, like Guneus,[f] a doer of justice and arbiter of the Sun's daughter of Ichnae,[g] shall assail thee with evil words and rob thee of thy bridal, casting thee forth in thy desire from thy wanton dove: thee who, regarding not the tombs of Lycus and Chimaereus[h], glorious in oracles, nor thy love of Antheus[i] nor the pure salt of Aigaeon[j] eaten by host and guest together, didst dare to sin against the gods and to overstep justice, kicking the

[a] Poseidon. [e] Egypt.

[f] Guneus, an Arab famous for justice, whom Semiramis made arbiter between the Phoenicians and Babylonians (schol.).

[g] Themis Ichnaia, worshipped at Ichnae in Thessaly (Strabo 435).

[h] L. and C., sons of Prometheus and Celaeno, were buried in the Troad. The Lacedaemonians, being visited by a plague, were bidden by an oracle to "propitiate the Cronian *daemons* in Troy," and Menelaus was sent to make offerings at their graves.

[i] Son of Antenor, was loved by Paris who killed him unwittingly. Menelaus, being at the time in Troy, took Paris with him to Sparta to save him from punishment. Thus Paris, as guest of Menelaus, had "eaten his salt."

[j] Poseidon = Sea.

λάξας τράπεζαν κἀνακυπώσας Θέμιν,
ἄρκτου τιθήνης ἐκμεμαγμένος τρόπους.
Τοιγὰρ ψαλάξεις εἰς κενὸν νευρᾶς κτύπον,
ἄσιτα κἀδώρητα φορμίζων μέλη·
κλαίων δὲ πάτραν τὴν πρὶν ἠθαλωμένην
ἴξῃ χεροῖν εἴδωλον ἠγκαλισμένος
τῆς πενταλέκτρου θυιάδος Πλευρωνίας.
γυιαὶ γὰρ εὐναστῆρας ἄμναμοι τριπλαῖς
πήναις κατεκλώσαντο δηναιᾶς Ἀλός
νυμφεῖα πεντάγαμβρα δαίσασθαι γάμων.
Δοιὼ μὲν ἁρπακτῆρας αὐγάσει λύκους,
πτηνοὺς τριόρχας αἰετοὺς ὀφθαλμίας,
τὸν δ' ἐκ Πλυνοῦ τε κἀπὸ Καρικῶν ποτῶν
βλαστόντα ῥίζης, ἡμικρῆτα βάρβαρον,
Ἐπειόν, οὐκ Ἀργεῖον ἀκραιφνῆ γοναῖς.
οὗ πάππον ἐν γαμφαῖσιν Ἐνναία ποτὲ
Ἔρκυνν' Ἐριὺς Θουρία Ξιφηφόρος
ἄσαρκα μιστύλασα τύμβευσεν φάρῳ,
τὸν ὠλενίτην χόνδρον ἐνδατουμένη.
ὃν δὴ δὶς ἡβήσαντα καὶ βαρὺν πόθον

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[a] Paris, exposed when a child, was suckled by a she-bear.
[b] Helen, daughter of Leda, daughter of Thestius, son of Agenor, son of Pleuron.
[c] The Fates—Clotho, Lachesis, Atropos, daughters of Tethys.
[d] Theseus, Menelaus, Paris, Deiphobus, Achilles.
[e] Theseus and Paris.
[f] Menelaus is a descendant of Atlas (Atlas—Sterope—Oenomaus — Hippodameia — Pelops — Atreus — Menelaus) who dwells in Libya, here indicated by Plynos in Cyrenaica (Strabo 838). Carian either refers to Καρικὸν τεῖχος (Steph. B.) in Libya or to the Carians having once dwelt in Lacedaemon (schol.) or to Minos' dominion over the Carians. Menelaus is thus a "barbarian" and through his mother. Aerope, daughter of Catreus, son of Minos, he is "half-

table and overturning Themis, modelled in the ways of the she-bear [a] that suckled thee.

Therefore in vain shalt thou twang the noisy bowstring, making melodies that bring nor food nor fee; and in sorrow shalt thou come to thy father-land that was burnt of old, embracing in thine arms the wraith of the five-times-married frenzied descendant [b] of Pleuron. For the lame daughters [c] of the ancient Sea with triple thread have decreed that her bedfellows shall share their marriage-feast among five bridegrooms.[d]

Two [e] shall she see as ravening wolves, winged wanton eagles of sharp eyes; the third [f] sprung from root of Plynos and Carian waters, a half-Cretan barbarian, an Epeian, no genuine Argive by birth: whose grandfather [g] of old Ennaia [h] Hercynna Erinys Thuria, the Sword-bearer, cut fleshless with her jaws and buried in her throat, devouring the gristle of his shoulder: his who came to youth again and

Cretan." As grandson of Hippodameia he is an Epeian = Elean (Pind. *O.* ix. 58, x. 35).

[g] Pelops was served up by his father Tantalus at a banquet to the gods, when Demeter ate part of his shoulder unwittingly. Restored to life and carried off by Poseidon (Pind. *O.* i. 40), he was sent by Zeus to Elis where he overcame Oenomaus in a chariot-race and won his daughter Hippodameia for his bride, after thirteen previous suitors had been slain by her father (Pind. *O.* i. 81 ff.). His victory was due to the treachery of Oenomaus' charioteer Myrtilus, son of Hermes, who, when he asked Pelops for the price of his treachery, was by him hurled into the sea, which was hence called Myrtoan (Paus. viii. 14. 11), cursing with his last breath the house of Pelops.

[h] Demeter: E. in reference to rape of Persephone in Enna; H. by-name of Demeter at Lebadeia in Boeotia; E. at Thelpusa in Arcadia (Callim. fr. incert. 91); Th. = "Passionate" with grief for her daughter (schol.); Sw., cult-name of Demeter in Boeotia (schol.).

φυγόντα Ναυμέδοντος ἁρπακτήριον
ἔστειλ' Ἐρεχθεὺς εἰς Λετριναίους γύας
λευρὰν ἀλετρεύσοντα Μόλπιδος πέτραν,
τοῦ Ζηνὶ δαιτρευθέντος Ὀμβρίῳ δέμας,
γαμβροκτόνον ῥαίσοντα πενθεροφθόροις
βουλαῖς ἀνάγνοις, ἃς ὁ Καδμίλου γόνος
ἤρτυσε. τὸν δὲ λοῖσθον ἐκπιὼν σκύφον
φερωνύμους ἔδυψε Νηρέως τάφους,
πανώλεθρον κηλῖδα θωύξας γένει,
ὁ τὴν πόδαργον Ψύλλαν ἡνιοστροφῶν
καὶ τὴν ὁπλαῖς Ἅρπινναν Ἁρπυίαις ἴσην.
Τὸν δ' αὖ τέταρτον αὐθόμαιμον ὄψεται
κίρκου καταρρακτῆρος, ὅν τε συγγόνων
τὰ δευτερεῖα τῆς δαϊσφάλτου πάλης
λαβόντα κηρύξουσιν. ἐν δὲ δεμνίοις
τὸν ἐξ ὀνείρων πέμπτον ἐστροβημένον
εἰδωλοπλάστῳ προσκαταξανεῖ ῥέθει,
τὸν μελλόνυμφον εὐνέτην Κυταϊκῆς,
τῆς ξεινοβάκχης, ὅν ποτ' Οἰνώνης φυγάς,
μύρμων τὸν ἑξάπεζον ἀνδρώσας στρατόν,
Πελασγικὸν Τυφῶνα γεννᾶται πατήρ,
ἀφ' ἑπτὰ παίδων φεψάλῳ σποδουμένων
μοῦνον φλέγουσαν ἐξαλύξαντα σποδόν.
Χὠ μὲν παλιμπόρευτον ἵξεται τρίβον,
σφῆκας δαφοινοὺς χηραμῶν ἀνειρύσας,
ὁποῖα κοῦρος δῶμα κινήσας καπνῷ·

[a] Poseidon. [b] Zeus. [c] Elis or Olympia.
[d] During a drought in Elis Molpis offered himself as a victim to Zeus Ombrius.
[e] Oenomaus, father of Hippodameia.
[f] Myrtilus, son of Cadmilus = Hermes; charioteer of Oenomaus. [g] Myrtoan Sea.
[h] Psylla and Harpinna, horses of Oenomaus.
[i] Deiphobus. [j] Paris.

escaped the grievous raping desire of the Lord [a] of Ships and was sent by Erechtheus [b] to Letrina's fields to grind the smooth rock [c] of Molpis [d]—whose body was served as sacrifice to Rainy Zeus—that he might overcome the wooer-slayer [e] by the unholy device for slaying his father-in-law which the son [f] of Cadmilus devised; who drinking his last cup dived into his tomb in Nereus—the tomb [g] which bears his name—crying a blighting curse upon the race; even he who held the reins of swift-footed Psylla and Harpinna [h] hoofed even as the Harpies.

The fourth [i] again shall she see own brother of the swooping falcon [j]; him whom they shall proclaim to have won the second [k] prize among his brothers in the wrestling of war. And the fifth [l] she shall cause to pine upon his bed, distracted by her phantom face in his dreams; the husband to be of the stranger-frenzied lady [m] of Cyta; even him whom one day the exile [n] from Oenone [o] fathered, turning into men the six-footed host of ants,[p]—the Pelasgian Typhon, out of seven sons [q] consumed in the flame alone escaping the fiery ashes.

And he [r] shall come upon his homeward path, raising the tawny wasps from their holes, even as a child disturbs their nest with smoke. And

[i] *i.e.* next to Hector. [l] Achilles.

[m] Medeia from Cyta in Phasis, married in Elysium to Achilles, *cf.* 798.

[n] Peleus, exiled for slaying his half-brother Phocus (Pind. *N.* v. 12 ff.).

[o] Aegina.

[p] Hesiod, fr. 76 (100), tells how Aegina was populated by turning ants into men.

[q] Thetis to test the immortality of her sons by Peleus put them into the fire. Six sons perished in this way. The seventh, Achilles, was saved by his father. [r] Paris.

οἱ δ' αὖ προγεννήτειραν οὐλαμωνύμου
βύκταισι χερνίψαντες ὠμησταὶ πόριν,
τοῦ Σκυρίου δράκοντος ἔντοκον λεχώ,
ἣν ὁ ξύνευνος Σαλμυδησίας ἁλὸς
ἐντὸς ματεύων, Ἑλλάδος καρατόμον,
δαρὸν φαληριῶσαν οἰκήσει σπίλον
Κελτοῦ πρὸς ἐκβολαῖσι λιμναίων ποτῶν,
ποθῶν δάμαρτα, τήν ποτ' ἐν σφαγαῖς κεμὰς
λαιμὸν προθεῖσα φασγάνων ἔκ ῥύσεται.
βαθὺς δ' ἔσω ῥηγμῖνος αὐδηθήσεται
ἔρημος ἐν κρόκαισι νυμφίου δρόμος,
στένοντος ἄτας καὶ κενὴν ναυκληρίαν
καὶ τὴν ἄφαντον εἶδος ἠλλοιωμένην
γραῖαν σφαγείων ἠδὲ χερνίβων πέλας
Ἄιδου τε παφλάζοντος ἐκ βυθῶν φλογὶ
κρατῆρος, ὃν μέλαινα ποιφύξει φθιτῶν
σάρκας λεβητίζουσα δαιταλουργία.
Χὠ μὲν πατήσει χῶρον αἰάζων Σκύθην,
εἰς πέντε που πλειῶνας ἰμείρων λέχους.
οἱ δ' ἀμφὶ βωμὸν τοῦ προμάντιος Κρόνου
σὺν μητρὶ τέκνων νηπίων κρεανόμου
ὅρκων τὸ δευτεροῦχον ἄρσαντες ζυγὸν
στερρὰν ἐνοπλίσουσιν ὠλέναις πλάτην,
σωτῆρα Βάκχον τῶν πάροιθε πημάτων

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[a] Iphigeneia.

[b] Neoptolemus, here son of Achilles and Iphigeneia; called "the dragon of Scyrus" because he was reared by Deidamia, daughter of Lycomedes, king of Scyrus. In one version Deidamia is his mother.

[c] Achilles.

[d] Iphigeneia became priestess of Artemis Taurica in the Crimea, where she had to sacrifice Greeks who came there.

[e] Island of Leuce.

[f] Danube.

[g] When Iphigeneia was being sacrificed at Aulis, Artemis substituted a deer for her.

they in their turn shall come, sacrificing cruelly to the blustering winds the heifer[a] that bare the war-named son,[b] the mother that was brought to bed of the dragon of Scyrus; for whom her husband[c] shall search within the Salmydesian Sea, where she cuts the throats of Greeks,[d] and shall dwell for a long space in the white-crested rock[e] by the outflowing of the marshy waters of the Celtic stream[f]; yearning for his wife whom at her slaying a hind shall rescue from the knife, offering her own throat instead.[g] And the deep waste within the wash of the waves upon the beach shall be called the Chase[h] of the bridegroom, mourning his ruin and his empty seafaring and her that vanished and was changed to an old witch,[i] beside the sacrificial vessels and the lustral water and the bowl of Hades bubbling from the depths with flame, whereon the dark lady will blow, potting the flesh of the dead as might a cook.

And he[j] lamenting shall pace the Scythian land for some five years yearning for his bride.[k] And they,[l] beside the altar of the primal prophet, Cronus, who devours the callow young with their mother,[m] binding themselves by the yoke of a second oath,[n] shall take in their arms the strong oar, invoking him who saved them in their former woes, even

[h] Achilleius Dromus, a strip of land between the Dnieper and the Crimea (Herod. iv. 55). [i] Iphigeneia in Tauris.
[j] Achilles. [k] Iphigeneia. [l] The Greeks at Aulis.
[m] Hom. *Il.* ii. 308 ff. At the altar of Zeus in Aulis a snake devoured a sparrow with her brood of eight. Calchas interprets the omen to mean that the war against Troy will last nine years, and that the city will be taken in the tenth.
[n] The earlier oath was taken by the suitors of Helen, who swore to her father, Tyndareus, to support the successful suitor.

Σφάλτην ἀνευάζοντες, ᾧ ποτ' ἐν μυχοῖς
Δελφινίου παρ' ἄντρα Κερδῴου θεοῦ
Ταύρῳ κρυφαίας χέρνιβας κατάρξεται
ὁ χιλίαρχος τοῦ πολιρραίστου στρατοῦ.
ᾧ θυμάτων πρόσπαιον ἐκτίνων χάριν
δαίμων Ἐνόρχης Φιγαλεὺς Φαυστήριος
λέοντα θοίνης, ἴχνος ἐμπλέξας λύγοις,
σχήσει, τὸ μὴ πρόρριζον αἰστῶσαι στάχυν
κείροντ' ὀδόντι καὶ λαφυστίαις γνάθοις.
Λεύσσω πάλαι δὴ σπεῖραν ὁλκαίων κακῶν,
σύρουσαν ἅλμῃ κἀπιροιζοῦσαν πάτρᾳ
δεινὰς ἀπειλὰς καὶ πυριφλέκτους βλάβας.
Ὡς μή σε Κάδμος ὤφελ' ἐν περιρρύτῳ
Ἴσσῃ φυτεῦσαι δυσμενῶν ποδηγέτην,
τέταρτον ἐξ Ἄτλαντος ἀθλίου σπόρον,
τῶν αὐθομαίμων συγκατασκάπτην Πρύλιν,
τόμουρε πρὸς τὰ λῷστα νημερτέστατε·
μήδ' Αἰσακείων οὔμὸς ὤφελεν πατὴρ
χρησμῶν ἀπῶσαι νυκτίφοιτα δείματα,
μιᾷ δὲ κρύψαι τοὺς διπλοῦς ὑπὲρ πάτρας
μοίρᾳ, τεφρώσας γυῖα Λημναίῳ πυρί·
οὐκ ἂν τοσῶνδε κῦμ' ἐπέκλυσεν κακῶν.
Καὶ δὴ Παλαίμων δέρκεται βρεφοκτόνος

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[a] Agamemnon sacrifices in Apollo's temple at Delphi.
[b] Dionysus. For his cult at Phigaleia in Elis *cf.* Paus. viii. 39. 4.
[c] Telephus king of Mysia who, when fighting Achilles, was tripped up by the tendrils of a vine, Dionysus thus requiting sacrifices made to him by Agamemnon at Delphi.
[d] Lesbos. [e] Cadmus = Cadmilus (*cf.* 162) = Hermes.
[f] Atlas—Maia—Hermes—Prylis, son of Issa.

Bacchus, the Overthrower, to whom, the bull-god, one day in the shrine beside the cavern of Delphinius the Gainful god, the lord [a] of a thousand ships, a city-sacking host, shall make secret sacrifice. And in unlooked-for requital of his offerings the god of Phigaleia, the lusty Torch-god,[b] shall stay the lion [c] from his banquet, entangling his foot in withes, so that he destroy not utterly the cornfield of men, nor lay it waste with tooth and devouring jaws.

Long since I see the coil of trailing woes dragging in the brine and hissing against my fatherland dread threats and fiery ruin.

Would that in sea-girt Issa [d] Cadmus [e] had never begotten thee to be the guide of the foemen, fourth [f] in descent from unhappy Atlas, even thee, Prylis, who didst help to overthrow thine own kindred,[g] prophet most sure of best fortune [h]! And would that my father [i] had not spurned the nightly terrors of the oracles of Aesacus and that for the sake of my fatherland he had made away with the two in one doom, ashing their bodies with Lemnian fire.[j] So had not such a flood of woes overwhelmed the land.

And now Palaemon,[k] to whom babes are slain,

[g] The Trojans, related through Electra, mother of Dardanus and daughter of Atlas.

[h] Prylis prophesied the taking of Troy by the Wooden Horse. That was best fortune for the Greeks. For τόμουρος *cf.* Hesych. *s.v.*, Strabo 328.

[i] Priam, whom his son Aesacus advised to kill Hecuba and Paris, because before the birth of the latter Hecuba dreamed that she had borne a fire-brand.

[j] Proverbial. Lemnos through the "volcano" of Mosychlos is much associated with Hephaestus.

[k] Son of Ino Leucothea, worshipped in Tenedos with sacrifices of children.

ζέουσαν αἰθυίαισι πλεκτανοστόλοις
γραῖαν ξύνευνον Ὠγένου Τιτηνίδα.
Καὶ δὴ διπλᾶ σὺν πατρὶ ῥαίεται τέκνα,
στερρῷ τυπέντι κλεῖδας εὐάρχῳ μύλῳ,
τὰ πρόσθεν αὐλητῆρος ἐκπεφευγότα
ψυδραῖσι φήμαις λαρνακοφθόρους ῥιφάς,
ᾧ δὴ πιθήσας στυγνὸς ἄρταμος τέκνων,
αἰθυιόθρεπτος πορκέων λιναγρέτης,
κρηθμοῖσι καὶ ῥαιβοῖσι νηρίταις φίλος,
χηλῷ κατεδρύφαξε διπτύχους γονάς.
σὺν τοῖς δ' ὁ τλήμων, μητρὸς οὐ φράσας θεᾶς
μνήμων ἐφετμάς, ἀλλὰ ληθάργῳ σφαλείς,
πρηνὴς θανεῖται στέρνον οὐτασθεὶς ξίφει.
Καὶ δὴ στένει Μύρινα καὶ παράκτιοι
ἵππων φριμαγμὸν ἠόνες δεδεγμέναι,
ὅταν Πελασγὸν ἅλμα λαιψηροῦ ποδὸς
εἰς θῖν' ἐρείσας λοισθίαν αἴθων λύκος
κρηναῖον ἐξ ἄμμοιο ῥοιβδήσῃ γάνος,
πηγὰς ἀνοίξας τὰς πάλαι κεκρυμμένας.
Καὶ δὴ καταίθει γαῖαν ὀρχηστὴς Ἄρης,
στρόμβῳ τὸν αἱματηρὸν ἐξάρχων νόμον.
ἅπασα δὲ χθὼν προὐμμάτων δῃουμένη

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[a] Tethys (the sea), wife of Ogenos = Oceanus.
[b] The Greek ships reach Tenedos.
[c] Tennes and Hemithea (H. Usener, *Die Sintflutsagen*, pp. 90 ff.), children of Cycnus by his first wife, Procleia. His second wife, Philonome, abetted by the flute-player, Molpos, induced Cycnus to set them adrift upon the sea in an ark. Tennes, who was really a son of Apollo, came to land in the island of Leucophrys, which, after his name, was thence called Tenedos.
[d] Cycnus, son of Poseidon and Calyce, slain with his children, Tennes and Hemithea, by Achilles. This was an auspicious omen for the success of the Greeks at Troy.

beholds the hoary Titanid bride [a] of Ogenus seething with the corded gulls.[b]

And now two children [c] are slain together with their father [d] who is smitten on the collar-bone with the hard mill-stone, an omen of good beginning; those children which before escaped when cast out to death in an ark through the lying speech of the piper,[e] to whom hearkened the sullen butcher of his children—he the gull-reared, captive of the nets of fishermen, friend of winkle and bandy sea-snail—and imprisoned his two children in a chest. And therewithal the wretch,[g] who was not mindful to tell the bidding of the goddess mother but erred in forgetfulness, shall die upon his face, his breast pierced by the sword.

And now Myrina [h] groans and the sea-shores awaiting the snorting of horses, when the fierce wolf [i] shall leap the swift leap of his Pelasgian foot upon the last beach and cause the clear spring [j] to gush from the sand, opening fountains that hitherto were hidden.

And now Ares, the dancer, fires the land, with his conch leading the chant of blood. And all the land lies ravaged before my eyes and, as it were

[c] Molpos, who supported the false accusation made against Tennes by his step-mother, after the fashion of Phaedra.

[f] Cycnus, who was exposed on the sea-shore by his mother, and was fed by sea-birds until he was taken by some fishermen.

[g] Mnemon, who was sent by Thetis to warn Achilles not to slay Tennes. He failed to deliver his message, and Achilles in anger slew him.

[h] In the Troad, Hom. *Il.* ii. 811. [i] Achilles.

[j] When Achilles leapt ashore at Troy, a spring arose under his footprint, *cf.* 279.

κεῖται, πέφρικαν δ' ὥστε ληίου γύαι
λόγχαις ἀποστίλβοντες, οἰμωγὴ δέ μοι
ἐν ὠσὶ πύργων ἐξ ἄκρων ἰνδάλλεται,
πρὸς αἰθέρος κυροῦσα νηνέμους ἕδρας,
γόῳ γυναικῶν καὶ καταρραγαῖς πέπλων,
ἄλλην ἐπ' ἄλλῃ συμφορὰν δεδεγμένων.
Ἐκεῖνό σ', ὦ τάλαινα καρδία, κακὸν
ἐκεῖνο δάψει πημάτων ὑπέρτατον,
εὖτ' ἂν λαβράζων περκνὸς αἰχμητὴς χάρων,
πτεροῖσι χέρσον αἰετὸς διαγράφων
ῥαιβῷ τυπωτὴν τόρμαν ἀγκύλῃ βάσει,
κλάζων τ' ἄμικτον στόματι ῥιγίστην βοήν,
τὸν φίλτατόν σου τῶν ἀγαστόρων τρόφιν
Πτῴου τε πατρός ἁρπάσας μετάρσιον,
ὄνυξι γαμφηλαῖσί θ' αἱμάσσων δέμας,
ἔγχωρα τίφη καὶ πέδον χραίνῃ φόνῳ,
λευρᾶς βοώτης γατομῶν δι' αὔλακος.
λαβὼν δὲ ταύρου τοῦ πεφασμένου δάνος,
σκεθρῷ ταλάντῳ τρυτάνης ἠρτημένον,
αὖθις τὸν ἀντίποινον ἐγχέας ἴσον
Πακτώλιον σταθμοῖσι τηλαυγῆ μύδρον,
κρατῆρα Βάκχου δύσεται, κεκλαυσμένος
νύμφαισιν αἳ φίλαντο Βηφύρου γάνος
Λειβηθρίην θ' ὕπερθε Πιμπλείας σκοπήν,
ὁ νεκροπέρνας, ὃς προδειμαίνων πότμον

[a] Achilles. The ref. is to the dragging of the body of Hector by Achilles, Hom. *Il.* xxii. 395 ff. [b] Hector.
[c] Apollo, who, in one version, was father of Hector. He had a famous temple on Mt. Ptoön in Boeotia. Herod. viii. 135.
[d] Hector. [e] Achilles.
[f] In reference to Hom. *Il.* xxii. 351, where Achilles says he would not give back the body of Hector for his weight in gold; hence the legend that Priam actually ransomed his

fields of corn, bristle the fields of the gleaming spears. And in my ears seems a voice of lamentation from the tower tops reaching to the windless seats of air, with groaning of women and rending of robes, awaiting sorrow upon sorrow.

That woe, O my poor heart, that woe shall wound thee as a crowning sorrow, when the dusky, sworded, bright-eyed eagle [a] shall rage, with his wings marking out the land—the track traced by bandied crooked steps—and, crying with his mouth his dissonant and chilly cry, shall carry aloft the dearest nursling [b] of all thy brothers, dearest to thee and to his sire the Lord of Ptoön,[c] and, bloodying his body with talon and beak, shall stain with gore the land, both swamp and plain, a ploughman cleaving a smooth furrow in the earth. And having slain the bull [d] he [e] takes the price thereof, weighed in the strict balance of the scales.[f] But one day he shall for recompense pour in the scales an equal weight of the far-shining metal of Pactolus [g] and shall enter the cup of Bacchus,[h] wept by the nymphs who love the clear waters of Bephyras [i] and the high seat of Leibethron [j] above Pimpleia [k]; even he, the trafficker in corpses, who, fearing beforehand his doom, shall

body for its weight in gold, an idea which seems to have been used in the lost play of Aeschylus Φρύγες or Ἕκτορος λύτρα, and which appears in certain vase-paintings. *Cf.* Robert, *Bild und Lied*, p. 142.

[g] When Achilles was slain, his body was redeemed for an equal weight of gold from Pactolus (*cf.* Herod. v. 101).

[h] When Dionysus was chased by Lycurgus he gave to Thetis a cup which in Naxos he had received from Hephaestus. In this were put the ashes of Achilles and Patroclus.

[i] River flowing from Olympus.

[j] Town on east slope of Olympus.

[k] Spring in Pieria, near Olympus.

καὶ θῆλυν ἀμφὶ σῶμα τλήσεται πέπλον
δῦναι, παρ' ἱστοῖς κερκίδος ψαύσας κρότων,
καὶ λοῖσθος εἰς γῆν δυσμενῶν ῥῖψαι πόδα,
τὸ σόν, ξύναιμε, κἀν ὕπνῳ πτήσσων δόρυ.
Ὦ δαῖμον, οἷον κίον' αἰστώσεις δόμων,
ἔρεισμα πάτρας δυστυχοῦς ὑποσπάσας·
οὐ μὴν ἀνατεί γ' οὐδ' ἄνευ μόχθων πικρῶν
πένθους θ' ὁ λῃστὴς Δωριεὺς γελᾷ στρατός,
ἐπεγκαχάζων τοῦ δεδουπότος μόρῳ,
ἀλλ' ἀμφὶ πρύμναις τὴν πανυστάτην δραμὼν
πεύκαις βίου βαλβῖδα συμφλεχθήσεται,
καλῶν ἐπ' εὐχαῖς πλεῖστα Φύξιον Δία
πορθουμένοισι κῆρας ἀρκέσαι πικράς.
τότ' οὔτε τάφρος, οὔτε ναυλόχων σταθμῶν
πρόβλημα καὶ σταυροῖσι κορσωτὴ πτέρυξ,
οὐ γεῖσα χραισμήσουσιν, οὐδ' ἐπάλξιες·
ἀλλ' ὡς μέλισσαι συμπεφυρμένοι καπνῷ
καὶ λιγνύος ῥιπαῖσι καὶ γρυνῶν βολαῖς
ἄφλαστα καὶ κόρυμβα καὶ κληδῶν θρόνους
πυκνοὶ κυβιστητῆρες ἐξ ἑδωλίων
πηδῶντες αἱμάξουσιν ὀθνείαν κόνιν.
Πολλοὺς δ' ἀριστεῖς πρωτόλειά θ' Ἑλλάδος
αἰχμῇ φέροντας καὶ σποραῖς ὠγκωμένους,
αἱ σαὶ καταξανοῦσιν ὄβριμοι χέρες,
φόνῳ βλύουσαι κἀπιμαιμῶσαι μάχης.
ἐγὼ δὲ πένθος οὐχὶ μεῖον οἴσομαι,
τὰς σὰς στένουσα καὶ δι' αἰῶνος ταφάς.
οἰκτρὸν γάρ, οἰκτρὸν κεῖν' ἐπόψομαι φάος
καὶ πημάτων ὕψιστον, ὧν κράντης χρόνος,
μήνης ἑλίσσων κύκλον, αὐδηθήσεται.

[a] When Calchas prophesied that Troy could not be taken without Achilles, Thetis, knowing that if he went to Troy

endure to do upon his body a female robe,[a] handling the noisy shuttle at the loom, and shall be the last to set his foot in the land of the foe, cowering, O brother,[b] even in his sleep before thy spear.

O Fate, what a pillar of our house shalt thou destroy, withdrawing her mainstay from my unhappy fatherland! But not with impunity, not without bitter toil and sorrow shall the pirate Dorian host laugh exulting in the doom of the fallen; but by the sterns running life's last lap shall they be burnt[c] along with the ships of pine, calling full often to Zeus the Lord of Flight to ward off bitter fate from them who perish. In that day nor trench nor defence of naval station nor stake-terraced palisade nor cornice shall avail nor battlements. But, like bees, confused with smoke and rush of flame and hurling of brands, many a diver shall leap from deck to sternpeak and prowpeak and benched seats and stain with blood the alien dust.

And many chieftains, and many that bore away the choicest of the spoils won by Hellas and gloried in their birth, shall thy mighty hands destroy, filled full with blood and eager for battle. But not the less sorrow shall I bear, bewailing, yea, all my life long, thy burial. For pitiful, pitiful shall that day be for mine eyes and crown of all my woes that Time, wheeling the moon's orb, shall be said to bring to pass.

he must perish, disguised him as a girl in female clothes and put him in the charge of Lycomedes, king of Scyrus, with whose daughters he was reared (Apollod. iii. 174). The episode was the subject of a painting by Polygnotus (Paus. i. 22. 6).

[b] Hector.

[c] The reference is to the burning of the Greek ships by the Trojans, *Il.* xv. 704 ff.

Αἰαῖ, στενάζω καὶ σὸν εὔγλαγον θάλος,
ὦ σκύμνε, τερπνὸν ἀγκάλισμα συγγόνων,
ὅς τ' ἄγριον δράκοντα πυρφόρῳ βαλὼν
ἴυγγι τόξων, τὸν τυπέντα δ' ἐν βρόχοις
μάρψας ἀφύκτοις βαιὸν ἀστεργῆ χρόνον,
πρὸς τοῦ δαμέντος αὐτὸς οὐ τετρωμένος,
καρατομηθεὶς τύμβον αἱμάξεις πατρός.
Οἴμοι δυσαίων, καὶ διπλᾶς ἀηδόνας
καὶ σόν, τάλαινα, πότμον αἰάζω, σκύλαξ·
ὧν τὴν μὲν αὐτόπρεμνον ἡ τοκὰς κόνις
χανοῦσα κευθμῷ χείσεται διασφάγος,
λεύσσουσαν ἄτην ἀγχίπουν στεναγμάτων,
ἵν' ἅλμα πάππου καὶ χαμευνάδος μόροι
τῆς λαθρονύμφου πόρτιος μεμιγμένοι
σκύμνῳ κέχυνται, πρὶν λαφύξασθαι γάνος,
πρὶν ἐκ λοχείας γυῖα χυτλῶσαι δρόσῳ·
σὲ δ' ὠμὰ πρὸς νυμφεῖα καὶ γαμηλίους
ἄξει θυηλὰς στυγνὸς Ἴφιδος λέων,
μητρὸς κελαινῆς χέρνιβας μιμούμενος,
ἣν εἰς βαθεῖαν λαιμίσας ποιμανδρίαν
στεφηφόρον βοῦν δεινὸς ἄρταμος δράκων

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[a] Troilus, youngest son of Priam, loved by Achilles and by him slain at the altar of Apollo Thymbraeus (Stat. *S.* ii. 6. 32).
[b] Achilles.
[c] Apollo of Thymbra, whose son, in one version, Troilus was.
[d] Laodice and Polyxena, sisters of Cassandra.
[e] Hecuba.

Ay! me, for thy fair-fostered flower,[a] too, I groan, O lion whelp, sweet darling of thy kindred, who didst smite with fiery charm of shafts the fierce dragon[b] and seize for a little loveless while in unescapable noose him that was smitten, thyself unwounded by thy victim: thou shalt forfeit thy head and stain thy father's[c] altar-tomb with thy blood.

O, me unhappy! the two nightingales[d] and thy fate, poor hound,[e] I weep. One,[f] root and branch, the dust that gave her birth shall, yawning, swallow in a secret cleft, when she sees the approaching feet of lamentable doom, even where her ancestor's[g] grove is, and where the groundling heifer[h] of secret bridal lies in one tomb with her whelp,[i] ere ever it drew the sweet milk and ere she cleansed her with fresh water from the soilure of childbed. And thee[j] to cruel bridal and marriage sacrifice the sullen lion,[k] child of Iphis,[l] shall lead, imitating his dark mother's lustrations; over the deep pail the dread butcherly dragon shall cut thy throat, as it were a garlanded heifer, and slay thee

[f] Laodice, on the capture of Troy, was swallowed up by the earth near the tomb of Ilos (Apollod. epit. v. 25).

[g] Ilos, *Il.* xi. 166.

[h] Cilla was sister of Hecuba and wife of Thymoetes, brother of Priam. On the same day Hecuba gave birth to Paris and Cilla to Munippus, the father being Priam. When told by an oracle to destroy "her who had just given birth and her child" Priam killed Cilla and her child.

[i] Munippus.

[j] Polyxena, sacrificed by Neoptolemus at the grave of Achilles.

[k] Neoptolemus.

[l] Iphigeneia, mother, in one version, of Neoptolemus by Achilles.

ῥαίσει τριπάτρῳ φασγάνῳ Κανδάονος,
λύκοις τὸ πρωτόσφακτον ὅρκιον σχάσας.
σὲ δ' ἀμφὶ κοίλην αἰχμάλωτον ἠόνα
πρέσβυν Δολόγκων δημόλευστον ὠλένῃ
ἐπεσβόλοις ἀραῖσιν ἠρεθισμένῃ
κρύψει κύπασσις χερμάδων ἐπομβρίᾳ,
Μαίρας ὅταν φαιουρὸν ἀλλάξῃς δομήν.
Ὁ δ' ἀμφὶ τύμβῳ τἀγαμέμνονος δαμεὶς
κρηπῖδα πήγῳ νέρθε καλλυνεῖ πλόκῳ,
ὁ πρὸς καλύπτρης τῆς ὁμαίμονος τάλας
ὠνητὸς αἰθαλωτὸν εἰς πάτραν μολών,
τὸ πρὶν δ' ἀμυδρὸν οὔνομ' αἰστώσας σκότῳ,
ὅταν χέλυδρος πυρσὸν ὠμόθριξ βαρὺν
ἀπεμπολητὴς τῆς φυταλμίας χθονὸς
φλέξας τὸν ὠδίνοντα μορμωτὸν λόχον
ἀναψαλάξῃ γαστρὸς ἑλκύσας ζυγά,
τῆς Σισυφείας δ' ἀγκύλης λαμπουρίδος
λάμψῃ κακὸν φρύκτωρον αὐτανέψιος
τοῖς εἰς στενὴν Λεύκοφρυν ἐκπεπλωκόσι
καὶ παιδοβρῶτος Πορκέως νήσους διπλᾶς.
Ἐγὼ δὲ τλήμων ἡ γάμους ἀρνουμένη,
ἐν παρθενῶνος λαΐνου τυκίσμασιν
ἄνις τεράμνων εἰς ἀνώροφον στέγην

[a] Candaon here = Hephaestus, who gave the sword to Peleus, he to Neoptolemus. This seems to refer the lines to the sacrifice of Polyxena. Otherwise it would be natural to refer ἦν to Iphigeneia. ὅρκιον σχάσας : *cf.* Homer's ὅρκια πιστὰ ταμόντες (*Il.* iii. 73 etc.). *Poimandria* is another name for Tanagra in Boeotia, and τανάγρα is an ἀγγεῖον χαλκοῦν ἐν ᾧ ἥρτυον τὰ κρέα (Hesych. *s.v.*); hence the use of ποιμανδρία = ἀγγεῖον, in Lycophron's manner.

[b] Hecuba. [c] Hecuba is stoned to death.

[d] Maira, the hound of Erigone; here hound generally; Hecuba was turned into a hound; *cf.* 315.

with the thrice-descended sword of Candaon,[a] shedding for the wolves the blood of the first oath-sacrifice. And thee,[b] again, an aged captive by the hollow strand, stoned by the public arm of the Doloncians, roused thereto by the railing curses, a robe shall cover with a rain of stones,[c] when thou shalt put on thee sable-tailed form of Maira.[d]

And he,[e] slain beside the altar tomb of Agamemnon,[f] shall deck the pedestal with his grey locks—even he who, a poor prisoner ransomed for his sister's[g] veil, came to his country devastated with fire, and shrouded in dim darkness his former name[h]—what time the fierce-crested serpent,[i] seller of the land that bred him, kindles the grievous torch and draws the belly-bands and lets slip the travailing terrible ambush,[j] and when the own cousin[k] of the crafty reynard, son[l] of Sisyphus, lights his evil beacon for them who sailed away to narrow Leucophrys[m] and the two islands[n] of child-devouring Porceus.[o]

And I, unhappy, who refused wedlock, within the building of my stony maiden chamber without ceiling, hiding my body in the unroofed tenement

[a] Priam was slain by Neoptolemus at the altar of Zeus Herceius.

[f] *i.e.* Zeus-Agamemnon. [g] Hesione.

[h] Podarces, the earlier name of Priam. When captured by Heracles and Telamon, Hesione purchased (ἐπρίατο) his life with her veil. Hence his name Priamus.

[i] Antenor, said to have been a traitor to Troy.

[j] The wooden horse. [k] Sinon.

[l] Odysseus. [m] Tenedos. [n] Calydnae.

[o] Porceus and Chariboea, the snakes which came from Calydnae and killed Laocoön and his sons. For a discussion of the story see Robert, *Bild und Lied* (Berlin 1881), Excursus I.

εἱρκτῆς ἁλιβδύσασα λυγαίας δέμας,
ἣ τὸν Θοραῖον Πτῷον Ὡρίτην θεὸν
λίπτοντ' ἀλέκτρων ἐκβαλοῦσα δεμνίων,
ὡς δὴ κορείαν ἄφθιτον πεπαμένη
πρὸς γῆρας ἄκρον, Παλλάδος ζηλώμασι
τῆς μισονύμφου Λαφρίας Πυλάτιδος,
τῆμος βιαίως φάσσα πρὸς τόργου λέχος
γαμψαῖσιν ἅρπαις οἰνὰς ἑλκυσθήσομαι,
ἣ πολλὰ δὴ Βούδειαν Αἴθυιαν Κόρην
ἀρωγὸν αὐδάξασα τάρροθον γάμων.
ἣ δ' εἰς τέραμνα δουρατογλύφου στέγης
γλήνας ἄνω στρέψασα χώσεται στρατῷ,
ἐξ οὐρανοῦ πεσοῦσα καὶ θρόνων Διός,
ἄνακτι πάππῳ χρῆμα τιμαλφέστατον.
ἑνὸς δὲ λώβης ἀντί, μυρίων τέκνων
Ἑλλὰς στενάξει πᾶσα τοὺς κενοὺς τάφους,
οὐκ ὀστοθήκαις, χοιράδων δ' ἐφημένους,
οὐδ' ὑστάτην κεύθοντας ἐκ πυρὸς τέφρην
κρωσσοῖσι ταρχυθεῖσαν, ἣ θέμις φθιτῶν,
ἀλλ' οὔνομ' οἰκτρὸν καὶ κενηρίων γραφὰς
θερμοῖς τεκόντων δακρύοις λελουμένας
παίδων τε καὶ θρήνοισι τοῖς ὁμευνίδων.
Ὀφέλτα καὶ μύχουρε χοιράδων Ζάραξ
σπίλοι τε καὶ Τρυχάντα καὶ τραχὺς Νέδων
καὶ πάντα Διρφωσσοῖο καὶ Διακρίων
γωλειὰ καὶ Φόρκυνος οἰκητήριον,
ὅσων στεναγμῶν ἐκβεβρασμένων νεκρῶν
σὺν ἡμιθραύστοις ἰκρίοις ἀκούσετε,
ὅσων δὲ φλοίσβων ῥαχίας ἀνεκβάτου
δίναις παλιρροίοισιν ἕλκοντος σάλου,

[a] Apollo. [b] Aias Oiliades, the Locrian Aias.
[c] Athena. Sea-gull as goddess of sea-faring (Paus. i. 5. 3).

of my dark prison: I who spurned from my maiden bed the god Thoraios,[a] Lord of Ptoön, Ruler of the Seasons, as one who had taken eternal maidenhood for my portion to uttermost old age, in imitation of her who abhors marriage, even Pallas, Driver of the Spoil, the Wardress of the Gates—in that day, as a dove, to the eyrie of the vulture,[b] in frenzy shall be haled violently in crooked talons, I who often invoked the Maiden,[c] Yoker of Oxen, the Sea-gull, to help and defend me from marriage. And she unto the ceiling of her shrine carven of wood shall turn up her eyes and be angry with the host, even she that fell[d] from heaven and the throne of Zeus, to be a possession most precious to my great grandfather[e] the King. And for the sin of one man[f] all Hellas shall mourn the empty tombs of ten thousand children—not in receptacles of bones, but perched on rocks, nor hiding in urns the embalmed last ashes from the fire, as is the ritual of the dead, but a piteous name and legends on empty cairns, bathed with the burning tears of parents and of children and mourning of wives.

O Opheltes[g] and Zarax,[g] who keepest the secret places of the rocks, and ye cliffs, and Trychantes,[g] and rugged Nedon,[g] and all ye pits of Dirphossus[g] and Diacria,[g] and thou haunt of Phorcys[h]! what groaning shall ye hear of corpses cast up with decks broken in twain, and what tumult of the surge that may not be escaped, when the foaming water drags men backward in its swirling tides! And how

[a] *i.e.* the Palladium, heaven-fallen image of Athena.
[b] Ilus. [f] Aias Oiliades.
[g] Hills in Euboea, in reference to wreck of Greeks on coast of Euboea on way home from Troy.
[h] Coast of Euboea; Phorcys, the old man of the sea.

ὅσων δὲ θύννων ἠλοκισμένων ῥαφὰς
πρὸς τηγάνοισι κρατός, ὧν καταιβάτης
σκηπτὸς κατ᾽ ὄρφνην γεύσεται δῃουμένων,
ὅταν καρηβαρεῦντας ἐκ μέθης ἄγων
λαμπτῆρα φαίνῃ τὸν ποδηγέτην σκότου
σίντης, ἀγρύπνῳ προσκαθήμενος τέχνῃ.
Τὸν δ᾽ οἷα δύπτην κηρύλον διὰ στενοῦ
αὐλῶνος οἴσει κῦμα γυμνήτην φάγρον,
διπλῶν μεταξὺ χοιράδων σαρούμενον.
Γυραῖσι δ᾽ ἐν πέτραισι τερσαίνων πτερὰ
στάζοντα πόντου, δευτέραν ἅλμην σπάσει,
βληθεὶς ἀπ᾽ ὄχθων τῷ τριωνύχῳ δορί,
ᾧ νιν κολαστὴς δεινὸς οὐτάσας λατρεὺς
ἀναγκάσει φάλλαισι κοινωνεῖν δρόμου
κόκκυγα κομπάζοντα μαψαύρας στόβους.
ψυχρὸν δ᾽ ἐπ᾽ ἀκταῖς ἐκβεβρασμένον νέκυν
δελφῖνος ἀκτὶς Σειρία καθαυανεῖ.
τάριχον ἐν μνίοις δὲ καὶ βρύοις σαπρὸν
κρύψει κατοικτίσασα Νησαίας κάσις,
Δίσκου μεγίστου τάρροθος Κυναιθέως.
τύμβος δὲ γείτων ὄρτυγος πετρουμένης
τρέμων φυλάξει ῥόχθον Αἰγαίας ἁλός.
τὴν Καστνίαν δὲ καὶ Μελιναίαν θεὸν
λυπρὸς παρ᾽ Ἅιδην δεννάσει κακορροθῶν,
ᾗ μιν παλεύσει δυσλύτοις οἴστρου βρόχοις,

[a] Nauplius, king of Euboea, who, in revenge for the death of his son Palamedes, whom the Greeks stoned to death on a charge of treason, lured the Greeks on their way from Troy upon the rocks of Euboea.

[b] Aias Oiliades, the Locrian, wrecked by Poseidon on the Gyrae.

[c] Cliffs near Myconos and Tenos, where the Locrian Aias was saved after his shipwreck.

many tunnies with the sutures of their heads split upon the frying-pan! of whom the down-rushing thunderbolt in the darkness shall eat as they perish: when the destroyer [a] shall lead them, their heads yet aching from the debauch, and light a torch to guide their feet in the darkness, sitting at his unsleeping art.

And one,[b] like a diving kingfisher, the wave shall carry through the narrow strait, a naked glutton-fish swept between the double reefs. And on the Gyrae [c] rocks drying his feathers dripping from the sea, he shall drain a second draught of the brine, hurled from the banks by the three-taloned spear, wherewith his dread punisher,[d] that once was a thrall,[e] shall smite him and compel him to run his race among the whales, blustering, like a cuckoo, his wild words of abuse. And his chilly dolphin's dead body cast upon the shore the rays of Seirius shall wither. And, rotten mummy-fish, among moss and seaweed Nesaia's sister [f] shall hide him for pity, she that was the helper [g] of the most mighty Quoit,[h] the Lord of Cynaetha. And his tomb beside the Quail [i] that was turned to stone shall trembling watch the surge of the Aegean sea. And bitter in Hades he shall abuse with evil taunts the goddess [j] of Castnion and Melina, who shall entrap him in the unescapable meshes of desire, in a love that is no

[a] Poseidon.
[b] Poseidon as servant of Laomedon, in building the walls of Troy.
[c] Thetis.
[d] Hom. *Il.* i. 396 ff.
[e] Zeus in reference to his being swallowed by Cronus. For worship of Zeus at Cynaetha in Arcadia *cf.* Paus. v. 22. 1.
[f] Ortygia = Delos, where the Locrian Aias was buried.
[g] Aphrodite.

ἔρωτας οὐκ ἔρωτας, ἀλλ' Ἐρινύων
πικρὰν ἀποψήλασα κηρουλκὸν πάγην.
Ἅπασα δ' ἄλγη δέξεται κωκυμάτων,
ὅσην Ἀρατθος ἐντὸς ἠδὲ δύσβατοι
Λειβήθριαι σφίγγουσι Δωτίου πύλαι,
οἷς οὔμὸς ἔσται κἀχερουσίαν πάρα
ῥηγμῖνα δαρὸν ἐστεναγμένος γάμος.
πολλῶν γὰρ ἐν σπλάγχνοισι τυμβευθήσεται
βρωθεὶς πολυστοίχοισι καμπέων γνάθοις
νήριθμος ἐσμός· οἱ δ' ἐπὶ ξένης ξένοι,
παῶν ἔρημοι δεξιώσονται τάφους.
Τὸν μὲν γὰρ Ἰώων Στρυμόνος Βισαλτία,
Ἀψυνθίων ἄγχουρος ἠδὲ Βιστόνων,
κουροτρόφον πάγουρον Ἠδωνῶν πέλας
κρύψει, πρὶν ἢ Τυμφρηστὸν αὐγάσαι λέπας,
τὸν πατρὶ πλεῖστον ἐστυγημένον βροτῶν,
ὅμηρον ὅς μιν θῆκε τετρήνας λύχνους,
ὅτ' εἰς νόθον τρήρωνος ηὐνάσθη λέχος.
Τρισσοὺς δὲ ταρχύσουσι Κερκάφου νάπαι
Ἄλεντος οὐκ ἄπωθε καύηκας ποτῶν·
τὸν μέν, Μολοσσοῦ Κυπέως Κοίτου κύκνον,
συὸς παραπλαγχθέντα θηλείας τόκων,
ὅτ' εἰς ὀλύνθων δῆριν ἑλκύσας σοφὴν
τὸν ἀνθάμιλλον αὐτὸς ἐκ μαντευμάτων

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[a] Greece, especially North Hellas.
[b] River of Ambracia. [c] Near Olympus.
[d] In Thessaly. [e] Thesprotia.
[f] Phoenix, tutor of Achilles (Hom. *Il.* ix. 432 ff.). Died on his way home from Troy and was buried at Eion.
[g] In Thessaly.
[h] Amyntor who, from jealousy of Clytia and his son Phoenix, put out the latter's eyes (Apollod. iii. 13. 8).
[i] Clytia.

love but springing for him the bitter death-drawing snare of the Erinyes.

And woes of lamentation shall the whole land [a] hear—all that Aratthos [b] and the impassable Leibethrian gates [c] of Dotion [d] enclose: by all these, yea, even by the shore of Acheron,[e] my bridal shall long be mourned. For in the maws of many sea-monsters shall be entombed the countless swarm devoured by their jaws with many rows of teeth; while others, strangers in a strange land, bereft of relatives, shall receive their graves.

For one [f] Bisaltian Eion by the Strymon, close marching with the Apsynthians and Bistonians, nigh to the Edonians, shall hide, the old nurse of youth, wrinkled as a crab, ere ever he behold Tymphrestus' crag [g]: even him who of all men was most hated by his father,[h] who pierced the lamps of his eyes and made him blind, when he entered the dove's [i] bastard bed.

And three [j] sea-gulls the glades of Cercaphus shall entomb, not far from the waters of Aleis: one [k] the swan of Molossus Cypeus Coetus,[l] who failed to guess the number of the brood-sow's young, when, dragging his rival [m] into the cunning contest of the wild figs, himself, as the oracle foretold, shall err

[f] Calchas, Idomeneus, Sthenelus, all buried at foot of Cercaphus near Colophon.

[k] Calchas, the prophet, hence the swan of Apollo (here indicated by three obscure cult-names), was warned that he should die when he met a superior prophet. Meeting Mopsus, Calchas proposed the problem of telling how many figs there were on a certain fig-tree. Mopsus answered correctly, and in turn asked Calchas to foretell how many young a certain brood sow would throw. Unable to answer Calchas died of grief.

[i] Apollo.

[m] Mopsus.

σφαλεὶς ἰαύσει τὸν μεμορμένον πότμον·
τὸν δ' αὖ τέταρτον ἐγγόνων Ἐρεχθέως,
Αἴθωνος αὐτάδελφον ἐν πλασταῖς γραφαῖς·
τρίτον δέ, τοῦ μόσσυνας Ἐκτήνων ποτὲ
στερρᾷ δικέλλῃ βουσκαφήσαντος γόνον,
ὃν Γογγυλάτης εἶλε Βουλαῖος Μυλεύς,
ἀγηλάτῳ μάστιγι συνθραύσας κάρα,
ἥμος ξυναίμους πατρὸς αἱ Νυκτὸς κόραι
πρὸς αὐτοφόντην στρῆνον ὥπλισαν μόρου.
Δοιοὶ δὲ ῥείθρων Πυράμου πρὸς ἐκβολαῖς
αὐτοκτόνοις σφαγαῖσι Δηραίνου κύνες
δμηθέντες αἰχμάσουσι λοισθίαν βοὴν
πύργων ὑπὸ πτέρναισι Παμφύλου κόρης.
αἱπὺς δ' ἁλιβρὼς ὄχμος ἐν μεταιχμίῳ
Μάγαρσος ἀγνῶν ἠρίων σταθήσεται,
ὡς μὴ βλέπωσι, μηδὲ νερτέρων ἕδρας
δύντες, φόνῳ λουσθέντας ἀλλήλων τάφους.
Οἱ πέντε δὲ Σφήκειαν εἰς Κεραστίαν
καὶ Σάτραχον βλώξαντες Ὑλάτου τε γῆν
Μορφὼ παροικήσουσι τὴν Ζηρυνθίαν.

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[a] Idomeneus, son of Deucalion, son of Minos, son of Zeus, came safely home to Crete but afterwards went to Italy and finally Colophon (Serv., Verg. *A.* iii. 401). In *Od. l.c.* Odysseus pretends to be Aethon, brother of Idomeneus.

[b] Zeus. [c] Homer, *Od.* xix. 181 ff.

[d] Sthenelus, son of Capaneus. The latter was one of the Epigoni against Thebes (Ectenes = Thebans, *cf.* Paus. ix. 5.1), who boasted that he would take the town in spite of Zeus (Aesch. *Sept.* 440), and was slain by a thunderbolt.

[e] Thebans.

[f] Zeus. For Ζεὺς Βουλαῖος *cf.* Paus. i. 3. 5. [g] Erinyes.

[h] Eteocles and Polyneices, at once sons and brothers of Oedipus. [i] Oedipus.

[j] Amphilochus and Mopsus: as prophets they are called hounds of Apollo. When Amphilochus wished to visit Argos, the home of his father Amphiaraus, he entrusted

and sleep the destined sleep; the next,[a] again, fourth in descent from Erechtheus,[b] own brother of Aethon[c] in the fictitious tale; and third,[d] the son of him that with stern mattock ploughed the wooden walls of the Ectenes,[e] whom Gongylates,[f] the Counsellor, the Miller, slew and brake his head in pieces with his curse-expelling lash, what time the maiden daughters of Night[g] armed them that were the brothers[h] of their own father[i] for the lust of doom dealt by mutual hands.

And two[j] by the mouth of the streams of Pyramus,[k] hounds of Deraenus,[l] shall be slain by mutual slaughter, and fight their last battle at the foot of the towers of the daughter[m] of Pamphylus. And a steep sea-bitten fortress, even Magarsus, shall stand between their holy cairns, so that even when they have gone down to the habitations of the dead, they may not behold each other's tombs, bathed in blood.

And five[n] shall come to the Horned Isle[o] of Wasps and Satrachus[p] and the land of Hylates,[q] and dwell beside Morpho[r] the Lady of Zerynthus.

the town of Mallos in Cilicia, which they had jointly founded, to Mopsus for one year. As on his return Mopsus refused him his share in the town, they fought a duel in which both fell. They were buried on opposite sides of Magarsus, a hill near Mallos.

[k] In Cilicia.

[l] Apollo: cult name from Deraenus near Abdera.

[m] Magarsus, foundress of Magarsus in Cilicia.

[n] Teucer, Agapenor, Acamas, Praxandrus, Cepheus.

[o] Cyprus.

[p] River in Cyprus.

[q] Apollo. For Apollo Hylates *cf.* inscription from Egypt (probably Kuft) of third century B.C. Dittenb. *Orient. Graec. Inscrip. Select.* No. 53 Ἀπόλλωνι Ὑλάτηι Ἀρτέμιδι Φωσφόρωι Ἀρτέμιδι Ἐνοδίαι Λητοῖ Εὐτέκνωι Ἡρακλεῖ Καλλινίκωι Ἀπολλώνιος διοικητής. This specially Cyprian by-name was found also near Magnesia on the Maeander (Paus. x. 32. 6).

[r] Aphrodite: *cf.* Paus. iii. 15. 10.

Ὁ μὲν πατρὸς μομφαῖσιν ἠλαστρημένος
Κυχρεῖος ἄντρων Βωκάρου τε ναμάτων,
οὗμὸς ξύναιμος, ὡς ὀπατρίου φονεὺς
πώλου, νόθον φίτυμα, συγγενῶν βλάβη,
τοῦ λύσσαν ἐν ποίμναισιν αἰχμητηρίαν
χέαντος, ὃν χάρωνος ὠμηστοῦ δορὰ
χαλκῷ τορητὸν οὐκ ἔτευξεν ἐν μάχῃ,
μίαν πρὸς Ἅιδην καὶ φθιτοὺς πεπαμένον
κέλευθον, ἣν γωρυτὸς ἔκρυψε Σκύθης,
ἧμος καταίθων θύσθλα Κωμύρῳ λέων
σφῷ πατρὶ λάσκε τὰς ἐπηκόους λιτάς,
σκύμνον παρ' ἀγκάλαισιν ἀίτα βράσας.
οὐ γάρ τι πείσει φῖτυν, ὡς ὁ Λήμνιος
πρηστὴρ Ἐνυοῦς, οὔποτ' εἰς φύζαν τραπεὶς
ταῦρος βαρύφρων, δυσμενεστάτου ξένων
ἔτυψε δώρῳ σπλάγχνον, ἀρνεύσας λυγρὸν
πήδημα πρὸς κνώδοντος αὐτουργοὺς σφαγάς.
ἐλᾷ δὲ πάτρας τῆλε Τραμβήλου κάσιν,
ὃν ἡ ξύναιμος πατρὸς ἐκλοχεύεται,
δοθεῖσα πρωταίχμεια τῷ πυργοσκάφῳ.
ἦν δή ποτ', ἐν ῥήτραισι δημοτῶν σταθείς,
γλαυκῷ κελαινὸν δόρπον ὤτρυνεν κυνὶ
στεῖλαι τριπλᾶς θύγατρας ὁ σπείρας βάβαξ,

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[a] Teucer, son of Telamon and Hesione, daughter of Laomedon, was banished from Salamis by his father when he returned from Troy without Aias.
[b] Telamon. [c] Prehistoric king of Salamis.
[d] River in Salamis.
[e] Hesione was sister of Priam. [f] Aias.
[g] Heracles' lion-skin (Pind. *I.* 5 (6)).
[h] Aias was vulnerable in one part only (Plato, *Symp.* 219 E), viz. his side. The story followed here is that when Aias was an infant Heracles wrapped him in his lion's skin,

One[a] shall be he that shall be banished by his father's[b] taunts from the cave of Cychreus[c] and the waters of Bocarus[d]; even he my cousin,[e] as a bastard breed, the ruin of his kin, the murderer of the colt[f] begotten by the same father; of him who spent his sworded frenzy on the herds; whom the hide of the lion[g] made invulnerable by the bronze in battle and who possessed but one[h] path to Hades and the dead—that which the Scythian quiver covered, what time the lion,[i] burning sacrifice to Comyrus,[j] uttered to his sire his prayer that was heard, while he dandled in his arms his comrade's cub. For he[k] shall not persuade his father[l] that the Lemnian thunderbolt[m] of Enyo—he the sullen bull that never turned to flee—smote his own bowels with the gift of his bitterest foe,[n] diving in a sorrowful leap on the sword's edge in self-wrought slaughter. Far from his fatherland his sire shall drive Trambelus'[o] brother, whom my father's[p] sister[q] bare, when she was given to him[r] who razed the towers as first-fruits of the spear. She it was that the babbler,[s] the father of three daughters, standing up in the council of his townsmen, urged should be offered as

and prayed to Zeus that the child might be invulnerable where the lion's skin touched him. The quiver of Heracles prevented the skin from touching him at one place, where he was therefore vulnerable. For another version *cf.* Pind. *Isth.* v. (vi.).

[a] Heracles. [b] Zeus.
[c] Teucer. [d] Telamon.
[e] Aias, son of Telamon.
[f] Hector's sword (Soph. *Aj.* 815 ff.).
[g] Son of Telamon and Hesione, and so brother of Teucer.
[h] Priam. [i] Hesione. [j] Telamon.
[k] Phoenodamas, whom Laomedon asked to expose his three daughters to the sea-monster.

τῷ πᾶσαν ἄλμῃ πηλοποιοῦντι χθόνα,
ὅταν κλύδωνας ἐξερεύγηται γνάθων,
λάβρῳ σαλεύων πᾶν τρικυμίᾳ πέδον.
ὁ δ' ἀντὶ πιποῦς σκορπίον λαιμῷ σπάσας
Φόρκῳ κακῆς ὠδῖνος ἔκλαυσεν βάρος,
χρῄζων πυθέσθαι πημάτων ξυμβουλίαν.
Ὁ δεύτερος δὲ νῆσον ἀγρότης μολών,
χερσαῖος αὐτόδαιτος ἐγγόνων δρυὸς
λυκαινομόρφων Νυκτίμου κρεανόμων,
τῶν πρόσθε μήνης φηγίνων πύρνων ὀχὴν
σπληδῷ κατ' ἄκρον χεῖμα θαλψάντων πυρός,
χαλκωρυχήσει καὶ τὸν ἐκ βόθρου σπάσει
βῶλον, δικέλλῃ πᾶν μεταλλεύων γνύθος.
οὗ φῖτυν ἠνάριξεν Οἰταῖος στόνυξ,
βουβῶνος ἐν τόρμαισι θρυλίξας δέμας.
ἔγνω δ' ὁ τλήμων σὺν κακῷ μαθὼν ἔπος,
ὡς πολλὰ χείλευς καὶ δεπαστραίων ποτῶν
μέσῳ κυλίνδει μοῖρα παμμήστωρ βροτῶν.
ὁ δ' αὐτὸς ἀργῷ πᾶς φαληριῶν λύθρῳ
στόρθυγξ δεδουπὼς τὸν κτανόντ' ἠμύνατο,
πλήξας ἀφύκτως ἄκρον ὀρχηστοῦ σφυρόν.

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[a] Sea-monster sent by Poseidon when Laomedon refused to pay him for building the walls of Troy.

[b] Hesione: "woodpecker" merely contrasts the feebleness of Hesione with the scorpion, Heracles.

[c] Heracles; *cf.* 34 *n.*

[d] A sea-god, son of Pontus and Gaia.

[e] Agapenor from Arcadia. [f] Arcadians.

[g] Son of Lycaon, king of Arcadia, who was slain and served as food by his father to Zeus, who was Lycaon's guest. Zeus turned Lycaon and his sons into wolves.

dark banquet for the grey hound,[a] which with briny water was turning all the land to mud, spewing waves from his jaws and with fierce surge flooding all the ground. But, in place of the woodpecker,[b] he swallowed in his throat a scorpion[c] and bewailed to Phorcus[d] the burden of his evil travail, seeking to find counsel in his pain.

The second[e] who comes to the island is a countryman and a landsman, feeding on simple food, one of the sons[f] of the oak, the wolf-shaped devourers of the flesh of Nyctimus,[g] a people that were before the moon,[h] and who in the height of winter heated in the ashes of the fire their staple of oaken bread; he shall dig for copper[i] and from the trench drag the soil, mining with mattock every pit. His father[j] the tusk[k] of Oeta slew, crushing his body in the regions of the belly. In sorrow, wretched man, he learnt the truth of the saying that the all-devising fate of men rolls many a thing betwixt the life and the draught of the cup.[l] That same tusk, all flecked with glistening foam, when he had fallen took vengeance on his slayer, smiting with unescapable blow the dancer's ankle-bone.

[h] *i.e.* of primeval antiquity (Apoll. Rh. iv. 264).

[i] Copper mines in Cyprus.

[j] Ancaeus.

[k] The Calydonian Boar.

[l] Two Ancaei are known to mythology—Ancaeus of Arcadia and Ancaeus of Samos. Of the latter—who is often confused with the other—it is told that when planting a vine it was prophesied that he would never taste its fruit. Just when he was about to drink the wine of its grapes, there came the news of the Calydonian Boar. He went to the hunt and was killed. Hence proverb: πολλὰ μεταξὺ πέλει κύλικος καὶ χείλεος ἄκρου. He is the "dancer" (493) either as a warrior or in reference to Hom. *Il.* xvi. 745 (Holzinger).

Τρίτος δὲ τοῦ μάρψαντος ἐκ κοίλης πέτρας
κέλωρ γίγαντος ὅπλα, τοῦ ποτ' εἰς λέχος
λαθραῖον αὐτόκλητος Ἰδαία πόρις
ἡ ζῶσ' ἐς Ἅιδην ἵξεται καταιβάτις,
θρήνοισιν ἐκτακεῖσα, Μουνίτου τοκάς·
ὃν δή ποτ' ἀγρώσσοντα Κρηστώνης ἔχις
κτενεῖ, πατάξας πτέρναν ἀγρίῳ βέλει,
ὅταν τεκόντος αἰχμάλωτος εἰς χέρας
ἡ πατρομήτωρ τὸν δνόφῳ τεθραμμένον
βάλῃ νεογνὸν σκύμνον. ᾗ μόνῃ ζυγὸν
δούλειον ἀμφήρεισαν Ἀκταίων λύκοι
τῆς ἁρπαγείσης ἀντίποινα θυιάδος,
ὧν ὀστράκου στρόβιλος ἐντετμημένος
κόρσην σκεπάζει ῥῦμα φοινίου δορός.
τὰ δ' ἄλλα θριπόβρωτος ἄψαυστος δόμων
σφραγὶς δοκεύει, θάμβος ἐγχώροις μέγα.
ἃ δὴ πρὸς ἄστρων κλίμακα στήσει δρόμον
τοῖς ἡμιθνήτοις διπτύχοις Λαπερσίοις·
οὓς μήποτ', ὦ Ζεῦ σῶτερ, εἰς πάτραν ἐμὴν
στείλαις ἀρωγοὺς τῇ δισαρπάγῳ κρεκί,
μηδὲ πτερωτὰς ὁπλίσαντες ὁλκάδας

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[a] Acamas, son of Theseus. Theseus was son of Aegeus (really of Poseidon) and Aethra, daughter of Pittheus of Troezen. Aegeus hid his sword and shoes under a rock to serve as tokens by which their son might make himself known to his father when he grew up. Before the Trojan war Acamas went to Troy with Diomede to demand back Helen. Here, by Laodice, daughter of Priam, he had a son Munitus who was reared by his grandmother Aethra, who was then in Troy in attendance on Helen. When Troy was taken, Aethra gave up Munitus to Acamas, while Laodice was swallowed by the earth near the tomb of Ilus. Munitus afterwards died by the bite of a snake in Thrace.

[b] Theseus. [c] Aegeus. [d] Acamas.

And the third [a] is the son of him [b] who took from the hollow of the rock the arms of the giant [c]; even he [d] into whose secret bed shall come self-invited that heifer [e] of Ida who shall go down to Hades alive,[f] worn out with lamentation, the mother of Munitus, whom one day, as he hunts, a viper of Crestone [g] shall kill, striking his heel with fierce sting; what time into his father's [h] hands that father's father's [i] mother,[j] taken captive, shall lay the young cub [k] reared in the dark: she on whom alone the wolves [l] which harried the people of Acte [m] set the yoke of slavery in vengeance for the raped Bacchant,[n] those wolves whose head a cloven egg-shell [o] covers, to guard them from the bloody spear; all else the worm-eaten untouched seal [p] watches in the halls, a great marvel to the people of the country. Which things shall rear a ladder to the trace of the stars for the twin half-mortal Lapersii.[q] Whom, O Saviour Zeus, never mayst thou send against my fatherland to succour the twice-raped corncrake,[r] nor may they equip their winged ships and from the

[a] Laodice. [b] See v. 314 *n*. [c] In Thrace.
[d] Acamas. [e] Theseus.
[f] Aethra, mother of Theseus; Munitus, son of Acamas.
[g] Munitus. [h] The Dioscuri.
[i] Attica. [j] Helen.
[k] The Dioscuri wear a conical cap resembling half an egg-shell, half the Leda-egg from which they were born.
[l] Worm-eaten wood was used in early times as a seal.
[m] The Dioscuri, *i.e.* Castor and Pollux, who shared their immortality day and day about, Hom. *Od.* xi. 298 ff., Pind. *P.* xi. 63 ff. They received divine honours in Athens because when they invaded Attica they carried off Aethra but touched nothing else. They are called Lapersii because they sacked Las in Laconia.
[n] Helen as a child was carried off by Theseus, later by Paris.

πρύμνης ἀπ' ἄκρας γυμνὸν αἰψηρὸν πόδα
εἰς Βεβρύκων ῥίψειαν ἐκβατηρίαν,
μηδ' οἱ λεόντων τῶνδε καρτερώτεροι,
ἀλκὴν ἄμικτοι, τοὺς Ἄρης ἐφίλατο,
καὶ δῖ' Ἐννώ, καὶ τριγέννητος θεὰ
Βοαρμία Λογγᾶτις Ὁμολωὶς Βία.
οὐκ ἄν, τὰ χειρώνακτες ἐργάται διπλοῖ,
Δρύμας τε καὶ Πρόφαντος, ὁ Κρώμνης ἄναξ,
ἐλατύπησαν κοιράνῳ ψευδωμότῃ,
ἓν ἦμαρ ἀρκέσειε πορθηταῖς λύκοις
στέξαι βαρεῖαν ἐμβολὴν ῥαιστηρίαν,
καίπερ πρὸ πύργων τὸν Καναστραῖον μέγαν
ἐγχώριον γίγαντα δυσμενῶν μοχλὸν
ἔχοντα, καὶ τὸν πρῶτον εὐστόχῳ βολῇ
μαιμῶντα τύψαι ποιμνίων ἀλάστορα.
οὗ δή ποτ' αἴθων πρῶτα καινίσει δόρυ
κίρκος θρασὺς πήδημα λαιψηρὸν δικῶν,
Γραικῶν ἄριστος, ᾧ πάλαι τεύχει τάφους
ἀκτὴ Δολόγκων εὐτρεπὴς κεκμηκότι,
Μαζουσία προὔχουσα χερσαίου κέρως.
Ἀλλ' ἔστι γάρ τις, ἔστι καὶ παρ' ἐλπίδα
ἡμῖν ἀρωγὸς πρευμενὴς ὁ Δρύμνιος
δαίμων Προμανθεὺς Αἰθίοψ Γυράψιος,
ὅς, τὸν πλανήτην Ὀρθάνην ὅταν δόμοις
σίνιν καταρρακτῆρα δέξωνται πικρὸν
οἱ δεινὰ κἀπόθεστα πείσεσθαί ποτε

[a] *i.e.* Troy. [b] Idas and Lynceus, sons of Apharsus.
[c] Athena Tritogeneia, a much-disputed title. Boarmia, etc., are said to be Boeotian cult-names of Athena.
[d] Apollo in Miletus. [e] Poseidon in Thurii.
[f] In Paphlagonia. [g] Laomedon.
[h] Hector: called Canastraean because he is a "giant," and the home of the Giants is Pallene with its town Canastraeum.

stern end set their naked swift foot in the landing-place [a] of the Bebryces! Neither may those others [b] who are mightier than these lions, the unapproachable in valour, whom Ares loves and divine Enyo and the goddess that was born on the third day,[c] Boarmia Longatis Homolois Bia. The walls which the two working craftsmen, Drymas[d] and Prophantus,[e] Lord of Cromna,[f] built for the king [g] that brake his oath, would not avail for one day against the ravaging wolves, to keep out their grievous ruinous assault, even though they have before the towers the mighty Canastraean,[h] the native giant, as a bar against the foemen, eager to smite with well-aimed shaft the first harrier of the flocks. His spear shall a bold falcon [i] first handsel, swooping a swift leap, best of the Greeks, for whom, when he is dead, the ready shore of the Doloncians [j] builds of old a tomb, even Mazusia jutting from the horn of the dry land.

But we have one,[k] yea one beyond our hope, for gracious champion, even the god Drymnius Promantheus Aethiops Gyrapsius, who, when they [l] who are destined to suffer things dread and undesirable shall receive in their halls their fatal guest,[m] the swooping robber, the wandering Orthanes,[n] and

[i] Protesilaus of Thessaly was first to leap ashore at Troy and was slain by Hector.

[j] Thracian Chersonese, where Protesilaus was buried near Mazusia, opposite Sigeum (Strabo vii. 331 fr. 52, *cf.* xiii. 595).

[k] Zeus: the cult-names Drym. and Pr. are Zeus in Pamphylia and Thurii respectively; A. and G. in Chios.

[l] The Laconians.

[m] Paris.

[n] A licentious deity, *cf.* Strabo 588 *οὐδὲ γὰρ Ἡσίοδος οἶδε Πρίαπον, ἀλλ' ἔοικε τοῖς Ἀττικοῖς Ὀρθάνῃ καὶ Κονισάλῳ καὶ Τύχωνι καὶ τοῖς τοιούτοις.* So Athen. 441 f. couples Orthanes and Conisalus.

μέλλοντες, ἔν τε δαιτὶ καὶ θαλυσίοις
λοιβαῖσι μειλίσσωσιν ἀστεργῆ Κράγον,
θήσει βαρὺν κολῳὸν ἐν λέσχαις μέσον.
καὶ πρῶτα μὲν μύθοισιν ἀλλήλους ὀδὰξ
βρύξουσι κηκασμοῖσιν ὠκριωμένοι,
αὖθις δ' ἐναιχμάσουσιν αὐτανέψιοι,
ἀνεψιαῖς ὄρνισι χραισμῆσαι γάμους
βιαιοκλῶπας ἁρπαγάς τε συγγόνων
χρῄζοντες, ἀλφῆς τῆς ἀεδνώτου δίκην.
ἦ πολλὰ δὴ βέλεμνα Κνηκιὼν πόρος
ῥιφέντα τόλμαις αἰετῶν ἐπόψεται,
ἄπιστα καὶ θαμβητὰ Φηραίοις κλύειν.
ὁ μὲν κρανείᾳ κοῖλον οὐτάσας στύπος
φηγοῦ κελαινῆς διπτύχων ἕνα φθερεῖ,
λέοντα ταύρῳ συμβαλόντα φύλοπιν.
ὁ δ' αὖ σιγύμνῳ πλεύρ' ἀναρρήξας βοὸς
κλινεῖ πρὸς οὖδας. τῷ δὲ δευτέραν ἔπι
πληγὴν ἀθαμβὴς κριὸς ἐγκορύψεται,
ἄγαλμα πήλας τῶν Ἀμυκλαίων τάφων.
ὁμοῦ δὲ χαλκὸς καὶ κεραύνιοι βολαὶ
ταύρους καταξανοῦσιν, ὧν ἀλκὴν ἑνὸς
οὐδ' ὁ Σκιαστὴς Ὀρχιεὺς Τιλφούσιος
ἐμέμψατ', ἐν χάρμαισι ῥαιβώσας κέρας.
καὶ τοὺς μὲν Ἅιδης, τοὺς δ' Ὀλύμπιοι πλάκες
παρ' ἦμαρ αἰεὶ δεξιώσονται ξένους,
φιλαυθομαίμους, ἀφθίτους τε καὶ φθιτούς.

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[a] Zeus, to prevent the Dioscuri going against Troy, involves them in a quarrel with the sons of Aphareus.

[b] Idas and Lynceus fight with Castor and Polydeuces, Pind. *N.* x.

[c] Phoebe and Hilaeira, daughters of Leucippus.

[d] River near Sparta.

when at banquet and festival they shall seek to propitiate the inexorable Lord [a] of Cragos, shall put in the midst of their talk grievous wrangling. And first in words they shall tear each other with their teeth, exasperate with jeers; but anon the own cousins [b] shall ply the spear, eager to prevent the violent rape of their cousin birds,[c] and the carrying off of their kin, in vengeance for the traffic without gifts of wooing. Surely many a shaft shall the stream of Cnacion [d] behold hurled by the daring of the eagles, incredible and marvellous for the Pheraeans [e] to hear. One [f] with his spear of cornel-wood shall smite the hollow trunk of the black oak and shall slay one [g] of the pair—a lion joining battle with a bull. The other [h] in turn with his lance shall pierce the side of the ox [i] and bring him to the ground. But against him [j] the undaunted ram [k] shall butt a second blow, hurling the headstone of the Amyclaean tomb. And bronze spear and thunderbolts together shall crush the bulls [l]—whereof one [m] had such valour as even Sciastes Orchieus,[n] Lord of Tilphossa, did not scorn, when he bent his bow in battle. And the one pair [o] Hades shall receive: the others [p] the meadows of Olympus shall welcome as guests on every alternate day, brothers of mutual love, undying and dead.

[a] In Messenia; Hom. *Il.* ix. 151.
[b] Idas. [g] Castor. [h] Polydeuces.
[i] Lynceus. [j] Polydeuces.
[k] Idas hurls the tombstone of his father, Aphareus, at Polydeuces, Pind. *N.* x. 66.
[l] I. and L.
[m] Idas who fought with Apollo for Marpessa, daughter of Evenus. [n] Apollo.
[o] Idas and Lynceus, Castor and Polydeuces.
[p] Hom. *Od.* xi. 303; Pind. *N.* x. 55 ff.; Apollod. iii. 137.

Καὶ τῶν μὲν ἡμῖν εὐνάσει δαίμων δόρυ,
βαιόν τι μῆχαρ ἐν κακοῖς δωρούμενος.
ἄλλων δ' ἄπλατον χειρὶ κινήσει νέφος,
ὧν οὐδ' ὁ Ῥοιοῦς ἶνις εὐνάζων μένος
σχήσει, τὸν ἐννέωρον ἐν νήσῳ χρόνον
μίμνειν ἀνώγων, θεσφάτοις πεπεισμένους,
τροφὴν δ' ἀμεμφῆ πᾶσι τριπτύχους κόρας
ἴσκων παρέξειν, Κυνθίαν ὅσοι σκοπὴν
μίμνοντες ἠλάσκουσιν Ἰνωποῦ πέλας,
Αἰγύπτιον Τρίτωνος ἕλκοντες ποτόν.
ἃς δὴ Πρόβλαστος ἐξεπαίδευσε θρασὺς
μυληφάτου χιλοῖο δαιδαλευτρίας
ἔρπιν τε ῥέζειν ἠδ' ἀλοιφαῖον λίπος,
οἰνοτρόπους Ζάρηκος ἐκγόνους φάβας.
αἳ καὶ στρατοῦ βούπειναν ὀθνείων κυνῶν
τρύχουσαν ἀλθανοῦσιν, ἐλθοῦσαί ποτε
Σιθῶνος εἰς θυγατρὸς εὐναστήριον.
Καὶ ταῦτα μὲν μίτοισι χαλκέων πάλαι
στρόμβων ἐπιρροιζοῦσι γηραιαὶ κόραι·
Κηφεὺς δὲ καὶ Πράξανδρος, οὐ ναυκληρίας
λαῶν ἄνακτες, ἀλλ' ἀνώνυμοι σποραί,
πέμπτοι τέταρτοι γαῖαν ἵξονται θεᾶς
Γόλγων ἀνάσσης· ὧν ὁ μὲν Λάκων' ὄχλον
ἄγων Θεράπνης, θάτερος δ' ἀπ' Ὠλένου
Δύμης τε Βουραίοισιν ἡγεμὼν στρατοῦ.

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[a] The Greek expedition against Troy under Agamemnon.
[b] Anius, son of Apollo and Rhoeo, king of Delos and priest of Apollo, asked the Greeks to stay for nine years in Delos.
[c] Delos.
[d] Which said that Troy would not be taken till the tenth year.

So their spear shall god lull to rest for us, granting us a brief remedy in our woe. But a cloud of others [a] unapproachable in their might shall he rouse—whose rage not even the son [b] of Rhoeo shall lull nor stay, though he bid them abide for the space of nine years in his island,[c] persuaded by his oracles,[d] and though he promise that his three daughters [e] shall give blameless sustenance to all who stay and roam the Cynthian hill beside Inopus,[f] drinking the Egyptian waters of Triton. These daughters lusty Problastus [g] taught to be skilled in contriving milled food and to make wine and fatty oil—even the dove granddaughters of Zarax,[h] skilled to turn things into wine. These shall heal the great and wasting hunger of the host of alien hounds,[i] coming one day to the grave of Sithon's daughter.[j]

These things the Ancient Maidens [k] whirl on with rushing thread of brazen spindles. But Cepheus [l] and Praxandrus,[m] not princes of a naval host but a nameless brood, fifth and fourth shall come to the land [n] of the goddess [o] queen of Golgi; whereof the one shall lead a Laconian troop from Therapna; the other from Olenos and Dyme shall lead his host of the men of Bura.

[c] Oeno, Spermo, Elais, who had the gift of producing wine, corn, and oil at will. Collectively called Oenotropi.
[f] River in Delos fabled to have a connexion with the Nile.
[g] Dionysus.
[h] First husband of Rhoeo and so step-father of Anius.
[i] The Greeks at Troy, suffering from hunger, sent Palamedes to fetch the Oenotropi buried at Rhoeteum in the Troad.
[j] Rhoeteia, daughter of Sithon, King of Thrace.
[k] The Moirai or Fates. [l] From Achaia.
[m] From Therapnae in Laconia.
[n] Cyprus. [o] Aphrodite.

Ὁ δ' Ἀργύριππα Δαυνίων παγκληρίαν
παρ' Αὐσονίτην Φυλαμὸν δωμήσεται,
πικρὰν ἑταίρων ἐπτερωμένην ἰδὼν
οἰωνόμικτον μοῖραν, οἳ θαλασσίαν
δίαιταν αἰνέσουσι, πορκέων δίκην,
κύκνοισιν ἰνδαλθέντες εὐγλήνοις δομήν.
ῥάμφεσσι δ' ἀγρώσσοντες ἑλλόπων θοροὺς
φερώνυμον νησῖδα νάσσονται πρόμου,
θεατρομόρφῳ πρὸς κλίτει γεωλόφῳ
ἀγυιοπλαστήσαντες ἐμπέδοις τομαῖς
πυκνὰς καλιάς, Ζῆθον ἐκμιμούμενοι.
ὁμοῦ δ' ἐς ἄγραν κἀπὶ κοιταίαν νάπην
νύκτωρ στελοῦνται, πάντα φεύγοντες βροτῶν
κάρβανον ὄχλον, ἐν δὲ γραικίταις πέπλοις
κόλπων ἰαυθμοὺς ἠθάδας διζήμενοι,
καὶ κρῖμνα χειρῶν κἀπιδόρπιον τρύφος
μάζης σπάσονται, προσφιλὲς κνυζούμενοι,
τῆς πρὶν διαίτης τλήμονες μεμνημένοι.
Τροιζηνίας δὲ ταῦμα φοιτάδος πλάνης
ἔσται κακῶν τε πημάτων παραίτιον,
ὅταν θρασεῖα θουρὰς οἰστρήσῃ κύων
πρὸς λέκτρα. τύμβος δ' αὐτὸν ἐκσώσει μόρου
Ὁπλοσμίας, σφαγαῖσιν ηὐτρεπισμένον.
κολοσσοβάμων δ' ἐν πτυχαῖσιν Αὐσόνων

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[a] Diomedes, son of Tydeus of Aetolia. Returning to Argos he found his wife in adultery with Cometes. He escaped their machinations by taking refuge at the altar of Hera. He then left Argos and came to Daunia in Italy. Daunus, the king of the country being engaged in war, Diomedes helped him. Winning the war, Daunus proposed to give him either the booty or the land. Alaenus, being made arbiter, awarded the land to Daunus, the booty to Diomede, who in anger cursed the land that it should never

Another[a] shall found Argyrippa,[b] a Daunian estate beside Ausonian Phylamus,[c] seeing the bitter fate of his comrades turned to winged birds, who[d] shall accept a sea life, after the manner of fishermen, like in form to bright-eyed swans. Seizing in their bills the spawn of fishes they shall dwell in an island[e] which bears their leader's name, on a theatre-shaped rising ground, building in rows their close-set nests with firm bits of wood, after the manner of Zethus.[f] And together they shall betake them to the chase and by night to rest in the dell, avoiding all the alien crowd of men, but in folds of Grecian robes seeking their accustomed resting-place they shall eat crumbs from the hand and fragments of cake from the table, murmuring pleasantly, remembering, hapless ones, their former way of life.[g] His wounding of the Lady[h] of Troezen shall be part cause of his wild wandering and of his evil sufferings when a wild lustful bitch[i] shall be frenzied for adulterous bed. But the altar-tomb of Hoplosmia[j] shall save him from doom, when already prepared for slaughter. And in the glen of Ausonia[k] he shall

be fruitful save for one of Aetolian blood. He erected pillars throughout Daunia to signify that the land belonged to him. After his death Daunus caused them to be thrown into the sea but they miraculously returned to their place.

[b] Arpi (Strabo 283).

[c] Unknown river in Italy.

[d] For the story *cf.* Ovid, *M.* xiv. 498 ff.; Verg. *A.* xi. 271 ff.; Strabo 284.

[e] Insulae Diomedeae.

[f] With his brother Amphion he built the walls of Thebes.

[g] Antonin. Lib. 37; Aelian, *H.A.* i. 1; Plin. *N.H.* x. 127; Aristot. *M.* 80.

[h] Aphrodite, Hom. *Il.* v. 335 ff.

[i] Aegialeia, daughter of Adrastus, wife of Diomedes.

[j] Hera.

[k] Italy.

σταθεὶς ἐρείσει κῶλα χερμάδων ἔπι
τοῦ τειχοποιοῦ γαπέδων Ἀμοιβέως,
τὸν ἑρματίτην νηὸς ἐκβαλὼν πέτρον.
κρίσει δ' Ἀλαίνου τοῦ κασιγνήτου σφαλεὶς
εὐχὰς ἀρούραις ἀμφ' ἐτητύμους βαλεῖ,
Δηοῦς ἀνεῖναι μήποτ' ὄμπνιον στάχυν,
γύας τιθαιβώσσοντος ἀρδηθμῷ Διός,
ἢν μή τις αὐτοῦ ῥίζαν Αἰτωλῶν σπάσας
χέρσον λαχήνῃ, βουσὶν αὔλακας τεμών.
στήλαις δ' ἀκινήτοισιν ὀχμάσει πέδον,
ἃς οὔτις ἀνδρῶν ἐκ βίας καυχήσεται
μετοχλίσας ὀλίζον. ἢ γὰρ ἀπτέρως
αὐταὶ παλιμπόρευτον ἵξονται βάσιν
ἄνδηρ' ἀπέζοις ἴχνεσιν δατούμεναι.
θεὸς δὲ πολλοῖς αἰπὺς αὐδηθήσεται,
ὅσοι παρ' Ἰοῦς γρῶνον οἰκοῦνται πέδον,
δράκοντα τὸν φθείραντα Φαίακας κτανών.

Οἱ δ' ἀμφικλύστους χοιράδας Γυμνησίας
σισυρνοδῦται καρκίνοι πεπλωκότες
ἄχλαινον ἀμπρεύσουσι νήλιποι βίον,
τριπλαῖς δικώλοις σφενδόναις ὡπλισμένοι.
ὧν αἱ τεκοῦσαι τὴν ἑκηβόλον τέχνην
ἄδορπα παιδεύσουσι νηπίους γονάς.
οὐ γάρ τις αὐτῶν ψίσεται πύρνον γνάθῳ,
πρὶν ἂν κρατήσῃ ναστὸν εὐστόχῳ λίθῳ
ὑπὲρ τράφηκος σῆμα κείμενον σκοποῦ.

[a] Stones from walls of Troy used by Diomedes as ballast for his ships.
[b] Poseidon, who built the walls of Troy.
[c] Alaenus, half-brother of Diomedes.
[d] Demeter.
[e] Reference to the Dasii, according to Holzinger, *cf.* Sil. Ital. *Pun.* xiii. 32, etc.

stand like a colossus resting his feet on the boulders,[a] the foundations of Amoebeus,[b] the builder of the walls, when he has cast out of his ship the ballast stones. And, disappointed by the judgement of his brother Alaenus,[c] he shall cast an effectual curse upon the fields, that they may never send up the opulent corn-ear of Deo,[d] when Zeus with his rain nurtures the soil, save only if one[e] who draws his blood from his own Aetolian stock shall till the land, cleaving the furrows with team of oxen. And with pillars not to be moved he shall hold fast the land: pillars which no man shall boast to have moved even a little by his might. For as on wings they shall come back again, traversing with trackless steps the terraces. And a high god shall he be called by many, even by those who dwell by the cavernous plain[f] of Io, when he shall have slain the dragon that harried the Phaeacians.[g]

And others[h] shall sail to the sea-washed Gymnesian[i] rocks—crab-like, clad in skins—where cloakless and unshod they shall drag out their lives, armed with three two-membered slings.[j] Their mothers shall teach the far-shooting art to their young offspring by supperless discipline. For none of them shall chew bread with his jaws, until with well-aimed stone he shall have won the cake set as

[a] The Ionian sea.

[g] Cercyraeans. The dragon is the Colchian dragon which followed Jason to Corcyra to recover the Golden Fleece. It was slain by Diomede.

[h] Boeotians.

[i] The Balearic Isles.

[j] Diodor. v. 18; Strabo 168. The dwellers in the Balearic Isles (or Gymnesiae) were famous slingers (hence popular derivation from βάλλω—Βαλιαρεῖς). They carried three slings, one on head, one round neck, the third round waist.

καὶ τοὶ μὲν ἀκτὰς ἐμβατήσονται λεπρὰς
Ἰβηροβοσκοὺς ἄγχι Ταρτησοῦ πύλης,
Ἄρνης παλαιᾶς γέννα, Τεμμίκων πρόμοι,
Γραῖαν ποθοῦντες καὶ Λεοντάρνης πάγους
Σκῶλόν τε καὶ Τέγυραν Ὀγχηστοῦ θ' ἕδος
καὶ χεῦμα Θερμώδοντος Ὑψάρνου θ' ὕδωρ.
Τοὺς δ' ἀμφὶ Σύρτιν καὶ Λιβυστικὰς πλάκας
στενήν τε πορθμοῦ συνδρομὴν Τυρσηνικοῦ
καὶ μιξόθηρος ναυτιλοφθόρους σκοπὰς
τῆς πρὶν θανούσης ἐκ χερῶν Μηκιστέως
τοῦ στερφοπέπλου Σκαπανέως Βοαγίδα
ἁρπυιογούνων κλώμακάς τ' ἀηδόνων
πλαγχθέντας, ὠμόσιτα δαιταλωμένους,
πρόπαντας Ἅιδης πανδοκεὺς ἀγρεύσεται,
λώβαισι παντοίαισιν ἐσπαραγμένους,
ἕνα φθαρέντων ἄγγελον λιπὼν φίλων
δελφινόσημον κλῶπα Φοινίκης θεᾶς.
ὃς ὄψεται μὲν τοῦ μονογλήνου στέγας
χάρωνος, οἴνης τῷ κρεωφάγῳ σκύφον
χερσὶ προτείνων, τοὐπιδόρπιον ποτόν.
ἐπόψεται δὲ λείψανον τοξευμάτων
τοῦ Κηραμύντου Πευκέως Παλαίμονος,
οἳ πάντα θρανύξαντες εὔτορνα σκάφη
σχοίνῳ κακὴν τρήσουσι κεστρέων ἄγρην.
ἄλλος δ' ἐπ' ἄλλῳ μόχθος ἄθλιος μενεῖ,
τοῦ πρόσθεν αἰεὶ πλεῖον ἐξωλέστερος.

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[a] Odysseus and his comrades.
[b] Straits of Messana. [c] Scylla.
[d] Heracles at Macistus in Elis (Strabo 348). Spademan in ref. to cleaning the Augean stables; cattle-driver in ref. to the cattle of Geryon. [e] Sirens.
[f] Odysseus, who had a dolphin for device upon his shield.
[g] Athena, the Palladium. [h] Polyphemus.

a mark above the board. These shall set foot on the rough shores that feed the Iberians near the gate of Tartessus—a race sprung from ancient Arne, chieftains of the Temmices, yearning for Graea and the cliffs of Leontarne and Scolus and Tegyra and Onchestus' seat and the flood of Thermodon and the waters of Hypsarnus.

Others [a] shall wander beside Syrtis and the Libyan plains and the narrow meet of the Tyrrhenian Strait [b] and the watching-place fatal to mariners of the hybrid monster [c] that formerly died by the hand of Mecisteus,[d] the hide-clad Spademan, the Cattle-driver, and the rocks of the harpy-limbed nightingales.[e] There, devoured raw, Hades, mine host, shall seize them all, torn with all manner of evil entreatment; and he shall leave but one [f] to tell of his slaughtered friends, even the man of the dolphin device, who stole the Phoenician goddess.[g] He shall see the dwelling of the one-eyed lion,[h] offering in his hands to that flesh-eater the cup of the vine as an after-supper draught.[i] And he shall see the remnant [j] that was spared by the arrows of Ceramyntes Peuceus Palaemon.[k] That remnant shall break in pieces all the well-turned hulls and shall with rushes pierce their evil spoil, as it were of fishes.[l] Unhappy labour after labour shall await him, each more baleful than that which went before.

[i] Hom. *Od.* ix. 345 ff. [j] Laestrygones.

[k] Heracles, who, when the Laestrygones attempted to rob him of the cattle of Geryon, slew them all but a remnant. Ceramyntes = Alexicacos, Heracles as averter of evil; Peuceus, cult-name of Heracles in Iberia (schol.) or Abdera (*E.M.*); Palaemon *i.e.* Wrestler (παλαίειν = to wrestle).

[l] The Laestrygones attacked the ships and the crews of Odysseus, ἰχθῦς δ' ὡς πείροντες ἀτερπέα δαῖτα φέροντο (Hom. *Od.* x. 124).

ποία Χάρυβδις οὐχὶ δαίσεται νεκρῶν;
ποία δ' Ἐρινὺς μιξοπάρθενος κύων;
τίς οὐκ ἀηδὼν στεῖρα Κενταυροκτόνος
Αἰτωλὶς ἢ Κουρῆτις αἰόλῳ μέλει
πείσει τακῆναι σάρκας ἀκμήνους βορᾶς;
ποίαν δὲ θηρόπλαστον οὐκ ἐσόψεται
δράκαιναν, ἐγκυκῶσαν ἀλφίτῳ θρόνα,
καὶ κῆρα κνωπόμορφον; οἱ δὲ δύσμοροι
στένοντες ἄτας ἐν συφοῖσι φορβάδες
γίγαρτα χιλῷ συμμεμιγμένα τρυγὸς
καὶ στέμφυλα βρύξουσιν. ἀλλά νιν βλάβης
μῶλυς σαώσει ῥίζα καὶ Κτάρος φανεὶς
Νωνακριάτης Τρικέφαλος Φαιδρὸς θεός.

Ἥξει δ' ἐρεμνὸν εἰς ἀλήπεδον φθιτῶν
καὶ νεκρόμαντιν πέμπελον διζήσεται
ἀνδρῶν γυναικῶν εἰδότα ξυνουσίας,
ψυχαῖσι θερμὸν αἷμα προσράνας βόθρῳ,
καὶ φασγάνου πρόβλημα, νερτέροις φόβον,
πήλας ἀκούσει κεῖθι πεμφίγων ὄπα
λεπτὴν ἀμαυρᾶς μάστακος προσφθέγμασιν.

Ὅθεν Γιγάντων νῆσος ἡ μετάφρενον
θλάσασα καὶ Τυφῶνος ἀγρίου δέμας
φλογμῷ ζέουσα δέξεται μονόστολον,
ἐν ᾗ πιθήκων πάλμυς ἀφθίτων γένος
δύσμορφον εἰς κηκασμὸν ᾤκισεν τόσων,
οἳ μῶλον ὠρόθυναν ἐκγόνοις Κρόνου.

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[a] *Od.* xii. 430 ff. [b] Scylla. [c] Siren.

[d] The Centaurs who escaped from Heracles were so charmed by the song of the Sirens that they forgot to eat and so perished.

[e] The Sirens were daughters of Acheloüs, a river which divides Aetolia from Arcarnania; Curetid = Acarnanian (Strabo 462 f.).

What Charybdis [a] shall not eat of his dead? What half-maiden Fury-hound [b]? What barren nightingale,[c] slayer of the Centaurs,[d] Aetolian or Curetid,[e] shall not with her varied melody tempt them to waste away through fasting from food? What beast-moulding dragoness [f] shall he not behold, mixing drugs with meal, and beast-shaped doom? And they, hapless ones, bewailing their fate shall feed in pigstyes, crunching grapestones mixed with grass and oilcake. But him the drowsy root shall save from harm and the coming of Ctaros,[g] the Bright Three-headed [h] god of Nonacris.[i]

And he shall come to the dark plain of the departed and shall seek the ancient seer [j] of the dead, who knows the mating of men and women.[k] He shall pour in a trench [l] warm blood for the souls, and, brandishing before him his sword to terrify the dead, he shall there hear the thin voice of the ghosts, uttered from shadowy lips.

Thereafter the island [m] that crushed the back of the Giants and the fierce form of Typhon, shall receive him journeying alone: an island boiling with flame, wherein the king of the immortals established an ugly race of apes, in mockery of all who raised war against the sons of Cronus. And passing the

[f] Circe turned the comrades of Odysseus into swine, but Odysseus was saved by the magical plant μῶλυ given him by Hermes (*Od.* x. 302 ff.). [g] Hermes.

[h] Suid. *s.v.* τρικέφαλος, where it is explained as ὥσπερ διδάσκων τὰς ὁδούς, *i.e.* Hermes as Guide, facing three ways at the cross roads. [i] In Arcadia. [j] Teiresias.

[k] Apollod. iii. 71 f.; *cf.* Ovid, *M.* iii. 324 "Venus huic erat utraque nota." [l] Hom. *Od.* xi. 23 ff.

[m] Pithecussa = Aenaria, under which the giant Typhoeus lies buried and where the Cercopes were turned into apes by Zeus to mock the giants (Ovid, *M.* xiv. 90).

Βαίου δ' ἀμείψας τοῦ κυβερνήτου τάφον
καὶ Κιμμέρων ἔπαυλα κἀχερουσίαν
ῥόχθοισι κυμαίνουσαν οἴδματος χύσιν
Ὄσσαν τε καὶ λέοντος ἀτραποὺς βοῶν
χωστὰς Ὀβριμοῦς τ' ἄλσος οὐδαίας Κόρης,
Πυριφλεγές τε ῥεῖθρον, ἔνθα δύσβατος
τείνει πρὸς αἴθραν κρᾶτα Πολυδέγμων λόφος,
ἐξ οὗ τὰ πάντα χύτλα καὶ πᾶσαι μυχῶν
πηγαὶ κατ' Αὐσονῖτιν ἕλκονται χθόνα,
λιπὼν δε Ληθαιῶνος ὑψηλὸν κλέτας
λίμνην τ' Ἄορνον ἀμφιτορνωτὴν βρόχῳ
καὶ χεῦμα Κωκυτοῖο λαβρωθὲν σκότῳ,
Στυγὸς κελαινῆς νασμόν, ἔνθα Τερμιεὺς
ὁρκωμότους ἔτευξεν ἀφθίτοις ἕδρας,
λοιβὰς ἀφύσσων χρυσέαις πέλλαις γάνος,
μέλλων Γίγαντας κἀπὶ Τιτῆνας περᾶν·
θήσει Δαείρᾳ καὶ ξυνευνέτῃ δάνος,
πήληκα κόρσῃ κίονος προσάρμοσας.
κτενεῖ δὲ κούρας Τηθύος παιδὸς τριπλᾶς,
οἵμας μελῳδοῦ μητρὸς ἐκμεμαγμένας,
αὐτοκτόνοις ῥιφαῖσιν ἐξ ἄκρας σκοπῆς
Τυρσηνικὸν πρὸς κῦμα δυπτούσας πτεροῖς,

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[a] Baiae was named from the steersman of Odysseus who perished during the Italian wanderings of Odysseus (Strabo 245, Steph. Byz. *s.v.*; Sil. Ital. viii. 539).

[b] *Od.* xi. 14 ff.; located near Cumae (Strabo 244).

[c] The *palus Acherusia* near Cumae (Strabo 244).

[d] Hill in Italy (schol.).

[e] Heracles, who built a dam between the Lucrine Lake and the sea (Strabo 245; Diodor. iv. 22).

[f] Persephone, her grove near Avernus (Strabo 245, *cf.* Hom. *Od.* x. 509).

[g] Pyriphlegethon (Strabo 244).

tomb of Baius,[a] his steersman, and the dwellings of the Cimmerians [b] and the Acherusian [c] waters swelling with heaving surge and Ossa [d] and the cattle-path built by the lion [e] and the grove of Obrimo,[f] the Maiden who dwells beneath the earth, and the Fiery Stream,[g] where the difficult Polydegmon [h] hill stretches its head to the sky; from which hill's depths draw all streams and all springs throughout the Ausonian land; and leaving the high slope of Lethaeon [i] and the lake Aornus [j] rounded with a noose and the waters of Cocytus [k] wild and dark, stream of black Styx, where Termieus [l] made the seat of oath-swearing [m] for the immortals, drawing the water in golden basins for libation, when he was about to go against the Giants and Titans—he shall offer up a gift to Daeira and her consort,[n] fastening his helmet to the head of a pillar. And he shall slay the triple daughters [o] of Tethys' son, who imitated the strains of their melodious mother [p]: self-hurled [q] from the cliff's top they dive with their wings into the Tyrrhenian sea, where the

[h] A lofty mountain in Italy, from which they say flow all the rivers in Italy (schol.) (Apennines?).

[i] Hill in Italy (schol.).

[j] Lacus Avernus near Cumae; for its circular shape *cf.* Strabo 244, Aristot. *M.* 102.

[k] Branch of the Styx, *Od.* x. 514. [l] Zeus.

[m] Hom. *Il.* xv. 37, etc. The gods swear by the Styx.

[n] Persephone and Pluto, to whom Odysseus dedicated his helmet upon a pillar.

[o] Sirens, daughter of Acheloüs, son of Tethys. Here three, while Hom. *Od.* xii. 52 and 167 uses the dual.

[p] Melpomene.

[q] The Sirens were doomed to die when anyone passed their shores safely (Hygin. *Fab.* 125 and 141). When Odysseus did so, they threw themselves from the Sirenes rocks (Strabo 247) into the sea.

ὅπου λινεργὴς κλῶσις ἑλκύσει πικρά.
τὴν μὲν Φαλήρου τύρσις ἐκβεβρασμένην
Γλάνις τε ῥείθροις δέξεται τέγγων χθόνα·
οὗ σῆμα δωμήσαντες ἔγχωροι κόρης
λοιβαῖσι καὶ θύσθλοισι Παρθενόπην βοῶν
ἔτεια κυδανοῦσιν οἰωνὸν θεάν.
ἀκτὴν δὲ τὴν προὔχουσαν εἰς Ἐνιπέως
Λευκωσία ῥιφεῖσα τὴν ἐπώνυμον
πέτραν ὀχήσει δαρόν, ἔνθα λάβρος Ἴς
γείτων θ' ὁ Λᾶρις ἐξερεύγονται ποτά.
Λίγεια δ' εἰς Τέρειναν ἑκνευσθλώσεται,
κλύδωνα χελλύσσουσα. τὴν δὲ ναυβάται
κρόκαισι ταρχύσουσιν ἐν παρακτίαις,
Ὠκινάρου δίναισιν ἀγχιτέρμονα.
λούσει δὲ σῆμα βούκερως νασμοῖς Ἄρης
ὀρνιθόπαιδος ἴσμα φοιβάζων ποτοῖς.
πρώτῃ δὲ καὶ ποτ' αὖθι συγγόνων θεᾷ
κραίνων ἁπάσης Μόψοπος ναυαρχίας
πλωτῆρσι λαμπαδοῦχον ἐντυνεῖ δρόμον,
χρησμοῖς πιθήσας. ὃν ποτ' αὐξήσει λεὼς
Νεαπολιτῶν, οἳ παρ' ἄκλυστον σκέπας
ὅρμων Μισηνοῦ στύφλα νάσσονται κλίτη.
Βύκτας δ' ἐν ἀσκῷ συγκατακλείσας βοὸς

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[a] Parthenope, washed ashore and buried at Naples, previously called Phalerum from its founder Phalerus (Steph. Byz. *s.v.*).

[b] Clanius, river near Naples.

[c] An athletic contest was annually held in her honour (Strabo 246).

[d] Another of the Sirens, cast ashore at Poseidonia = Paestum.

[e] Poseidon.

[f] Leucosia, small island near Paestum (Strabo 123, etc.).

[g] Rivers of Italy (schol.).

[h] Ligeia, the third Siren, is cast ashore at Tereina in Bruttium (Steph. Byz. *s.v.* Τέρεινα).

bitter thread spun by the Fates shall draw them. One [a] of them washed ashore the tower of Phalerus shall receive, and Glanis [b] wetting the earth with its streams. There the inhabitants shall build a tomb for the maiden and with libations and sacrifice of oxen shall yearly honour [c] the bird goddess Parthenope. And Leucosia [d] shall be cast on the jutting strand of Enipeus [e] and shall long haunt the rock [f] that bears her name, where rapid Is and neighbouring Laris [g] pour forth their waters. And Ligeia [h] shall come ashore at Tereina spitting out the wave. And her shall sailormen bury on the stony beach nigh to the eddies of Ocinarus; and an ox-horned Ares [i] shall lave her tomb with his streams, cleansing with his waters the foundation of her whose children were turned into birds. And there one day in honour of the first goddess of the sisterhood shall the ruler [j] of all the navy of Mopsops array for his mariners a torch-race,[k] in obedience to an oracle, which one day the people of the Neapolitans shall celebrate, even they who shall dwell on bluff crags beside Misenum's [l] sheltered haven untroubled by the waves.

And he shall shut up the blustering winds [m] in

[a] Unknown.

[b] Diotimus, an Athenian admiral, who came to Naples and there in accordance with an oracle sacrificed to Parthenope and established a torch-race in her honour (Timaeus *ap.* schol.). Thuc. i. 45 mentions an Athenian admiral Diotimus who is presumably the person meant. Mopsops, an old king of Attica.

[c] In honour of Parthenope in Naples.

[d] Cape near Cumae, called after Misenus, a companion of Odysseus (Strabo xxvi.).

[e] Odysseus receives from Aeolus the winds tied up in an ox-skin, *Od.* x. 19 ff.

παλινστροβήτοις πημοναῖς ἀλώμενος
κεραυνίῃ μάστιγι συμφλεχθήσεται
καύῃξ, ἐρινοῦ προσκαθήμενος κλάδῳ,
ὡς μὴ καταβρόξῃ νιν ἐν ῥόχθοις κλύδων,
Χάρυβδιν ἐκφυσῶσαν ἑλκύσας βυθῷ.
βαιὸν δὲ τερφθεὶς τοῖς Ἀτλαντίδος γάμοις,
ἀναυλόχητον αὐτοκάβδαλον σκάφος
βῆναι ταλάσσει καὶ κυβερνῆσαι τάλας
αὐτουργότευκτον βᾶριν εἰς μέσην τρόπιν
εἰκαῖα γόμφοις προστεταργανωμένην.
ἧς οἷα τυτθὸν Ἀμφίβαιος ἐκβράσας
τῆς κηρύλου δάμαρτος ἀπτῆνα σπόρον
αὐταῖς μεσόδμαις καὶ σὺν ἰκρίοις βαλεῖ
πρὸς κῦμα δύπτην ἐμπεπλεγμένον κάλοις.
πόντου δ' ἄυπνος ἐνσαρούμενος μυχοῖς,
ἀστῷ σύνοικος Θρῃκίας Ἀνθηδόνος
ἔσται. παρ' ἄλλου δ' ἄλλος, ὡς πεύκης κλάδον,
βύκτης στροβήσει φελλὸν ἐνθρώσκων πνοαῖς.
μόλις δὲ Βύνης ἐκ παλιρροίας κακῆς
ἄμπυξ σαώσει στέρνα δεδρυφαγμένον
καὶ χεῖρας ἄκρας, αἷς κρεαγρεύτους πέτρας
μάρπτων ἁλιβρώτοισιν αἱμαχθήσεται
στόρθυγξι. νῆσον δ' εἰς Κρόνῳ στυγουμένην
Ἄρπην περάσας, μεζέων κρεανόμον,
ἄχλαινος ἵκτης, πημάτων λυγρῶν κόπις,
τὸν μυθοπλάστην ἐξυλακτήσει γόον,
ἀρὰς τετικὼς τοῦ τυφλωθέντος δάκους.

[a] Hom. *Od.* xii. 432 ff.
[b] Calypso, Hom. *Od.* vii. 245 ff.
[c] Raft of Odysseus, Hom. *Od.* v. 234 ff. [d] Poseidon.
[e] Glaucus, son of Poseidon, was a fisherman from Anthedon in Boeotia who became a god of the sea. Once a year he visited all coasts and islands (schol. Plato, *Rep.* x. 611).

the hide of an ox, and wandering in woes that ebb and flow, he, the sea-gull, shall be burnt with the lash of the thunderbolt, clinging to the branch of a wild fig-tree [a] so that the wave which draws spouting Charybdis to the deep may not swallow him in the surge. And, after brief pleasure in wedlock with the daughter [b] of Atlas, he dares to set foot in his offhand vessel [c] that never knew a dockyard and to steer, poor wretch, the bark which his own hands made, vainly fastened with dowels to the midst of the keel. Wherefrom Amphibaeus [d] shall toss him forth, as it were the tiny unfledged brood of the halcyon's bride, and cast him, with mid-beams and deck together, headlong as a diver into the waves, entangled in the ropes, and sleepless, swept in the secret places of the sea, he shall dwell with the citizen [e] of Thracian Anthedon. And like a branch of pine, blast after blast shall toss him as a cork, leaping on him with their gusts. And hardly shall the frontlet of Byne [f] save him from the evil tide with torn breast and fingers wherewith he shall clutch the flesh-hooking rocks and be stained with blood by the sea-bitten spikes. And crossing to the island [g] abhorred by Cronus—the isle of the Sickle that severed his privy parts—he a cloakless suppliant, babbling of awful sufferings, shall yelp out his fictitious tale of woe, paying the curse of the monster [h] whom he blinded. Ah! not yet, not

[f] Ino Leucothea, by whose veil Odysseus was saved (*Od.* v. 334 ff.).

[g] Corcyra, under which was buried the sickle (δρεπάνη, ἅρπη), with which Zeus mutilated Cronus, or Cronus mutilated Uranus (Hesiod, *Th.* 162, 179; Apoll. Rh. iv. 985 f.). Hence its old name Drepane.

[h] The Cyclops Polyphemus, who cursed Odysseus (*Od.* ix. 534).

οὔπω μάλ', οὔπω· μὴ τοσόσδ' ὕπνος λάβοι
λήθης Μέλανθον ἐγκλιθέν θ' Ἱππηγέτην.
ἥξει γάρ, ἥξει ναύλοχον Ῥείθρου σκέπας
καὶ Νηρίτου πρηῶνας. ὄψεται δὲ πᾶν
μέλαθρον ἄρδην ἐκ βάθρων ἀνάστατον
μύκλοις γυναικόκλωψιν. ἡ δὲ βασσάρα
σεμνῶς κασωρεύουσα κοιλανεῖ δόμους,
θοίναισιν ὄλβον ἐκχέασα τλήμονος.
αὐτὸς δὲ πλείω τῶν ἐπὶ Σκαιαῖς πόνους
ἰδὼν μολοβρός, τλήσεται μὲν οἰκετῶν
στυγνὰς ἀπειλὰς εὐλόφῳ νώτῳ φέρειν
δέννοις κολασθείς, τλήσεται δὲ καὶ χερῶν
πληγαῖς ὑπείκειν καὶ βολαῖσιν ὀστράκων.
οὐ γὰρ ξέναι μάστιγες, ἀλλὰ δαψιλὴς
σφραγὶς μενεῖ Θόαντος ἐν πλευραῖς ἔτι,
λύγοισι τετρανθεῖσα, τὰς ὁ λυμεὼν
ἐπεγκολάπτειν ἀστένακτος αἰνέσει,
ἑκουσίαν σμώδιγγα προσμάσσων δομῇ,
ὅπως παλεύσῃ δυσμενεῖς, κατασκόποις
λώβαισι καὶ κλαυθμοῖσι φηλώσας πρόμον.
ὃν Βομβυλείας κλιτὺς ἡ Τεμμικία
ὕψιστον ἡμῖν πῆμ' ἐτέκνωσέν ποτε,
μόνος πρὸς οἴκους ναυτίλων σωθεὶς τάλας.
λοῖσθον δὲ καύηξ ὥστε κυμάτων δρομεύς,
ὡς κόγχος ἅλμῃ πάντοθεν περιτριβείς,
κτῆσίν τε θοίναις Πρωνίων λαφυστίαν

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[a] Poseidon. [b] In Ithaca.
[c] Penelope's suitors. μύκλος = ὄνος, the ass being the type of lust (Pind. *P.* x. 36).
[d] Penelope.
[e] *Od.* xvii. 219, xviii. 26.
[f] *Od.* xix. 66 ff. etc.
[g] In order to enter Troy as a spy Odysseus got himself

yet! Let not such sleep of forgetfulness find Melanthus,[a] the Lord of Horses, bending. For he shall come, he shall come to Rheithron's[b] sheltering haven and the cliffs of Neriton.[b] And he shall behold all his house utterly overthrown from its foundations by lewd wife-stealers.[c] And the vixen,[d] primly coquetting, will make empty his halls, pouring forth the poor wight's wealth in banqueting. And he himself, poor parasite,[e] shall see trouble beyond what he endured at the Scaean gates; he shall endure to bear with submissive back sullen threats from his own slaves[f] and to be punished with jeers; shall endure, too, to submit to buffeting of fists and hurling of potsherds. For not alien stripes but the liberal seal of Thoas[g] shall remain upon his sides, engraved with rods: stripes which he, our destroyer, shall consent without a murmur to have engraved upon him, putting the voluntary weal upon his frame, that he may ensnare the foemen, with spying wounds and with tears deceiving our king.[h] He whom of old the Temmician[i] hill of Bombyleia[j] bare to be our chiefest bane—he alone of all his mariners, wretched one, shall win safely home. And lastly, like a sea-gull that roams the waves, worn all about by the salt water even as a shell and finding his possessions swallowed up in banqueting of the Pronians[k] by the

beaten and wounded by Thoas by way of disguise (*Il. Parv.* Kinkel, p. 42). *Cf.* Homer, *Odyssey*, iv. 244 ff.

[h] Priam.

[i] Boeotian: according to one legend Odysseus was born in Boeotia (Müller, *F.H.G.* i. 426).

[j] Athena, inventor of flute (Pind. *P.* xii.), worshipped under this name in Boeotia.

[k] The wooers of Penelope; Pronians = Cephallenians; *cf.* Προνναῖοι, Thuc. ii. 30.

πρὸς τῆς Λακαίνης αἰνοβακχεύτου κιχών,
σῦφαρ θανεῖται πόντιον φυγὼν σκέπας
κόραξ σὺν ὅπλοις Νηρίτων δρυμῶν πέλας.
κτενεῖ δὲ τύψας πλευρὰ λοίγιος στόνυξ
κέντρῳ δυσαλθὴς ἔλλοπος Σαρδωνικῆς.
κέλωρ δὲ πατρὸς ἄρταμος κληθήσεται,
Ἀχιλλέως δάμαρτος αὐτανέψιος.
μάντιν δὲ νεκρὸν Εὐρυτὰν στέψει λεὼς
ὅ τ' αἰπὺ ναίων Τραμπύας ἐδέθλιον,
ἐν ᾗ ποτ' αὖθις Ἡρακλῆ φθίσει δράκων
Τυμφαῖος ἐν θοίναισιν Αἰθίκων πρόμος,
τὸν Αἰακοῦ τε κἀπὸ Περσέως σπορᾶς
καὶ Τημενείων οὐκ ἄπωθεν αἱμάτων.
Πέργη δέ μιν θανόντα, Τυρσηνῶν ὄρος,
ἐν Γορτυναίᾳ δέξεται πεφλεγμένον,
ὅταν στενάζων κῆρας ἐκπνεύσῃ βίον
παιδός τε καὶ δάμαρτος, ἣν κτείνας πόσις
αὐτὸς πρὸς Ἅιδην δευτέραν ὁδὸν περᾷ,
σφαγαῖς ἀδελφῆς ἠλοκισμένος δέρην,
Γλαύκωνος Ἀψύρτοιό τ' αὐτανεψίας.
Χὠ μὲν τοσούτων θῖνα πημάτων ἰδὼν
ἄστρεπτον Ἅιδην δύσεται τὸ δεύτερον,
γαληνὸν ἦμαρ οὔποτ' ἐν ζωῇ δρακών.
ὦ σχέτλι', ὥς σοι κρεῖσσον ἦν μίμνειν πάτρᾳ
βοηλατοῦντα καὶ τὸν ἐργάτην μύκλον

[a] Penelope, as daughter of Icarius, brother of Tyndareus.
[b] Spear of Telegonus tipped with spine of thornback.
[c] Telegonus, son of Odysseus and Circe.
[d] Achilles in Elysium (Simonid. fr. 213, Ibyc. fr. 37) has to wife Medeia, daughter of Aeëtes, brother of Circe.
[e] Polyperchon, king of the Epeirotes, murdered in 309 B.C. Heracles, son of Alexander the Great and Barsine (Paus. ix. 7. 2).
[f] Odysseus.
[g] Unknown hill in Etruria.

Laconian lady[a] of fatal frenzy, ancient as a crow he shall flee with his weapons the shelter of the sea and in wrinkled age die beside the woods of Neriton. The deadly spike,[b] hard to heal, of the Sardinian fish shall wound his sides with its sting and kill him; and his son[c] shall be called the butcher of his father, that son who shall be the own cousin of the bride[d] of Achilles. And in death he shall be garlanded as a seer by the Eurytanian folk and by the dweller in the steep abode of Trampya, wherein one day hereafter the Tymphaean dragon,[e] even the king of the Aethices, shall at a feast destroy Heracles sprung from the seed of Aeacus and Perseus and no stranger to the blood of Temenus.

When he[f] is dead, Perge,[g] hill of the Tyrrhenians, shall receive his ashes in the land of Gortyn[h]; when, as he breathes out his life, he shall bewail the fate of his son[i] and his wife,[j] whom her husband[k] shall slay and himself next pass to Hades, his throat cut by the hands of his sister, the own cousin of Glaucon and Apsyrtus.[l]

And having seen such a heap of woes he shall go down a second[m] time to unturning Hades, having never beheld a day of calm in all his life. O wretched one! how much better had it been for thee to remain in thy homeland driving oxen, and

[a] Cortona in Etruria, where Odysseus was said to be buried.

[b] Telemachus. [f] Circe.

[k] Telemachus, who married Circe and killed her, and was himself killed by Cassiphone, daughter of Odysseus and Circe, and thus half-sister of Telemachus.

[l] Aeëtes, Pasiphaë, Circe, are children of Helios, and thus Apsyrtus, son of Aeëtes, Glaucon (Glaucus), son of Pasiphaë, Cassiphone, daughter of Circe, are cousins.

[m] He had gone to Hades before as a living man.

κάνθων' ὑπὸ ζεύγλαισι μεσσαβοῦν ἔτι
πλασταῖσι λύσσης μηχαναῖς οἰστρημένον
ἦ τηλικῶνδε πεῖραν ὀτλῆσαι κακῶν.
Ὁ δ' αἰνόλεκτρον ἁρπαγεῖσαν εὐνέτης
πλᾶτιν ματεύων, κληδόνων πεπυσμένος,
ποθῶν δὲ φάσμα πτηνὸν εἰς αἴθραν φυγόν,
ποίους θαλάσσης οὐκ ἐρευνήσει μυχούς;
ποίαν δὲ χέρσον οὐκ ἀνιχνεύσει μολών;
ἐπόψεται μὲν πρῶτα Τυφῶνος σκοπάς,
καὶ πέμπελον γραῦν μαρμαρουμένην δέμας,
καὶ τὰς Ἐρεμβῶν ναυβάταις ἠχθημένας
προβλῆτας ἀκτάς. ὄψεται δὲ τλήμονος
Μύρρας ἐρυμνὸν ἄστυ, τῆς μογοστόκους
ὠδῖνας ἐξέλυσε δενδρώδης κλάδος,
καὶ τὸν θεᾷ κλαυσθέντα Γαύαντος τάφον
Σχοινῆδι μουσόφθαρτον Ἀρέντᾳ Ξένῃ,
κραντῆρι λευκῷ τόν ποτ' ἔκτανε πτέλας.
ἐπόψεται δὲ τύρσιας Κηφηίδας
καὶ Λαφρίου λακτίσμαθ' Ἑρμαίου ποδὸς
δισσάς τε πέτρας, κέπφος αἷς προσήλατο
δαιτὸς χατίζων. ἀντὶ θηλείας δ' ἔβη
τὸν χρυσόπατρον μόρφνον ἁρπάσας γνάθοις,

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[a] Odysseus, feigning madness to avoid going to Troy (*Od.* ii. 170, xxiv. 115), yoked to his plough an ox and an ass (schol.) or a horse and an ox (Hygin. *Fab.* 95).

[b] Menelaus; for his wanderings in search of Helen *cf.* *Od.* iv. 81 ff.

[c] Helen. [d] *Cf.* 112 ff., 131. [e] Cilicia.

[f] Cyprus. When Aphrodite hid from the gods on Mount Casion in Cyprus, her hiding-place was revealed by an old woman, whom for her treachery Aphrodite turned into stone.

[g] Aethiopians or Arabians.

[h] Byblus in Phoenicia. Myrrha, before the birth of Adonis, was turned into a tree (myrrh) by Aphrodite (Apollod. iii. 184, Anton. Lib. 34).

to harness still the working stallion ass to the yoke, frenzied with feigned pretence of madness,[a] than to suffer the experience of such woes!

And he[b] again—the husband seeking for his fatal bride[c] snatched from him, having heard rumours, and yearning for the winged phantom[d] that fled to the sky,—what secret places of the sea shall he not explore? What dry land shall he not come and search? First he shall visit the watching-place of Typhon,[e] and the old hag turned to stone,[f] and the jutting shores of the Erembi,[g] abhorred by mariners. And he shall see the strong city of unhappy Myrrha,[h] who was delivered of the pangs of child-birth by a branching tree; and the tomb of Gauas[i] whose death the Muses wrought—wept by the goddess[j] of the Rushes,[k] Arenta, the Stranger[l]: Gauas whom the wild boar slew with white tusk. And he shall visit the towers[m] of Cepheus and the place[n] that was kicked by the foot of Hermes Laphrios, and the two rocks on which the petrel leapt in quest of food, but carried off in his jaws, instead of a woman,[o] the eagle son[p] of the golden Sire—a male

[a] Adonis, son of Myrrha, killed by a boar (Apollod. iii. 183), to hunt which he had been incited by the Muses' praise of hunting (schol.).

[b] Aphrodite.

[c] Name of Aphrodite in Samos.

[d] Aphrodite in Memphis (Herod. ii. 112).

[e] Aethiopia, *cf.* Arat. 183.

[f] In Aethiopia was a place Ἑρμοῦ πτέρνη where the foot of Hermes, who was here watching Io, caused a spring to burst forth.

[g] Andromeda, exposed to the sea-monster Cetus (petrel here, in Lycophron's manner).

[h] Perseus, son of Zeus and Danaë, whom Zeus visited in a golden shower, rescued Andromeda. He allowed himself to be swallowed by the beast, whose inwards he then cut to pieces with a sickle.

τὸν ἡπατουργὸν ἄρσεν' ἀρβυλόπτερον.
πεφήσεται δὲ τοῦ θεριστῆρος ξυρῷ
φάλαινα δυσμίσητος ἐξινωμένη,
ἱπποβρότους ὠδῖνας οἴξαντος τόκων
τῆς δειρόπαιδος μαρμαρώπιδος γαλῆς·
ὃς ζωοπλαστῶν ἄνδρας ἐξ ἄκρου ποδὸς
ἀγαλματώσας ἀμφελυτρώσει πέτρῳ,
λαμπτηροκλέπτης τριπλανοῦς ποδηγίας.
Ἐπόψεται δὲ τοὺς θρεικίους γύας
καὶ ῥεῖθρον Ἀσβύσταο καὶ χαμευνάδας
εὐνάς, δυσόδμοις θηρσὶ συγκοιμώμενος.
καὶ πάντα τλήσεθ' οὕνεκ' Αἰγύας κυνὸς
τῆς θηλύπαιδος καὶ τριάνορος κόρης.
ἥξει δ' ἀλήτης εἰς Ἰαπύγων στρατόν,
καὶ δῶρ' ἀνάψει παρθένῳ Σκυλητρίᾳ
Ταμάσσιον κρατῆρα καὶ βοάγριον
καὶ τὰς δάμαρτος ἀσκέρας εὐμάριδας.
ἥξει δὲ Σῖριν καὶ Λακινίου μυχούς,
ἐν οἷσι πόρτις ὄρχατον τεύξει θεᾷ
Ὁπλοσμίᾳ φυτοῖσιν ἐξησκημένον.
γυναιξὶ δ' ἔσται τεθμὸς ἐγχώροις ἀεὶ
πενθεῖν τὸν εἰνάπηχυν Αἰακοῦ τρίτον

[a] Perseus cuts off the head of Medusa; from the blood spring the horse Pegasus and the man Chrysaor.

[b] Medusa, called a weasel because weasels were supposed to give birth through the neck (Ant. Lib. xxix.; Ovid, *M.* ix. 323).

[c] Perseus with the Gorgon's head turned Polydectes, king of Seriphos, and his people to stone (Pind. *P.* x. 48, xii. 14).

[d] The daughters of Phorcys, the Graeae, had but one eye in common (Aesch. *P. V.* 795), which Perseus stole but restored when they consented to guide him to the Nymphs, who gave him winged shoes, a wallet, and the cap of invisibility.

[e] Egypt. [f] The Nile.

[g] *i.e.* seals; Homer, *Odyssey* iv. 351 ff.

[h] Helen. Aegyan = Laconian, *cf.* Steph. Byz. *s.v.* Αἴγυς.

with winged sandals who destroyed his liver. By the harvester's blade shall be slain the hateful whale dismembered: the harvester[a] who delivered of her pains in birth of horse and man the stony-eyed weasel[b] whose children sprang from her neck. Fashioning men as statues from top to toe he shall envelop them in stone[c]—he that stole the lamp of his three wandering guides.[d]

And he shall visit the fields[e] which drink in summer and the stream of Asbystes,[f] and the couch on the ground where he shall sleep among evil-smelling beasts.[g] And all shall he endure for the sake of the Aegyan bitch,[h] her of the three husbands,[i] who bare only female children.[j] And he shall come as a wanderer to the folk of the Iapyges[k] and offer gifts to the Maiden of the Spoils,[l] even the mixing-bowl from Tamassus[m] and the shield of oxhide and the fur-lined shoes of his wife. And he shall come to Siris[n] and the recesses of Lacinium,[o] wherein a heifer[p] shall fashion an orchard for the goddess Hoplosmia,[q] furnished with trees. And it shall be for all time an ordinance for the women of the land to mourn[r] the nine-cubit hero,[s] third in descent

[a] Menelaus, Paris, Deïphobus.
[b] Iphigeneia and Hermione.
[c] In S.E. Italy.
[d] Athena Ἀγελείη (Hom.). The reference is to *Castrum Minervae*, south of Hydruntum; *cf.* Strabo 281.
[e] In Cyprus, famous for metal-work (Strabo 255 and 684).
[f] On the Gulf of Tarentum (Strabo 264).
[g] Cape near Croton with temple of Hera Lacinia (Steph. Byz. *s.v.* Λακίνιον, Livy xxiv. 3).
[h] Thetis, who dedicated Lacinium to Hera (Serv. on *Aen.* iii. 552).
[i] Hera in Elis (schol.).
[j] The women of Croton mourn for Achilles and wear no gay dress.
[k] Achilles, son of Peleus, son of Aeacus and of Thetis, daughter of Doris; "nine-cubit" *i.e.* of heroic stature.

καὶ Δωρίδος, πρηστῆρα δαΐου μάχης,
καὶ μήτε χρυσῷ φαιδρὰ καλλύνειν ῥέθη,
μήθ' ἁβροπήνους ἀμφιβάλλεσθαι πέπλους
κάλχῃ φορυκτούς, οὕνεκεν θεᾷ θεὸς
χέρσου μέγαν στόρθυγγα δωρεῖται κτίσαι.
ἥξει δὲ ταύρου γυμνάδας κακοξένους
πάλης κονίστρας, ὅν τε Κωλῶτις τεκνοῖ,
Ἀλεντία κρείουσα Λογγούρου μυχῶν,
Ἄρπης Κρόνου πήδημα Κογχείας θ' ὕδωρ
κάμψας, Γονοῦσάν τ' ἠδὲ Σικανῶν πλάκας,
καὶ θηροχλαίνου σηκὸν ὠμηστοῦ λύκου,
ὃν Κρηθέως ἄμναμος ὁρμίσας σκάφος
ἔδειμε πεντήκοντα σὺν ναυηγέταις.
κρόκαι δὲ Μινυῶν εὐλιπῆ στελγίσματα
τηροῦσιν, ἅλμης οὐδὲ φοιβάζει κλύδων
οὐδ' ὀμβρία σμήχουσα δηναιὸν νιφάς.
Ἄλλους δὲ θῖνες οἵ τε Ταυχείρων πέλας
μύρμηκες αἰάζουσιν ἐκβεβρασμένους
ἔρημον εἰς Ἄτλαντος οἰκητήριον
θρυλιγμάτων δέρτροισι προσσεσηρότας·
Μόψον Τιταιρώνειον ἔνθα ναυβάται
θανόντα ταρχύσαντο, τυμβείαν δ' ὑπὲρ
κρηπῖδ' ἀνεστήλωσαν Ἀργῴου δορὸς
κλασθὲν πέτευρον, νερτέρων κειμήλιον,
Αὔσιγδα Κινύφειος ᾗ τέγγων ῥόος

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[a] Thetis to Hera.
[b] Lacinium.
[c] Eryx, son of Butes and Aphrodite, who compelled strangers to wrestle with him till he was slain by Heracles. At Mount Eryx in Sicily was a temple of Aphrodite Erycinia.
[d] Aphrodite in Cyprus (schol.).
[e] Aphrodite in Colophon (schol.).
[f] Unknown.
[g] Drepanum in Sicily.

from Aeacus and Doris, the hurricane of battle strife, and not to deck their radiant limbs with gold, nor array them in fine-spun robes stained with purple—because a goddess [a] to a goddess [a] presents that great spur [b] of land to be her dwelling-place. And he shall come to the inhospitable wrestling-arena of the bull [c] whom Colotis [d] bare, even Alentia,[e] Queen of the recesses of Longuros,[f] rounding the Cronos' Sickle's leap [g] and the water of Concheia,[f] and Gonusa [f] and the plains of the Sicanians, and the shrine of the ravenous wolf [h] clad in the skin of a wild beast, which the descendant of Cretheus, when he had brought his vessel to anchor, built with his fifty mariners. And the beach still preserves the oily scrapings of the bodies of the Minyans, nor does the wave of the brine cleanse them, nor the long rubbing of the rainy shower.

And others [i] the shores and reefs near Taucheira [j] mourn, cast upon the desolate dwelling-place [k] of Atlas, grinning on the points of their wreckage: where Mopsus [l] of Titaeron died and was buried by the mariners, who set over his tomb's pedestal a broken blade from the ship Argo, for a possession of the dead,—where the Cinypheian stream [m] fattens

[h] Heracles, with the lion's skin, to whom Jason, son of Aeson, son of Cretheus, built a temple in Aethalia (Elba), where curiously coloured pebbles were supposed to get their colour from the flesh-scrapings (ἀποστλεγγίσματα) of the Argonauts (Minyae) (Diodor. iv. 56, Strabo 224, Apoll. Rh. iv. 654, Arist. *Mirab.* 105).

[i] Guneus, Prothous, and Eurypylus wander to Libya.

[j] Near Cyrene (Herod. iv. 171). [k] Libya.

[l] Mopsus from Titaron in Thessaly was the seer of the Argonauts. He was killed by snake-bite in Libya (Apoll. Rh. iv. 1502).

[m] Cinyps (Herod. iv. 175).

νασμοῖς λιπαίνει, τῷ δὲ Νηρέως γόνῳ
Τρίτωνι Κολχὶς ὤπασεν δάνος γυνὴ
χρυσῷ πλατὺν κρατῆρα κεκροτημένον,
δείξαντι πλωτὴν οἶμον, ᾗ διὰ στενῶν
μύρμων ἐνήσει Τῖφυς ἄθραυστον σκάφος.
Γραικοὺς δὲ χώρας τουτάκις λαβεῖν κράτη
θαλασσόπαις δίμορφος αὐδάζει θεός,
ὅταν παλίμπουν δῶρον ἄγραυλος λεὼς
Ἕλλην' ὀρέξῃ νοσφίσας πάτρας Λίβυς.
εὐχὰς δὲ δειμαίνοντες Ἀσβύσται κτέαρ
κρύψουσ' ἄφαντον ἐν χθονὸς νειροῖς μυχοῖς,
ἐν ᾗ Κυφαίων δύσμορον στρατηλάτην
ναύταις συνεκβράσουσι Βορραῖαι πνοαί,
τόν τ' ἐκ Παλαύθρων ἔκγονον Τενθρηδόνος,
Ἀμφρυσίων σκηπτοῦχον Εὐρυαμπίων,
καὶ τὸν δυνάστην τοῦ πετρωθέντος λύκου
ἀποινοδόρπου καὶ πάγων Τυμφρηστίων.
ὧν οἱ μὲν Αἰγώνειαν ἄθλιοι πάτραν
ποθοῦντες, οἱ δ' Ἐχῖνον, οἱ δὲ Τίταρον
Ἱρόν τε καὶ Τρηχῖνα καὶ Περραιβικὴν
Γόννον Φάλαννάν τ' ἠδ' Ὀλοσσόνων γύας
καὶ Κασταναίαν, ἀκτέριστον ἐν πέτραις
αἰῶνα κωκύσουσιν ἠλοκισμένοι.

[a] Between Taucheira and Cyrene.
[b] Son of Poseidon and Amphitrite, daughter of Nereus.
[c] Medeia.
[d] Triton guided the Argonauts out of Lake Tritonis, receiving from Jason a bronze tripod (here a mixing-bowl), which he placed in his temple, declaring that when a descendant of the Argonauts should recover the tripod, a hundred Greek cities would be founded near Lake Tritonis. When the neighbouring tribes heard this, they hid the tripod (Herod. iv. 179; Apoll. Rh. iv. 529 ff., 1547 ff.; Diodor. iv. 56).
[e] Steersman of the Argo (Apoll. Rh. i. 105).
[f] Triton, half-man, half-fish.

Ausigda[a] with its waters, and where to Triton,[b] descendant of Nereus, the Colchian woman[c] gave as a gift the broad mixing-bowl[d] wrought of gold, for that he showed them the navigable path whereby Tiphys[e] should guide through the narrow reefs his ship undamaged. And the twy-formed god,[f] son of the sea, declares that the Greeks shall obtain the sovereignty of the land[g] when the pastoral people of Libya shall take from their fatherland and give to a Hellene the home-returning gift. And the Asbystians, fearing his vows, shall hide the treasure from sight in low depths of the earth, whereon the blasts of Boreas shall cast with his mariners the hapless leader[h] of the men of Cyphos and the son[i] of Tenthredon from Palauthra,[j] king of the Amphrysians of Euryampus,[k] and the lord[l] of the Wolf[m] that devoured the atonement and was turned to stone and of the crags of Tymphrestus.[n] Of whom some, unhappy, yearning for their fatherland of Aegoneia,[o] others for Echinos,[o] others for Titaros[n] and for Iros[n] and for Trachis[p] and Perrhaebic Gonnos[n] and Phalanna,[n] and the fields of the Olossonians,[n] and Castanaia,[q] torn on the rocks shall bewail their fate that lacks the rites of funeral.

[g] Founding of Cyrene (Pind. *P.* iv.)
[h] Guneus from Cyphos in Perrhaebia (*Il.* ii. 748).
[i] Prothoüs, *Il.* ii. 756. [j] In (Thessalian) Magnesia.
[k] On the Amphrysus in Thessaly.
[l] Eurypylus from Ormenion in Thessaly (*Il.* ii. 734).
[m] When Peleus had collected a herd of cattle as an atonement for the murder of Actor, son of Acastus (schol.) or Eurytion (Ant. Lib. 38) or Phocus (Ovid, *M.* xi. 381), the herd was devoured by a wolf which Thetis turned into stone. This stone is variously located in Thessaly or Phocis.
[n] In Thessaly. [o] In Malis.
[p] Near Mount Oeta. [q] In Magnesia.

Ἄλλην δ' ἐπ' ἄλλῃ κῆρα κινήσει θεός,
λυγρὴν πρὸ νόστου συμφορὰν δωρούμενος.
Τὸν δ' Αἰσάρου τε ῥεῖθρα καὶ βραχύπτολις
Οἰνωτρίας γῆς κεγχρίνῃ βεβρωμένον
Κρίμισα φιτροῦ δέξεται μιαιφόνον·
αὐτὴ γὰρ ἄκραν ἄρδιν εὐθυνεῖ χεροῖν
Σάλπιγξ ἀποψάλλουσα Μαιώτην πλόκον·
Δύρα παρ' ὄχθαις ὅς ποτε φλέξας θρασὺν
λέοντα ῥαιβῷ χεῖρας ὥπλισε Σκύθῃ
δράκοντ' ἀφύκτων γομφίων λυροκτύπῳ.
Κρᾶθις δὲ τύμβους ὄψεται δεδουπότος,
εὐρὰξ Ἀλαίου Παταρέως ἀνακτόρων,
Ναύαιθος ἔνθα πρὸς κλύδων' ἐρεύγεται.
κτενοῦσι δ' αὐτὸν Αὔσονες Πελλήνιοι
βοηδρομοῦντα Λινδίων στρατηλάταις,
οὓς τῆλε Θερμύδρου τε Καρπάθου τ' ὀρῶν
πλάνητας αἴθων Θρασκίας πέμψει κύων,
ξένην ἐποικήσοντας ὀθνείαν χθόνα.
ἐν δ' αὖ Μακάλλοις σηκὸν ἔγχωροι μέγαν
ὑπὲρ τάφων δείμαντες, αἰανῆ θεὸν
λοιβαῖσι κυδανοῦσι καὶ θύσθλοις βοῶν.

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[a] Philoctetes, son of Poeas from Magnesia, returns from Troy to his home, but owing to a sedition went to S. Italy, where he founded Chone, Petelia, and Crimisa (Strabo 254).

[b] Near Croton (Strabo 262).

[c] Philoctetes having been bitten by a viper was left by the Greeks in Lemnos, but as Troy could not be taken without the bow and arrows of Heracles which he had, they afterwards brought him to Troy, where he killed Paris.

[d] Paris, in reference to Hecuba's dream.

[e] Athena in Argos (Paus. ii. 21. 3), where was a temple of Athena Salpinx, said to have been founded by Hegeleos, son of Tyrsenus, the reputed inventor of the trumpet.

[f] *i.e.* Scythian.

One evil fate after another shall god arouse, presenting them with grievous calamity in place of return to their homes.

Another[a] shall the streams of Aesarus[b] and the little city of Crimisa in the Oenotrian land receive: even the snake-bitten[c] slayer of the fire-brand[d]; for the Trumpet[e] herself shall with her hand guide his arrow point, releasing the twanging Maeotian[f] bow-string. On the banks of Dyras[g] he burnt of old the bold lion,[h] and armed his hands with the crooked Scythian dragon[i] that harped with unescapable teeth. And Crathis[j] shall see his tomb when he is dead, sideways from the shrine of Alaeus[k] of Patara, where Nauaethus[l] belches seaward. The Ausonian Pellenians[m] shall slay him when he aids the leaders of the Lindians,[n] whom far from Thernydron[o] and the mountains of Carpathus[p] the fierce hound Thrascias[q] shall send wandering to dwell in a strange and alien soil. But in Macalla,[r] again, the people of the place shall build a great shrine above his grave and glorify him as an everlasting god with libations and sacrifice of oxen.

[g] River near Oeta where Heracles was cremated by Philoctetes who inherited his bow and arrows.
[h] Heracles. [i] Heracles' bow.
[j] River near Sybaris.
[k] At Crimisa Philoctetes built a temple to Apollo Alaeus (*i.e.* "of wandering"). Patara in Lycia had a famous temple of Apollo (Strabo 666).
[l] River near Croton where Trojan captive women burnt the Greek ships (Strabo 262).
[m] Philoctetes died fighting for Rhodian settlers in Italy, who had been carried thither by the N.N.W. wind, against settlers from Pellene in Achaea.
[n] Lindos in Rhodes. [o] Harbour of Lindos.
[p] Island between Rhodes and Crete.
[q] N.N.W. wind. [r] Town in Chonia.

'Ο δ' ἱπποτέκτων Λαγαρίας ἐν ἀγκάλαις,
ἔγχος πεφρικὼς καὶ φάλαγγα θουρίαν,
πατρῷον ὅρκον ἐκτίνων ψευδώμοτον,
ὃν ἀμφὶ μήλων τῶν δορικτήτων τάλας
πύργων Κομαιθοῦς συμπεφυρμένων στρατῷ
στεργοξυνεύνων οὕνεκεν νυμφευμάτων
Ἀλοΐτιν ἔτλη τὴν Κυδωνίαν Θρασὼ
ὁρκωμοτῆσαι τόν τε Κρηστώνης θεὸν
Κανδάον' ἢ Μάμερτον ὁπλίτην λύκον,
ὁ μητρὸς ἐντὸς δελφύος στυγνὴν μάχην
στήσας ἀραγμοῖς πρὸς κασίγνητον χεροῖν,
οὔπω τὸ Τιτοῦς λαμπρὸν αὐγάζων φάος
οὐδ' ἐκφυγὼν ὠδῖνας ἀλγεινὰς τόκων.
τοιγὰρ πόποι φύξηλιν ἤνδρωσαν σπόρον,
πύκτην μὲν ἐσθλόν, πτῶκα δ' ἐν κλόνῳ δορός,
καὶ πλεῖστα τέχναις ὠφελήσαντα στρατόν·
ὃς ἀμφὶ Κῖριν καὶ Κυλιστάνου[1] γάνος
ἔπηλυς οἴκους τῆλε νάσσεται πάτρας,
τὰ δ' ἐργαλεῖα, τοῖσι τέτρηνας βρέτας
τεύξει ποτ' ἐγχώροισι μέρμερον βλάβην,
καθιερώσει Μυνδίας ἀνακτόροις.
Ἄλλοι δ' ἐνοικήσουσι Σικανῶν χθόνα,
πλαγκτοὶ μολόντες, ἔνθα Λαυμέδων τριπλᾶς

930 935 940 945 950

[1] Κυλιστάνου Scheer from *E.M.* 544. 30 Κυλιστάρ(ν)ου.

[a] Near Thurii in S. Italy, founded by Epeius (Strabo 263).
[b] Epeius.
[c] In later epic Epeius is typical coward (Q. Smyrn. iv. 323; xii. 28, etc.).
[d] Panopeus.
[e] Panopeus went with Amphitryon against the Taphians and Teleboans. Pterelaus, king of the former, had a lock of golden hair which made him invincible. Comaetho, his daughter, fell in love with Amphitryon and cut off the lock. Amphitryon captured the city of Pterelaus and put to death Comaetho. Panopeus seized some of the spoils

In the sheltering arms of Lagaria[a] shall dwell the builder[b] of the horse. Afraid[c] of the spear and the impetuous phalanx, he pays for the false oath of his father[d] regarding the spear-won herds, which wretched man, when the towers of Comaetho[e] were confounded by the army in the cause of loving marriage, he dared to swear by Aloetis Cydonia Thraso,[f] and by the god[g] of Crestone,[h] Candaon or Mamertus, warrior wolf. He[i] even within his mother's womb arrayed hateful battle against his brother with blows of his hands, while he looked not yet on the bright light of Tito, nor had yet escaped the grievous pains of birth. And for his false oath the gods made his son grow to be a coward man, a good boxer but a skulker in the mellay of the spear. By his arts he most greatly helped the host; and by Ciris[j] and the bright waters of Cylistanus he shall dwell as an alien, far from his fatherland; and the tools wherewith he shall bore the image and fashion sad ruin for the people of my country, he shall consecrate in the shrine of Myndia.[k]

And others shall dwell in the land[l] of the Sicanians, wandering to the spot where Laomedon,[m]

unjustly, but denied it on oath, swearing falsely by Athena and Ares.

[f] Athena Aloetis, as avenger of sin; Cydonia, cult-name of Athena in Elis where she had a temple founded by Clymenus from Cydonia in Crete; Thraso ("Bold"), as warlike goddess.

[g] Ares. Here Candaon must be a title of Ares, but in 328 Hephaestus. [h] In Thrace.

[i] P. fought with his brother Crisus in his mother's womb.

[j] = Aciris, river near Siris (Strabo 264), in Lucania.

[k] Athena, from her cult at Myndus in Caria. [l] In Sicily.

[m] When Phoenodamas refused to expose his daughters to the sea-beast, Laomedon had to expose his own daughter Hesione. In revenge he gave the daughters of Phoenodamus to some merchants to expose in the far West.

ναύταις ἔδωκε Φοινοδάμαντος κόρας,
ταῖς κητοδόρποις συμφοραῖς δεδηγμένος,
τηλοῦ προθεῖναι θηρσὶν ὠμησταῖς βορὰν
μολόντας εἰς γῆν ἕσπερον Λαιστρυγόνων,
ὅπου συνοικεῖ δαψιλὴς ἐρημία.
αἱ δ' αὖ παλαιστοῦ μητέρος Ζηρυνθίας
σηκὸν μέγαν δείμαντο, δωτίνην θεᾷ,
μόρον φυγοῦσαι καὶ μονοικήτους ἕδρας,
ὧν δὴ μίαν Κριμισός, ἰνδαλθεὶς κυνί,
ἔζευξε λέκτροις ποταμός· ἡ δὲ δαίμονι
τῷ θηρομίκτῳ σκύλακα γενναῖον τεκνοῖ,
τρισσῶν συνοικιστῆρα καὶ κτίστην τόπων.
ὃς δὴ ποδηγῶν πτόρθον Ἀγχίσου νόθον
ἄξει τρίδειρον νῆσον εἰς ληκτηρίαν,
τῶν Δαρδανείων ἐκ τόπων ναυσθλούμενον.
Αἰγέστα τλῆμον, σοὶ δὲ δαιμόνων φραδαῖς
πένθος μέγιστον καὶ δι' αἰῶνος πάτρας
ἔσται πυρὸς ῥιπαῖσιν ᾠθαλωμένης.
μόνη δὲ πύργων δυστυχεῖς κατασκαφὰς
νήπαυστον αἰάζουσα καὶ γοωμένη
δαρὸν στενάξεις. πᾶς δὲ λυγαίαν λεὼς
ἐσθῆτα προστρόπαιον ἐγχλαινούμενος
αὐχμῷ πινώδης λυπρὸν ἀμπρεύσει βίον.
κρατὸς δ' ἄκουρος νῶτα καλλυνεῖ φόβη,
μνήμην παλαιῶν τημελοῦσ' ὀδυρμάτων.
Πολλοὶ δὲ Σῖριν ἀμφὶ καὶ Λευταρνίαν

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[a] Aphrodite, as in 449 ; but in 1178 Hecate.
[b] Eryx ; see 866 f.
[c] Aegesta. A dog, representing Crimisus, appears on coins of (S)egesta (Sestri) (Head, *Hist. Num.* p. 164 f.).

stung by the ravages of the gluttonous sea-monster, gave to mariners to expose the three daughters of Phoenodamas that they should be devoured by ravenous wild beasts, there far off where they came to the land of the Laestrygonians in the West, where dwells always abundant desolation. And those daughters in their turn built a great shrine for the Zerynthian [a] mother of the wrestler,[b] as a gift to the goddess, for as much as they had escaped from doom and lonely dwelling. Of these one [c] the river Crimisus, in the likeness of a dog, took to be his bride: and she to the half-beast god bears a noble whelp,[d] settler and founder of three places.[e] That whelp shall guide the bastard [f] scion of Anchises and bring him to the farthest bounds of the three-necked island,[g] voyaging from Dardanian places. Hapless Aegesta! to thee by devising of the gods there shall be most great and age-long sorrow for my country when it is consumed by the breath of fire. And thou alone shalt groan for long, bewailing and lamenting unceasingly the unhappy overthrow of her towers. And all thy people, clad in the sable garb of the suppliant, squalid and unkempt, shall drag out a sorrowful life, and the unshorn hair of their heads shall deck their backs, keeping the memory of ancient woes.[h]

And many shall dwell by Siris [i] and Leutarnia's [j]

[a] Aegestes.
[c] Aegesta, Eryx, Entella.
[f] Elymus, eponym of the Elymi.
[g] Sicily.
[h] The native garb of the people of Segesta is interpreted as mourning for Troy; *cf.* 863, 1137.
[i] In Lucania.
[j] Coast of Calabria.

ἄρουραν οἰκήσουσιν, ἔνθα δύσμορος
Κάλχας ὀλύνθων Σισυφεὺς ἀνηρίθμων
κεῖται, κάρα μάστιγι γογγύλῃ τυπείς,
ῥείθροισιν ὠκὺς ἔνθα μύρεται Σίνις,
ἄρδων βαθεῖαν Χωνίας παγκληρίαν.
πόλιν δ' ὁμοίαν Ἰλίῳ δυσδαίμονες
δείμαντες, ἀλγυνοῦσι Λαφρίαν κόρην
Σάλπιγγα, δῃώσαντες ἐν ναῷ θεᾶς
τοὺς πρόσθ' ἔδεθλον Ξουθίδας ᾠκηκότας.
γλήναις δ' ἄγαλμα ταῖς ἀναιμάτοις μύσει,
στυγνὴν Ἀχαιῶν εἰς Ἰάονας βλάβην
λεῦσσον φόνον τ' ἔμφυλον ἀγραύλων λύκων,
ὅταν θανὼν λῄταρχος ἱρείας σκύλαξ
πρῶτος κελαινῷ βωμὸν αἱμάξῃ βρότῳ.
Ἄλλοι δὲ πρῶνας δυσβάτους Τυλησίους
Λίνου θ' ἁλισμήκτοιο δειραίαν ἄκραν
Ἀμαζόνος σύγκληρον ἄρσονται πέδον,
δούλης γυναικὸς ζεῦγλαν ἐνδεδεγμένοι,
ἣν χαλκομίτρου θῆσσαν ὀτρηρῆς κόρης
πλανῆτιν ἄξει κῦμα πρὸς ξένην χθόνα.
ἧς ἐκπνεούσης λοῖσθον ὀφθαλμὸς τυπεὶς
πιθηκομόρφῳ πότμον Αἰτωλῷ φθόρῳ
τεύξει τράφηκι φοινίῳ τετμημένῳ.

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[a] In connexion with Heracles and his carrying off of the oxen of Geryon, legend told that Heracles, seeing a seer (here called Calchas) sitting under a fig-tree, asked him how many figs were on the tree. "Ten bushels and one fig," said the seer. When Heracles vainly tried to put the odd fig into the tenth bushel, the seer mocked him and Heracles killed him with his fist.

[b] Sisyphus is the type of cleverness.

[c] The fist of Heracles.

[d] *i.e.* Siris.

[e] Achaeans come from Troy and settle near Siris on the site of the later Heracleia. They kill the Ionians, the

fields, where lies the unhappy Calchas [a] who Sisyphus-like [b] counted the unnumbered figs, and who was smitten on the head by the rounded scourge [c]—where Sinis' [d] swift stream flows, watering the rich estate of Chonia. There the unhappy men shall build a city like Ilios,[e] and shall vex the Maiden [f] Laphria Salpinx by slaying in the temple of the goddess the descendants [g] of Xuthus who formerly occupied the town. And her image shall shut its bloodless eyes, beholding the hateful destruction of Ionians by Achaeans and the kindred slaughter of the wild wolves, when the minister son of the priestess dies and stains first the altar with his dark blood.

And others shall take to them the steep Tylesian [h] hills and sea-washed Linos' [h] hilly promontory, the territory of the Amazon,[i] taking on them the yoke of a slave woman, whom, as servant of the brazen-mailed impetuous maiden,[j] the wave shall carry wandering to an alien land: slave of that maiden whose eye, smitten as she breathes her last, shall bring doom to the ape-formed Aetolian pest,[k] wounded by the

previous settlers, in the temple of Ilian Athena; *cf.* Aristot. *Mirab.* 106, Athen. xii. 523, Strabo 264 (who says it was the Ionians who murdered the earlier Trojan settlers).

[f] Athena, *cf.* 356, 915.

[g] Ionians, Ion being son of Xuthus.

[h] Unknown, but apparently in Bruttium.

[i] Clete, nurse of Penthesileia.

[j] When Clete heard that Penthesileia had fallen at Troy, she set out in search of her but was carried by stress of weather to Italy where she found a town which bore her name in Bruttium.

[k] Thersites (for his deformity *cf. Il.* ii. 216 ff.) from Aetolia. When Achilles slew Penthesileia, Thersites insulted the corpse by thrusting his spear in her eye, whereupon Achilles killed him (Q. Smyrn. i. 660 ff.).

Κροτωνιᾶται δ' ἄστυ πέρσουσίν ποτε
'Αμαζόνος, φθέρσαντες ἄτρομον κόρην
Κλήτην, ἄνασσαν τῆς ἐπωνύμου πάτρας.
πολλοὶ δὲ πρόσθεν γαῖαν ἐκ κείνης ὀδὰξ
δάψουσι πρηνιχθέντες, οὐδ' ἄτερ πόνων
πύργους διαρραίσουσι Λαυρήτης γόνοι.
Οἱ δ' αὖ Τέρειναν, ἔνθα μυδαίνει ποτοῖς
'Ωκίναρος γῆν, φοῖβον ἐκβράσσων ὕδωρ,
ἄλῃ κατοικήσουσι κάμνοντες πικρᾷ.
Τὸν δ' αὖ τὰ δευτερεῖα καλλιστευμάτων
λαβόντα, καὶ τὸν ἐκ Λυκορμαίων ποτῶν
στρατηλάτην σῦν, καρτερὸν Γόργης τόκον,
τῇ μὲν Λίβυσσαν ψάμμον ἄξουσι πνοαὶ
Θρῇσσαι ποδωτοῖς ἐμφορούμεναι λίνοις,
τῇ δ' ἐκ Λιβύσσης αὖθις ἐμπίπτων νότος
εἰς 'Αργυρίνους καὶ Κεραυνίων νάπας
ἄξει βαρεῖ πρηστῆρι ποιμαίνων ἄλα.
ἔνθα πλανήτην λυπρὸν ὄψονται βίον
Λακμωνίου πίνοντες Αἴαντος ῥοάς.
Κρᾶθις δὲ γείτων ἠδὲ Μυλάκων ὅροις
χῶρος[1] συνοίκους δέξεται Κόλχων Πόλαις,
μαστῆρας οὓς θυγατρὸς ἔστειλεν βαρὺς
Αἴας Κορίνθου τ' ἀρχός, Εἰδυίας πόσις,
τὴν νυμφαγωγὸν ἐκκυνηγετῶν τρόπιν,
οἳ πρὸς βαθεῖ νάσσαντο Διζηροῦ πόρῳ.

[1] ὄρος (cod. B) χώρας Scheer.

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[a] *E.M. s.v.* Κλείτη says that not only the city but also the queens who succeeded the first Cleite (Clete) bore the same name. As Clete was mother of Caulon, founder of Caulonia, the reference seems to be to the taking of Caulonia by Croton.

[b] Daughter of Lacinius and wife of Croton (schol.).

[c] In Bruttium.

[d] Nireus (Hom. *Il.* ii. 671 ff.).

[e] Thoas.

[f] =Evenus in Aetolia (Strabo 451).

bloody shaft. And the men of Croton shall sack the city of the Amazon, destroying the dauntless maiden Clete,[a] queen of the land that bears her name. But, ere that, many shall be laid low by her hand and bite the dust with their teeth, and not without labour shall the sons of Laureta[b] sack the towers.

Others, again, in Tereina,[c] where Ocinarus moistens the earth with his streams, bubbling with bright water, shall dwell, weary with bitter wandering.

And him,[d] again, who won the second prize for beauty, and the boar leader[e] from the streams of Lycormas,[f] the mighty son of Gorge,[g] on the one hand the Thracian blasts, falling on taut sails, shall carry to the sands of Libya; on the other hand from Libya again the blast of the South wind shall carry them to the Argyrini[h] and the glades of Ceraunia,[i] shepherding the sea with grievous hurricane. And there they shall see a sorry wandering life, drinking the waters of Aias[j] which springs from Lacmon.[k] And neighbouring Crathis[l] and the land of the Mylaces[m] shall receive them in their bounds to dwell at Polae,[n] the town of the Colchians whom the angry ruler[o] of Aea and of Corinth, the husband of Eiduia,[p] sent to seek his daughter,[q] tracking the keel[r] that carried off the bride; they settled by the deep stream of Dizerus.[s]

[a] Daughter of Oeneus.
[b] In Epirus (Steph. B.).
[c] Mountain in Epirus.
[d] *i.e.* the Auas or Aoüs (Strabo 271, 316).
[e] = Lacmus; *cf.* Herod. ix. 23.
[f] Unknown river in Illyria.
[g] Illyrians (ἀλλός = μυλλός, *i.e.* "squinting").
[h] *Cf.* Callim. fr. incert. 2 *n.*
[i] Aeëtes.
[j] Hes. *Th.* 958, where Aeëtes, son of Helios, is husband of Idyia, daughter of Oceanus.
[k] Medeia.
[l] Argo.
[m] In Illyria (Steph. B.).

Ἄλλοι δὲ Μελίτην νῆσον Ὀθρωνοῦ πέλας
πλαγκτοὶ κατοικήσουσιν, ἣν πέριξ κλύδων
ἔμπλην Παχύνου Σικανὸς προσμάσσεται,
τοῦ Σισυφείου παιδὸς ὀχθηρὰν ἄκραν
ἐπώνυμόν ποθ' ὑστέρῳ χρόνῳ γράφων
κλεινόν θ' ἵδρυμα παρθένου Λογγάτιδος,
Ἕλωρος ἔνθα ψυχρὸν ἐκβάλλει ποτόν.
Παππόκτονος δ' Ὀθρωνὸν οἰκήσει λύκος,
τηλοῦ πατρῷα ῥεῖθρα Κοσκύνθου ποθῶν.
ὃς ἐν θαλάσσῃ χοιράδων βεβὼς ἔπι
ῥήτρας πολίταις τὰς στρατοπλώτους ἐρεῖ.
χέρσου πατρῴας οὐ γὰρ ἂν φονῆ ποσὶ
ψαῦσαι, μέγαν πλειῶνα μὴ πεφευγότα,
Δίκης ἐάσει τάρροθος Τελφουσία
Λάδωνος ἀμφὶ ῥεῖθρα ναίουσα σκύλαξ.
ὅθεν, πεφευγὼς ἑρπετῶν δεινὴν μάχην
δρακοντομόρφων, εἰς Ἀμαντίαν πόλιν
πλώσει. πέλας δὲ γῆς Ἀτιντάνων μολών,
Πράκτιν παρ' αὐτὴν αἰπὺ νάσσεται λέπας,
τοῦ Χαονίτου νᾶμα Πολυάνθους δρέπων.
Ὁ δ' Αὐσονείων ἄγχι Κάλχαντος τάφων,

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[a] Malta.

[b] Hesych. *s.v.* Ὀθρωνός says "island off Corcyra"; so Pliny, *N.H.* iv. 52. Hence Scheer supposed that Lycophron confused Melita = Malta with the Illyrian Melita = Meleda. But Steph. Byz. *s.v.* Ὀθρ. says "according to some an island to the south of Sicily."

[c] Cape in south-east Sicily, of which the western point was called Ὀδυσσεία ἄκρα (Ptolem. iii. 4. 7).

[d] Odysseus, according to one legend son of Anticleia and Sisyphus.

[e] Athena; *cf.* 520.

[f] River near Pachynus.

[g] Island near Corcyra.

[h] Elephenor of Euboea (*Il.* ii. 540) having unwittingly slain his grandfather Abas had to go into exile for a year. Meanwhile the Trojan war breaks out, in which as a suitor

Other wanderers shall dwell in the isle of Melita,[a] near Othronus,[b] round which the Sicanian wave laps beside Pachynus,[c] grazing the steep promontory that in after time shall bear the name of the son[d] of Sisyphus and the famous shrine of the maiden Longatis,[e] where Helorus[f] empties his chilly stream.

And in Othronus[g] shall dwell the wolf[h] that slew his own grandfather, yearning afar for his ancestral stream of Coscynthus.[i] Standing in the sea upon the rocks he shall declare to his countrymen the compact of the sailing army. For never will the ally of Justice, the Telphusian hound[j] that dwells by the streams of Ladon, allow the murderer to touch with his feet his fatherland, if he has not spent a great year in exile. Thence, fleeing from the terrible warfare of the serpent-shaped vermin,[k] he shall sail to the city of Amantia,[l] and coming nigh to the land of the Atintanians,[m] right beside Practis[n] shall he dwell upon a steep hill, drinking the waters of Chaonian Polyanthes.

And near the Ausonian false-tomb of Calchas[o]

of Helen (Apollod. iii. 130) he has to take part. When he comes to summon the Abantes to the war he may not land, but must speak from a rock in the sea ; *cf.* Arist. Ἀθ. Πολ. 57.

[i] In Euboea (schol.).

[j] Demeter-Erinys, cult at Telphusa or Thelpusa in Arcadia.

[k] Reference unknown.

[l] = Ἀβαντία in Illyricum.

[m] In Epeirus (Strabo 326).

[n] Unknown.

[o] Calchas was buried near Colophon (*cf.* 424 f.), but "there are shown in Daunia on a hill called Drion two *heroa* (hero-shrines), one of Calchas on the top of the hill, where those who consult him sacrifice to him a black ram and sleep upon the skin ; the other of Podaleirius at the foot of the hill. . . . From it flows a small stream which is a sovereign remedy (πάνακες) for the diseases of cattle" (Strabo 284).

δυοῖν ἀδελφοῖν ἄτερος, ψευδηρίων
ξένην ἐπ' ὀστέοισιν ὀγχήσει κόνιν.
δοραῖς δὲ μήλων τύμβον ἐγκοιμωμένοις
χρήσει καθ' ὕπνον πᾶσι νημερτῆ φάτιν,
νόσων δ' ἀκεστὴς Δαυνίοις κληθήσεται,
ὅταν κατικμαίνοντες Ἀλθαίνου ῥοαῖς
ἀρωγὸν αὐδήσωσιν Ἠπίου γόνον
ἀστοῖσι καὶ ποίμναισι πρευμενῆ μολεῖν.
ἔσται ποτὲ πρεσβεῦσιν Αἰτωλῶν φάος
ἐκεῖ γοηρὸν καὶ πανέχθιστον φανέν,
ὅταν Σαλάγγων γαῖαν Ἀγγαίσων θ' ἕδη
μολόντες αἰτίζωσι κοιράνου γύας,
ἐσθλῆς ἀρούρης πῖαρ ἔγκληρον χθονός.
τοὺς δ' εἰς ἐρεμνὸν ζῶντας ὠμηστὰι τάφον
κρύψουσι κοίλης ἐν μυχοῖς διασφάγος.
τοῖς δ' ἀκτέριστον σῆμα Δαυνῖται νεκρῶν
στήσουσι χωστῷ τροχμάλῳ κατηρεφές,
χώραν διδόντες, ἣν περ ἔχρηζον λαβεῖν,
τοῦ κρατοβρῶτος παιδὸς ἄτρεστου κάπρου.
Τῶν Ναυβολείων δ' εἰς Τέμεσσαν ἐγγόνων
ναῦται καταβλώξουσιν, ἔνθα Λαμπέτης
Ἱππωνίου πρηῶνος εἰς Τηθὺν κέρας

[a] Podaleirius.

[b] Podaleirius and Machaon, sons of Asclepius, from Thessaly (*Il.* ii. 730 f.).

[c] Stream flowing from Mount Drion. [d] Asclepius.

[e] Justin xii. 2 says Brundusium was founded by the Aetolians under Diomede. When the Aetolians were expelled by the Apulians they consulted the oracles and got the answer "locum quem repetissent perpetuo possessuros." Accordingly they sent ambassadors to demand restitution of the city. The Apulians, having learnt of the oracle, killed the ambassadors and buried them in the city, "perpetuam ibi sedem habituros."

[f] Unknown. [g] Diomedes.

one [a] of two brothers [b] shall have an alien soil over his bones and to men sleeping in sheepskins on his tomb he shall declare in dreams his unerring message for all. And healer of diseases shall he be called by the Daunians, when they wash the sick with the waters of Althaenus [c] and invoke the son of Epius [d] to their aid, that he may come gracious unto men and flocks. There some time for the ambassadors [e] of the Aetolians shall dawn a sad and hateful day, when, coming to the land of the Salangi [f] and the seats of the Angaesi,[f] they shall ask the fields of their lord,[g] the rich inheritance of goodly soil. Alive in a dark tomb within the recesses of a hollow cleft shall the savages hide them; and for them the Daunites shall set up a memorial of the dead without funeral rites, roofed with piled stones, giving them the land which they desired to get,—the land of the son [g] of the dauntless boar[h] who devoured the brains[i] of his enemy.

And the mariners of the descendants [j] of Naubolus shall come to Temessa,[k] where the hard horn of the Hipponian [l] hill inclines to the sea of Lampeta.[m]

[h] Tydeus fought with Polyneices in Argos. Adrastus had received an oracle that he should marry his daughters to a lion and a boar, and a seer now recognized in Polyneices the lion, in Tydeus the boar (Eur. *Suppl.* 140 ff.).

[i] In the war of the Seven against Thebes Melanippos (Aesch. *Sept.* 415) was opposed to Tydeus (*ibid.* 377). Tydeus was wounded by Melanippos whom he then slew. As Tydeus lay dying, Athena brought a drug which was to make him immortal. But Amphiaraus, who hated Tydeus, cut off the head of Melanippos and gave it to Tydeus who opened it and supped the brains (Apollod. iii. 76).

[j] Schedius and Epistrophus, sons of Iphitus, son of Naubolus, from Phocis (*Il.* ii. 517).

[k] Tempsa in Bruttium (Strabo 255).

[l] Vibo Valentia (Strabo 256), in Bruttium.

[m] Clampetia, in Bruttium.

σκληρὸν νένευκεν. ἀντὶ δὲ Κρίσης ὅρων
Κροτωνιᾶτιν ἀντίπορθμον αὔλακα
βοῶν ἀροτρεύσουσιν ὀλκαίῳ πτερῷ,
πάτραν Λίλαιαν κἀνεμωρείας πέδον
ποθοῦντες Ἀμφισσάν τε καὶ κλεινὰς Ἄβας.
Σήταια τλῆμον, σοὶ δὲ πρὸς πέτραις μόρος
μίμνει δυσαίων, ἔνθα γυιούχοις πέδαις
οἴκτιστα χαλκείῃσιν ὠργυιωμένη
θανῇ, πυρὶ φλέξασα δεσποτῶν στόλον,
ἔκβλητον αἰάζουσα Κράθιδος πέλας
τόργοισιν αἰώρημα φοινίοις δέμας.
σπιλὰς δ' ἐκείνη σῆς φερώνυμος τύχης
πόντον προσαυγάζουσα φημισθήσεται.
Οἱ δ' αὖ Πελασγῶν ἀμφὶ Μέμβλητος ῥοὰς
νῆσόν τε Κερνεᾶτιν ἐκπεπλωκότες
ὑπὲρ πόρον Τυρσηνὸν ἐν Λαμητίαις
δίναισιν οἰκήσουσι Λευκανῶν πλάκας.
Καὶ τοὺς μὲν ἄλγη ποικίλαι τε συμφοραὶ
ἄνοστον αἰάζοντας ἕξουσιν τύχην
ἐμῶν ἕκατι δυσγάμων ῥυσταγμάτων.
Οὐδ' οἱ χρόνῳ μολόντες ἀσπαστῶς δόμους
εὐκταῖον ἐκλάμψουσι θυμάτων σέλας,
χάριν τίνοντες Κερδύλᾳ Λαρυνθίῳ.
τοιαῖσδ' ἐχῖνος μηχαναῖς οἰκοφθορῶν
παραιολίξει τὰς ἀλεκτόρων πικρὰς
στεγανόμους ὄρνιθας. οὐδὲ ναυφάγοι
λήξουσι πένθους δυσμενεῖς φρυκτωρίαι
πτόρθου διαρραισθέντος, ὃν νεοσκαφὲς

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[a] Phocian towns (*Il. l.c.*).
[b] Setaea, a Trojan captive, set fire to the Greek ships. Hence Setaeum, cliff near Sybaris.

And in place of the bounds of Crisa [a] they shall till with ox-drawn trailing ploughshare the Crotonian fields across the straits, longing for their native Lilaea [a] and the plain of Anemoreia [a] and Amphissa [a] and famous Abae.[a] Poor Setaea [b]! for thee waits an unhappy fate upon the rocks, where, most pitifully outstretched with brazen fetters on thy limbs, thou shalt die, because thou didst burn the fleet of thy masters: bewailing near Crathis thy body cast out and hung up for gory vultures to devour. And that cliff, looking on the sea, shall be called by thy name in memory of thy fate.

And others again beside the Pelasgian streams of Membles and the Cerneatid isle shall sail forth and beyond the Tyrrhenian strait occupy in Lametian waters Leucanian plains.

And griefs and varied sufferings shall be the lot of these—bewailing their fate which allows them not to return home, on account of my haling to unhappy marriage.

Nor shall they who after many days come gladly home kindle the flame of votive offering in gratitude to Cerdylas Larynthius.[c] With such craft shall the hedgehog [d] ruin their homes and mislead the housekeeping hens embittered against the cocks. Nor shall the ship-devouring hostile beacons abate their sorrow for his shattered scion,[e] whom a new-dug

[c] Zeus. The meaning of these cult-names is quite obscure: Cerdylas possibly = Κτήσιος, Zeus as god of property.

[d] Nauplius ("hedgehog," from proverbial craftiness of that animal, Ael. *N.A.* vi. 54), in revenge for his son Palamedes, lures the Greeks by false beacons on to the rocks and by lies induces their wives to be faithless.

[e] Palamedes, stoned to death by the Greeks, was buried by Achilles and Aias near Methymna (in Lesbos).

κρύψει ποτ' ἐν κλήροισι Μηδύμνης στέγος.
Ὁ μὲν γὰρ ἀμφὶ χύτλα τὰς δυσεξόδους
ζητῶν κελεύθους αὐχενιστῆρος βρόχου
ἐν ἀμφιβλήστρῳ συντεταργανωμένος
τυφλαῖς ματεύσει χερσὶ κροσσωτοὺς ῥαφάς.
θερμὴν δ' ὑπαὶ λουτρῶνος ἀρνεύων στέγην
τιβῆνα καὶ κύπελλον ἐγκάρῳ ῥανεῖ,
τυπεὶς σκεπάρνῳ κόγχον εὐθήκτῳ μέσον.
οἰκτρὰ δέ πέμφιξ Ταίναρον πτερύξεται,
λυπρὰν λεαίνης εἰσιδοῦσ' οἰκουρίαν.
ἐγὼ δὲ δροίτης ἄγχι κείσομαι πέδῳ,
Χαλυβδικῷ κνώδοντι συντεθραυσμένη,
ἐπεί με, πεύκης πρέμνον ἢ στύπος δρυὸς
ὅπως τις ὑλοκουρὸς ἐργάτης ὀρεύς,
ῥήξει πλατὺν τένοντα καὶ μετάφρενον,
καὶ πᾶν λακίζουσ' ἐν φοναῖς ψυχρὸν δέμας
δράκαινα διψὰς κἀπιβᾶσ' ἐπ' αὐχένος
πλήσει γέμοντα θυμὸν ἀγρίας χολῆς,
ὡς κλεψίνυμφον κοὐ δορίκτητον γέρας
δύσζηλος ἀστέμβακτα τιμωρουμένη.
βοῶσα δ' οὐ κλύοντα δεσπότην πόσιν
θεύσω κατ' ἴχνος ἠνεμωμένη πτεροῖς.
σκύμνος δὲ πατρὸς κῆρα μαστεύων φόνου
εἰς σπλάγχν' ἐχίδνης αὐτόχειρ βάψει ξίφος,
κακὸν μίασμ' ἔμφυλον ἀλθαίνων κακῷ.
Ἐμὸς δ' ἀκοίτης, δμωίδος νύμφης ἄναξ,
Ζεὺς Σπαρτιάταις αἱμύλοις κληθήσεται,
τιμὰς μεγίστας Οἰβάλου τέκνοις λαχών.

[a] Agamemnon is killed in the bath by Clytemnestra.
[b] In Laconia, where there was a descent to Hades.
[c] Clytaemnestra.
[d] The Chalybes in Pontus were famous workers in metal.

habitation in the territory of Methymna shall hide.

One [a] at the bath while he seeks for the difficult exits of the mesh about his neck, entangled in a net, shall search with blind hands the fringed stitching. And diving under the hot covering of the bath he shall sprinkle with his brains tripod and basin, when he is smitten in the midst of the skull with the well-sharpened axe. His piteous ghost shall wing its way to Taenarus,[b] having looked on the bitter housekeeping of the lioness.[c] And I beside the bath shall lie on the ground, shattered by the Chalybdic [d] sword. For she shall cleave me—broad tendon and back—even as a woodcutter workman on the mountains cleaves trunk of pine or stem of oak—and, sand-viper as she is, will rend all my cold body in blood and set her foot on my neck and glut her laden soul of bitter bile, taking relentless vengeance on me in evil jealousy, as if I were a stolen bride and not a spear-won prize. And calling on my master and husband,[e] who hears no more, I shall follow his track on wings of the wind. But a whelp,[f] seeking vengeance for his father's blood, shall with his own hand plunge his sword in the entrails of the viper, with evil healing the evil pollution of his race.

And my husband, lord of a slave bride, shall be called Zeus [g] by the crafty Spartiates, obtaining highest honours from the children of Oebalus.[h] Nor

[e] Agamemnon.

[f] Orestes, son of Agamemnon, slays his mother Clytaemnestra.

[g] Zeus-Agamemnon, worshipped in Sparta.

[h] Father of Tyndareus.

οὐ μὴν ἐμὸν νώνυμνον ἀνθρώποις σέβας
ἔσται, μαρανθὲν αὖθι ληθαίῳ σκότῳ.
ναὸν δέ μοι τεύξουσι Δαυνίων ἄκροι
Σάλπης παρ᾽ ὄχθαις, οἵ τε Δάρδανον πόλιν
ναίουσι, λίμνης ἀγχιτέρμονες ποτῶν.
κοῦραι δὲ παρθένειον ἐκφυγεῖν ζυγὸν
ὅταν θέλωσι, νυμφίους ἀρνούμεναι
τοὺς Ἑκτορείοις ἠγλαϊσμένους κόμαις,
μορφῆς ἔχοντας σίφλον ἢ μῶμαρ γένους,
ἐμὸν περιπτύξουσιν ὠλέναις βρέτας,
ἄλκαρ μέγιστον κτώμεναι νυμφευμάτων,
Ἐρινύων ἐσθῆτα καὶ ῥέθους βαφὰς
πεπαμέναι θρόνοισι φαρμακτηρίοις.
κείναις ἐγὼ δηναιὸν ἄφθιτος θεὰ
ῥαβδηφόροις γυναιξὶν αὐδηθήσομαι.
Πένθος δὲ πολλαῖς παρθένων τητωμέναις
τεύξω γυναιξὶν αὖθις, αἳ στρατηλάτην
ἀθεσμόλεκτρον, Κύπριδος λῃστὴν θεᾶς,
δαρὸν στένουσαι, κλῆρον εἰς ἀνάρσιον
πέμψουσι παῖδας ἐστερημένας γάμων.
Λάρυμνα, καὶ Σπερχειέ, καὶ Βοάγριε,
καὶ Κῦνε, καὶ Σκάρφεια, καὶ Φαλωριάς,
καὶ Ναρύκειον ἄστυ, καὶ Θρονίτιδες
Λοκρῶν ἀγυιαί, καὶ Πυρωναῖαι νάπαι,
καὶ πᾶς Ὀδοιδόκειος Ἰλέως δόμος,

[a] "A lake in Italy" (schol.); possibly the reference is to Salapia. [b] Unknown.

[c] The schol. says this means that the hair is worn long behind and shorn in front. *Cf.* Hesych. *s.v.* Ἑκτόρειοι· κομῆται. Δαύνιοι καὶ Πευκέτιοι ἔχοντες τὴν ἀπ᾽ Ἰλίου τοῖς ὤμοις περικεχυμένην τρίχα (Plut. *Thes.* 5).

[d] Aristot. *Mirab.* 109 refers to the black clothes worn by all Daunians, male or female. The schol. quotes Timaeus for the statement that the Daunian women wore a dark dress,

shall my worship be nameless among men, nor fade hereafter in the darkness of oblivion. But the chiefs of the Daunians shall build for me a shrine on the banks of Salpe,[a] and those also who inhabit the city of Dardanus,[b] beside the waters of the lake. And when girls wish to escape the yoke of maidens, refusing for bridegrooms men adorned with locks such as Hector wore,[c] but with defect of form or reproach of birth, they will embrace my image with their arms, winning a mighty shield against marriage, having clothed them in the garb of the Erinyes[d] and dyed their faces with magic simples. By those staff-carrying women I shall long be called an immortal goddess.

And to many women robbed of their maiden daughters I shall bring sorrow hereafter. Long shall they bewail the leader[e] who sinned against the laws of marriage, the pirate of the Cyprian goddess,[f] when they shall send to the unkindly shrine[g] their daughters reft of marriage. O Larymna[h] and Spercheius and Boagrius and Cynus and Scarpheia and Phalorias and city of Naryx and Locrian streets of Thronium and Pyronaean glades and all the house of Ileus son of Hodoedocus—ye

were girt with broad ribands, wore τὰ κοῖλα τῶν ὑποδημάτων, *i.e.* reaching to the calves of the leg (ἐς μέσην τὴν κνήμην ἀνήκοντα, Poll. v. 18, *cf.* vii. 84, Ael. *V.A.* vi. 23), carried a wand in their hands, and painted their faces with a reddish colour—suggesting the Furies of tragedy.

[e] Aias the Locrian, son of Oileus (Ileus), who assaulted Cassandra in the temple of Athena.

[f] Aphrodite.

[g] Shrine of Athena in Troy. The reference is to the Locrian maiden-tribute. See Callim. *Aet.* i. 8 n. and *cf.* Strabo 601 and Plut. *De ser. vindict.* 557.

[h] This and the other places named are in Locris.

ὑμεῖς ἐμῶν ἕκατι δυσσεβῶν γάμων
ποινὰς Γυγαίᾳ τίσετ' Ἀγρίσκᾳ θεᾷ,
τὸν χιλίωρον τὰς ἀνυμφεύτους χρόνον
πάλου βραβείαις γηροβοσκοῦσαι κόρας.
αἷς ἀκτέριστος ἐν ξένῃ ξέναις τάφος
ψάμμῳ κλύδωνος λυπρὸς ἐκκλυσθήσεται,
φυτοῖς ἀκάρποις γυῖα συμφλέξας ὅταν
Ἥφαιστος εἰς θάλασσαν ἐκβράσῃ σποδὸν
τῆς ἐκ λόφων Τράρωνος ἐφθιτωμένης.
ἄλλαι δὲ νύκτωρ ταῖς θανουμέναις ἴσαι
Σιθῶνος εἰς θυγατρὸς ἵξονται γύας,
λαθραῖα κἀκκέλευθα παπταλώμεναι,
ἕως ἂν εἰσθρέξωσιν Ἀμφείρας δόμους
λιταῖς Σθένειαν ἵκτιδες γουνούμεναι.
θεᾶς δ' ὀφελτρεύσουσι κοσμοῦσαι πέδον,
δρόσῳ τε φοιβάσουσιν, ἀστεργῆ χόλον
ἀστῶν φυγοῦσαι. πᾶς γὰρ Ἰλιεὺς ἀνὴρ
κόρας δοκεύσει, πέτρον ἐν χεροῖν ἔχων,
ἢ φάσγανον κελαινόν, ἢ ταυροκτόνον
στερρὰν κύβηλιν, ἢ Φαλακραῖον κλάδον,
μαιμῶν κορέσσαι χεῖρα διψῶσαν φόνου.
δῆμος δ' ἀνατεὶ τὸν κτανόντ' ἐπαινέσει,
τεθμῷ χαράξας, τοὐπιλώβητον γένος.
Ὦ μῆτερ, ὦ δύσμητερ, οὐδὲ σὸν κλέος
ἄπυστον ἔσται, Περσέως δὲ παρθένος
Βριμὼ Τρίμορφος θήσεταί σ' ἐπωπίδα

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[a] Athena Gygaea either, in spite of the quantity, from the Γύγαία λίμνη in Lydia (Strabo 626) or *cf.* Γυγᾶ· Ἀθηνᾶ ἐγχώριος (Boeotian?) Hesych. Agrisca as goddess of agriculture.

[b] Holzinger takes this to mean that the first Locrian maiden escaped her pursuers by jumping into the sea from Cape Traron in the Troad. It seems better to suppose it

for the sake of my impious wedlock shall pay penance to the goddess Gygaea Agrisca,[a] for the space of a thousand years fostering to old age your unwed daughters by the arbitrament of the lot. And they, aliens in an alien land, shall have without funeral rites a tomb, a sorry tomb in wave-washed sands, when Hephaestus burns with unfruitful plants the limbs of her[b] that perishes from Traron's peaks, and tosses her ashes into the sea. And, to fill the place of those that shall die, others shall come by night to the fields[c] of Sithon's daughter by secret paths and glancing fearfully, until they rush into the shrine of Ampheira[d] as suppliants beseeching with their prayers Stheneia.[d] And they shall sweep and array the floor of the goddess and cleanse it with dew, having escaped the loveless anger of the citizens. For every man of Ilios shall keep watch for the maidens, with a stone in his hands, or a dark sword or hard bull-slaying axe, or shaft from Phalacra,[e] eager to sate his hand athirst for blood. And the people shall not harm him who slays that race of reproach, but shall praise him and grave his name by ordinance.

O mother,[f] O unhappy mother! thy fame, too, shall not be unknown, but the maiden daughter[g] of Perseus, Triform Brimo, shall make thee her

means that the ashes of every maiden who died were cast into the sea from Cape Traron.

[c] Rhoeteum, *cf.* 583.

[d] Athena Ampheira as a name of Athena is unknown; Ἀθήνη Σθενιάς was worshipped in Troezen (Paus. ii. 30. 6 ff.).

[e] *Cf.* 24.

[f] Hecuba, who was turned into a dog and stoned to death.

[g] Hecate, daughter of Asteria and Perses (Perseus) son of Crius and Eurybia.

κλαγγαῖσι ταρμύσσουσαν ἐννύχοις βροτούς,
ὅσοι μεδούσης Στρυμόνος Ζηρυνθίας
δείκηλα μὴ σέβουσι λαμπαδουχίαις,
θύσθλοις Φεραίαν ἐξακεύμενοι θεάν.
ψευδήριον δὲ νησιωτικὸς στόνυξ
Πάχυνος ἕξει σεμνὸν ἐξ ὀνειράτων
ταῖς δεσποτείαις ὠλέναις ὠγκωμένον
ῥείθρων Ἑλώρου πρόσθεν ἐκτερισμένης·
ὃς δὴ παρ' ἀκταῖς τλήμονος ῥανεῖ χοάς,
τριαύχενος μήνιμα δειμαίνων θεᾶς,
λευστῆρα πρῶτον οὔνεκεν ῥίψας πέτρον
Ἅιδῃ κελαινῶν θυμάτων ἀπάρξεται.
Σὺ δ', ὦ ξύναιμε, πλεῖστον ἐξ ἐμῆς φρενὸς
στερχθείς, μελάθρων ἕρμα καὶ πάτρας ὅλης,
οὐκ εἰς κενὸν κρηπῖδα φοινίξεις φόνῳ
ταύρων, ἄνακτι τῶν Ὀφίωνος θρόνων
πλείστας ἀπαρχὰς θυμάτων δωρούμενος.
ἀλλ' ἄξεταί σε πρὸς γενεθλίαν πλάκα
τὴν ἐξόχως Γραικοῖσιν ἐξυμνημένην,
ὅπου σφε μήτηρ ἡ πάλης ἐμπείραμος
τὴν πρόσθ' ἄνασσαν ἐμβαλοῦσα Ταρτάρῳ
ὠδῖνας ἐξέλυσε λαθραίας γονῆς,
τὰς παιδοβρώτους ἐκφυγοῦσ' ὀμευνέτου
θοίνας ἀσέπτους, οὐδ' ἐπίανεν βορᾷ
νηδύν, τὸν ἀντίποινον ἐγμάψας πέτρον,
ἐν γυιοκόλλοις σπαργάνοις εἰλημένον,
τύμβος γεγὼς Κένταυρος ὠμόφρων σπορᾶς.
νήσοις δὲ μακάρων ἐγκατοικήσεις μέγας

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[a] Hecate.
[b] In Thessaly. Hecate with torch appears on coins of Pherae (Head, *H.N.* 307 f.).
[c] Cenotaph of Hecuba built in Sicily by Odysseus.
[d] Hecate. [e] Hector. [f] Zeus.

attendant, terrifying with thy baying in the night all mortals who worship not with torches the images of the Zerynthian queen of Strymon,[a] appeasing the goddess of Pherae[b] with sacrifice. And the island spur of Pachynus shall hold thine awful cenotaph,[c] piled by the hands of thy master, prompted by dreams when thou hast gotten the rites of death in front of the streams of Helorus. He shall pour on the shore offerings for thee, unhappy one, fearing the anger of the three-necked goddess,[d] for that he shall hurl the first stone at thy stoning and begin the dark sacrifice to Hades.

And thou, O brother,[e] most beloved of my heart, stay of our halls and of our whole fatherland, not in vain shalt thou redden the altar pedestal with blood of bulls, giving full many a sacrificial offering to him[f] who is lord of Ophion's[g] throne. But he shall bring thee to the plain of his nativity,[h] that land celebrated above others by the Greeks, where his mother,[i] skilled in wrestling, having cast into Tartarus the former queen, delivered her of him in travail of secret birth, escaping the child-devouring unholy feast of her spouse[j]; and he fattened not his belly with food, but swallowed instead the stone, wrapped in limb-fitting swaddling-clothes: savage Centaur, tomb of his own offspring. And in the Islands of the Blest[k] thou shalt dwell,

[g] A Titan, who preceded Zeus as king of the gods.

[h] Thebes, where was a place called Διὸς Γοναί (schol. *Il.* xiii. 1). The Thebans were told by an oracle to bring Hector's bones to Thebes (Paus. ix. 18).

[i] Rhea overcame Eurynome, wife of Ophion.

[j] Cronus, called Centaur as father of Cheiron.

[k] In Thebes was a place called Μακάρων νῆσοι. Hesych. *s.v.* M. νῆσος says it is the acropolis of Thebes.

ἥρως, ἀρωγὸς λοιμικῶν τοξευμάτων,
ὅπου σε πεισθεὶς Ὠγύγου σπαρτὸς λεὼς
χρησμοῖς Ἰατροῦ Λεψίου Τερμινθέως
ἐξ Ὀφρυνείων ἠρίων ἀνειρύσας
ἄξει Καλύδνου τύρσιν Ἀόνων τε γῆν
σωτὴρ᾽, ὅταν κάμνωσιν ὁπλίτῃ στρατῷ
πέρθοντι χώραν Τηνέρου τ᾽ ἀνάκτορα.
κλέος δὲ σὸν μέγιστον Ἐκτήνων πρόμοι
λοιβαῖσι κυδανοῦσιν ἀφθίτοις ἴσον.
Ἥξει δὲ Κνωσσὸν κἀπὶ Γόρτυνος δόμους
τοὐμὸν ταλαίνης πῆμα, πᾶς δ᾽ ἀνάστατος
ἔσται στρατηγῶν οἶκος. οὐ γὰρ ἥσυχος
πορκεὺς δίκωπον σέλμα ναυστολῶν ἑλᾷ,
Λεῦκον στροβήσων φύλακα τῆς μοναρχίας,
ψυδραῖσί τε ἔχθραν μηχαναῖς ἀναπλέκων.
ὃς οὔτε τέκνων φείσετ᾽ οὔτε συγγάμου
Μήδας δάμαρτος, ἠγριωμένος φρένας,
οὐ Κλεισιθήρας θυγατρός, ἧς πατὴρ λέχος
θρεπτῷ δράκοντι συγκαταινέσει πικρόν.
πάντας δ᾽ ἀνάγνοις χερσὶν ἐν ναῷ κτενεῖ,
λώβαισιν αἰκισθέντας Ὀγκαίου βόθρου.
Γένους δὲ πάππων τῶν ἐμῶν αὖθις κλέος
μέγιστον αὐξήσουσιν ἄμναμοί ποτε,
αἰχμαῖς τὸ πρωτόλειον ἄραντες στέφος,
γῆς καὶ θαλάσσης σκῆπτρα καὶ μοναρχίαν
λαβόντες. οὐδ᾽ ἄμνηστον, ἀθλία πατρίς,

[a] The Thebans sprang from the dragon's teeth sown by Cadmus. [b] Early king of Thebes.
[c] Apollo. [d] In the Troad.
[e] Early king of Thebes. [f] Boeotians.
[g] Son and priest of Ptoian Apollo in Boeotia.
[h] Boeotians. [i] In Crete.
[j] Nauplius (*cf.* 1093) goes to Crete, where he incites

a mighty hero, defender of the arrows of pestilence, where the sown [a] folk of Ogygus,[b] persuaded by the oracles of the Physician [c] Lepsius Termintheus, shall lift thee from thy cairn in Ophryneion [d] and bring thee to the tower of Calydnus [e] and the land of the Aonians [f] to be their saviour, when they are harassed by an armed host which seeks to sack their land and the shrine of Tenerus.[g] And the chiefs of the Ectenes [h] shall with libations celebrate thy glory in the highest, even as the immortals.

And unto Cnossus [i] and the halls of Gortyn [i] shall come the woe of me unhappy, and all the house of the rulers shall be overthrown. For not quietly shall the fisherman [j] voyage, rowing his two-oared boat, to stir up Leucus, guardian of the kingdom, and weaving hate with lying wiles. He shall spare neither the children nor Meda the wedded wife, in the rage of his mind, nor the daughter Cleisithera, whom her father shall betroth unhappily to the serpent [k] whom he himself has reared. All will he slay with impious hands in the temple, maltreated and abused in the Trench of Oncaea.[l]

And the fame of the race of my ancestors shall hereafter be exalted to the highest by their descendants,[m] who shall with their spears win the foremost crown of glory, obtaining the sceptre and monarchy of earth and sea.[n] Nor in the darkness

Leucus, to whom Idomeneus during his absence in Troy had entrusted his kingdom, to seize the throne and to murder Meda, wife of Idomeneus, and her children, Iphiclus and Lycus, as well as his own bride, Cleisithera, daughter of Idomeneus.

[k] Leucus, exposed in infancy, had been adopted by Idomeneus.

[l] Demeter Erinys.

[m] The Romans.

[n] See Introduction, pp. 482 f.

κῦδος μαρανθὲν ἐγκατακρύψεις ζόφῳ.
τοιούσδ' ἐμός τις σύγγονος λείψει διπλοῦς
σκύμνους λέοντας, ἔξοχον ῥώμῃ γένος,
ὁ Καστνίας τε τῆς τε Χειράδος γόνος,
βουλαῖς ἄριστος, οὐδ' ὀνοστὸς ἐν μάχαις.
ὃς πρῶτα μὲν Ῥαίκηλον οἰκήσει μολών,
Κισσοῦ παρ' αἰπὺν πρῶνα καὶ Λαφυστίας
κερασφόρους γυναῖκας. ἐκ δ' Ἀλμωπίας
πάλιμπλανήτην δέξεται Τυρσηνία
Λιγγεύς τε θερμῶν ῥεῖθρον ἐκβράσσων ποτῶν,
καὶ Πῖσ' Ἀγύλλης θ' αἱ πολύρρηνοι νάπαι.
σὺν δέ σφι μίξει φίλιον ἐχθρὸς ὢν στρατόν,
ὅρκοις κρατήσας καὶ λιταῖς γουνασμάτων
νάνος, πλάναισι πάντ' ἐρευνήσας μυχὸν
ἁλός τε καὶ γῆς. σὺν δὲ δίπτυχοι τόκοι
Μυσῶν ἄνακτος, οὗ ποτ' Οἰκουρὸς δόρυ
γνάμψει Θέοινος, γυῖα συνδήσας λύγοις,
Τάρχων τε καὶ Τυρσηνός, αἴθωνες λύκοι,
τῶν Ἡρακλείων ἐκγεγῶτες αἱμάτων.
ἔνθα τράπεζαν εἰδάτων πλήρη κιχών,
τὴν ὕστερον βρωθεῖσαν ἐξ ὀπαόνων,
μνήμην παλαιῶν λήψεται θεσπισμάτων.

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[a] Romulus and Remus. [b] Aeneas.
[c] Roma: ῥώμη. [d] Aphrodite, mother of Aeneas.
[e] On the Thermaic Gulf.
[f] Worshippers of Dionysus (Laphystius) in Macedonia.
[g] In Macedonia (Thuc. ii. 9). [h] Etruria.
[i] Unknown: Arnus? [j] In Etruria.
[k] Odysseus, who is said to have met Aeneas in Italy. Hellanicus *ap.* Dion. Hal. *A.R.* 72.
[l] Odysseus is here identified with the Nanus or Nanas of Etruscan legend. [m] Telephus, *cf.* 207 ff.
[n] Heracles, father of Telephus.
[o] Verg. *A.* iii. 251 ff. Aeneas in the Strophades south of

of oblivion, my unhappy fatherland, shalt thou hide thy glory faded. Such a pair of lion whelps [a] shall a certain kinsman [b] of mine leave, a breed eminent in strength [c]: the son of Castnia [d] called also Cheiras, —in counsel best and not to be despised in battle. He shall first come to occupy Rhaecelus [e] beside the steep crag of Cissus [e] and the horned women [f] of Laphystius. And from Almopia [g] in his wandering Tyrsenia [h] shall receive him and Lingeus [i] bubbling forth its stream of hot waters, and Pisa [j] and the glades of Agylla,[j] rich in sheep. And with him shall an erstwhile foe [k] join a friendly army, winning him by oaths and prayers and clasped knees: even the Dwarf [l] who in his roaming searched out every recess of sea and earth; and therewithal the two sons of the King [m] of the Mysians, whose spear one day shall be bent by the Housekeeping God of Wine, who shall fetter his limbs with twisted tendrils: even Tarchon and Tyrsenus, tawny wolves, sprung from the blood of Heracles.[n] There he shall find full of eatables a table [o] which is afterwards devoured by his attendants and shall be reminded of an ancient prophecy. And he shall found in

Zacynthus receives from the harpy Celaeno an oracle of Apollo declaring that Aeneas should not found a city in Italy till hunger should compel the Trojan exiles to "eat their tables." The prophecy is fulfilled Verg. *A.* vii. 109 ff. Aeneas and his company reach the Tiber. They take their meal on the banks of the river, using wheaten cakes on which to lay their other eatables. When these are consumed, hunger causes them to eat the wheaten cakes as well. Thereupon Iulus exclaims: "Heus! etiam mensas consumimus!" Vergil in the latter passage attributes the prophecy to Anchises. Varro, in Serv. on *Aen.* iii. 256, says Aeneas got it at Dodona, Dion. Hal. *A.R.* i. 55 says from the Erythraean Sibyl in the Troad

κτίσει δὲ χώραν ἐν τόποις Βορειγόνων
ὑπὲρ Λατίνους Δαυνίους τ' ὠκισμένην,
πύργους τριάκοντ', ἐξαριθμήσας γονὰς
συὸς κελαινῆς, ἣν ἀπ' Ἰδαίων λόφων
καὶ Δαρδανείων ἐκ τόπων ναυσθλώσεται,
ἰσηρίθμων θρέπτειραν ἐν τόκοις κάπρων·
ἧς καὶ πόλει δείκηλον ἀνθήσει μιᾷ
χαλκῷ τυπώσας καὶ τέκνων γλαγοτρόφων.
δείμας δὲ σηκὸν Μυνδίᾳ Παλληνίδι,
πατρῷ' ἀγάλματ' ἐγκατοικεῖ θεῶν.
ἃ δή, παρώσας καὶ δάμαρτα καὶ τέκνα
καὶ κτῆσιν ἄλλην ὀμπνίαν κειμηλίων,
σὺν τῷ γεραιῷ πατρὶ πρεσβειώσεται,
πέπλοις περισχών, ἦμος αἰχμηταὶ κύνες,
τὰ πάντα πάτρας συλλαφύξαντες πάλῳ,
τούτῳ μόνῳ πόρωσιν αἵρεσιν, δόμων
λαβεῖν ὃ χρῄζει κἀπενέγκασθαι δάνος.
τῷ καὶ παρ' ἐχθροῖς εὐσεβέστατος κριθείς,
τὴν πλεῖστον ὑμνηθεῖσαν ἐν χάρμαις πάτραν
ἐν ὀψιτέκνοις ὀλβίαν δωμήσεται,
τύρσιν μακεδνὰς ἀμφὶ Κιρκαίου νάπας
Ἀργοῦς τε κλεινὸν ὅρμον Αἰήτην μέγαν,
λίμνης τε Φόρκης Μαρσιωνίδος ποτὰ

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[a] The Aborigines (Strabo 228 ff.).

[b] Aeneas received from Helenus in Epirus a prophecy that he would be guided in founding a city by a sow. When he was sacrificing on the banks of the Tiber, a sow, one of the intended victims, escaped and fled inland, finally resting on a hill where it gave birth to thirty young. The number thirty is variously interpreted in legend; here with reference to the thirty Latin towns of which Lavinium was the metropolis. According to the usual version the sow was *white*, *e.g.* Verg. *A.* iii. 392 "Alba, solo recubans" Hence

places of the Boreigonoi [a] a settled land beyond the Latins and Daunians—even thirty towers, when he has numbered the offspring of the dark sow,[b] which he shall carry in his ship from the hills of Ida and places of Dardanus, which shall rear such number of young at a birth. And in one city [c] he shall set up an image of that sow and her suckling young, figuring them in bronze. And he shall build a shrine to Myndia Pallenis [d] and establish therein the images of his fathers' gods.[e] He shall put aside his wife and children and all his rich possessions and honour these first, together with his aged sire,[f] wrapping them in his robes, what time the spearmen hounds, having devoured all the goods of his country together by casting of lots, to him alone shall give the choice to take and carry away what gift from his house he will. Wherefore being adjudged even by his foes to be most pious, he shall found a fatherland of highest renown in battle, a tower blest in the children of after days, by the tall glades of Circaeon [g] and the great Aeëtes haven,[h] famous anchorage of the Argo, and the waters of

some suppose Lycophron in his riddling manner to mean here horrid, terrible, "black" metaphorically.

[c] Lavinium, founded where the sow came to rest.

[d] Athena: Myndia, cult-name of Athena from Myndus in Caria. A temple of Athena Pallenis lay between Athens and Marathon.

[e] Penates.

[f] Anchises. Xenoph. *Cyn.* 1. 15 says: "Aeneias, by saving his paternal and maternal gods and saving his father, won such renown for piety that to him alone of all whom they conquered in Troy the enemy granted that he should not be robbed of his possessions." *Cf.* Aelian, *V.H.* iii. 22, Serv. on *Aen.* ii. 636.

[g] Circeji. [h] Cajeta.

Τιτώνιόν τε χεῦμα τοῦ κατὰ χθονὸς
δύνοντος εἰς ἄφαντα κευθμῶνος βάθη,
Ζωστηρίου τε κλιτύν, ἔνθα παρθένου
στυγνὸν Σιβύλλης ἐστὶν οἰκητήριον,
γρώνῳ βερέθρῳ συγκατηρεφὲς στέγης.
Τοσαῦτα μὲν δύστλητα πείσονται κακὰ
οἱ τὴν ἐμὴν μέλλοντες αἰστώσειν πάτραν.
Τί γὰρ ταλαίνῃ μητρὶ τῇ Προμηθέως
ξυνὸν πέφυκε καὶ τροφῷ Σαρπηδόνος,
ἃς πόντος Ἕλλης καὶ πέτραι Συμπληγάδες
καὶ Σαλμυδησσὸς καὶ κακόξεινος κλύδων,
Σκύθαισι γείτων, καρτεροῖς εἴργει πάγοις,
λίμνην τε τέμνων Τάναϊς ἀκραιφνὴς μέσην
ῥείθροις ὁρίζει, προσφιλεστάτην βροτοῖς
χίμετλα Μαιώταισι θρηνοῦσιν ποδῶν.
Ὅλοιντο ναῦται πρῶτα Καρνῖται κύνες,
οἳ τὴν βοῶπιν ταυροπάρθενον κόρην
Λέρνης ἀνηρείψαντο, φορτηγοὶ λύκοι,
πλάτιν πορεῦσαι κῆρα Μεμφίτῃ πρόμῳ,
ἔχθρας δὲ πυρσὸν ἦραν ἠπείροις διπλαῖς.
αὖθις γὰρ ὕβριν τὴν βαρεῖαν ἁρπαγῆς
Κουρῆτες ἀντίποινον Ἰδαῖοι κάπροι

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[a] Lacus Fucinus.

[b] The schol. says "Titon, a river of Italy near the river Circaeus, which does not flow into the sea but is swallowed up by the earth."

[c] Apollo.

[d] Cumae.

[e] Asia, mother of Prometheus by Iapetus (Apollod. i. 8).

[f] Europa, mother of the Cretan Sarpedon by Zeus.

[g] Hellespont.

[h] The Euxine, *i.e.* Hospitable, previously called Axine, *i.e.* Inhospitable.

[i] The river Don.

[j] The idea is that the water of the Don does not mingle with the water of the sea. So Arrian, *Periplus*

the Marsionid lake of Phorce[a] and the Titonian[b] stream of the cleft that sinks to unseen depths beneath the earth, and the hill of Zosterius,[c] where is the grim dwelling[d] of the maiden Sibylla, roofed by the cavernous pit that shelters her.

So many are the woes, hard to bear, which they shall suffer who are to lay waste my fatherland.

For what has the unhappy mother[e] of Prometheus in common with the nurse[f] of Sarpedon? Whom the sea[g] of Helle and the Clashing Rocks and Salmydessus and the inhospitable[h] wave, neighbour to the Scythians, sunder with strong cliffs and Tanais[i] divides with his streams—Tanais who, undefiled,[j] cleaves the middle of the lake[k] which is most dear to Maeotian men who mourn their chilblained feet.

My curse, first, upon the Carnite[l] sailor hounds! the merchant wolves who carried off from Lerne the ox-eyed girl, the bull-maiden, to bring to the lord of Memphis a fatal bride, and raised the beacon of hatred for the two continents. For afterwards the Curetes,[m] Idaean boars, seeking to avenge the

Eux. Pont. 8 says of the Phasis that *ἐπιπλεῖ τῇ θαλάσσῃ, οὐχὶ δὲ συμμίγνυται.*

[k] Lake Maeotis or Sea of Azov.

[l] The quarrel between Asia and Europe (Herod. i. 1 ff.) began with the carrying off of Io, daughter of Inachus king of Argos (Lerne), by the Phoenicians (Carna or Carnos is the port of Arados, Strabo 753). Io was turned into a cow by Zeus, hence "bull-maiden." She became wife of Telegonus, king of Egypt (Apollod. ii. 9), who is here "lord of Memphis"; or, if Io is here equated with Isis, the lord of Memphis will be Osiris.

[m] The Cretans (Curetes) carried off Europa, daughter of Phoenix, from Phoenicia (Sarapta or Sarepta, town on coast of Phoenicia) to become wife of Asterus, king of Crete. The "bull-formed vessel" rationalizes the myth that Zeus in form of a bull carried Europa to Crete to become his bride.

ζητοῦντες, αἰχμάλωτον ἥμπρευσαν πόριν
ἐν ταυρομόρφῳ τράμπιδος τυπώματι
Σαραπτίαν Δικταῖον εἰς ἀνάκτορον
δάμαρτα Κρήτης Ἀστέρῳ στρατηλάτῃ.
οὐδ' οἵ γ' ἀπηρκέσθησαν ἀντ' ἴσων ἴσα
λαβόντες, ἀλλὰ κλῶπα σὺν Τεύκρῳ στρατὸν
καὶ σὺν Σκαμάνδρῳ Δραυκίῳ φυτοσπόρῳ
εἰς Βεβρύκων ἔστειλαν οἰκητήριον,
σμίνθοισι δηρίσοντας, ὧν ἀπὸ σπορᾶς
ἐμοὺς γενάρχας ἐξέφυσε Δάρδανος,
γήμας Ἀρίσβαν Κρῆσσαν εὐγενῆ κόρην.
Καὶ δευτέρους ἔπεμψαν Ἄτρακας λύκους
ταγῷ μονοκρήπιδι κλέψοντας νάκην,
δρακοντοφρούροις ἐσκεπασμένην σκοπαῖς.
ὃς εἰς Κύταιαν τὴν Λιβυστικὴν μολών,
καὶ τὸν τετράπηνη ὕδρον εὐνάσας θρόνοις,
καὶ γυρὰ ταύρων βαστάσας πυριπνόων
ἄροτρα, καὶ λέβητι δαιτρευθεὶς δέμας,
οὐκ ἀσμένως ἔμαρψεν ἐρράου σκύλος,
ἀλλ' αὐτόκλητον ἁρπάσας κεραΐδα,
τὴν γνωτοφόντιν καὶ τέκνων ἀλάστορα,
εἰς τὴν λάληθρον κίσσαν ἡρματίξατο,
φθογγὴν ἑδώλων Χαονιτικῶν ἄπο
βροτησίαν ἰεῖσαν, ἔμπαιον δρόμων.

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[a] The Cretans sent an army to the Troad under Teucer and Scamandrus, who received an oracle bidding them settle "wherever the earth-born (γηγενεῖς) should attack them." This happened at Hamaxitos, where the "earth-born" proved to be a plague of field-mice which devoured the leathern parts of their armour. So they abode there (Strabo 604). Arisba, daughter of Teucer, became wife of Dardanus, and thus ancestress of Cassandra.

[b] Trojans. [c] The voyage of the Argonauts.

[d] Thessalian, from Atrax in Thessaly Hestiaeotis.

rape by their heavy deed of violence, carried off captive in a bull-formed vessel the Saraptian heifer to the Dictaean palace to be the bride of Asteros, the lord of Crete. Nor were they contented when they had taken like for like; but sent with Teucer [a] and his Draucian father Scamandrus a raping army to the dwelling-place of the Bebryces [b] to war with mice; of the seed of those men Dardanus begat the authors of my race, when he married the noble Cretan maid Arisba.

And second [c] they sent the Atracian [d] wolves to steal for their leader of the single sandal [e] the fleece [f] that was protected by the watching dragon's ward. He came to Libyan Cytaea [g] and put to sleep with simples that four-nostrilled snake, and handled the curved plough of the fire-breathing bulls,[h] and had his own body cut to pieces in a caldron [i] and, not joyfully, seized the hide of the ram. But the self-invited crow [j] he carried off—her who slew her brother [k] and destroyed her children [l]—and set her as ballast in the chattering jay [m] which uttered a mortal voice derived from Chaonian abode and well knew how to speed.

[a] Jason (Pind. *P.* iv.).

[f] The Golden Fleece.

[g] In Colchis.

[h] Pind. *P.* iv. 224 ff.; Apoll. Rh. iii. 1284 ff.

[i] Medea renewed the youth of Jason by boiling him in a magic caldron.

[j] Medeia.

[k] Apsyrtus.

[l] When Jason married the daughter of Creon, king of Corinth, Medea in revenge slew her own children by Jason.

[m] The ship Argo, in which, while it was being built, Athena inserted a piece of the oak of Dodona (hence Chaonian), which gave it the gift of human speech and of prophecy.

Πάλιν δ' ὁ πέτρας ἀσκέρας ἀνειρύσας
καὶ φασγάνου ζωστῆρα καὶ ξίφος πατρός,
ὁ Φημίου παῖς, Σκῦρος ᾧ λυγροὺς τάφους
κρημνῶν ἔνερθεν αἰγίλιψ ῥοιζουμένων
πάλαι δοκεύει τὰς ἀταρχύτους ῥιφάς,
σὺν θηρὶ βλώξας τῷ σπάσαντι δηίας
Μύστῃ Τροπαίας μαστὸν εὔθηλον θεᾶς,
ζωστηροκλέπτης, νεῖκος ὥρινεν διπλοῦν,
στόρνην τ' ἀμέρσας καὶ Θεμισκύρας ἄπο
τὴν τοξόδαμνον νοσφίσας Ὀρθωσίαν.
ἧς αἱ ξύναιμοι, παρθένοι Νεπτουνίδος,
Ἔριν λιποῦσαι, Λάγμον, ἠδὲ Τήλαμον,
καὶ χεῦμα Θερμώδοντος Ἀκταῖόν τ' ὄρος,
ποινὰς ἀθέλκτους θ' ἁρπαγὰς διζήμεναι,
ὑπὲρ κελαινὸν Ἴστρον ἤλασαν Σκύθας
ἵππους, ὁμοκλήτειραν ἰεῖσαι βοὴν
Γραικοῖσιν ἀμνάμοις τε τοῖς Ἐρεχθέως.
καὶ πᾶσαν Ἀκτὴν ἐξεπύρθησαν δορί,
τοὺς Μοψοπείους αἰθαλώσασαι γύας.

Πάππος δὲ Θρῄκης οὖμὸς αἰστώσας πλάκα
χώραν τ' Ἐορδῶν καὶ Γαλαδραίων πέδον,
ὄρους ἔπηξεν ἀμφὶ Πηνειοῦ ποτοῖς,
στερρὰν τραχήλῳ ζεῦγλαν ἀμφιθεὶς πέδαις,

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[a] Theseus. For the legend see Introduction to Callimachus, *Hecale*.

[b] Aegeus.

[c] Poseidon, who was said to be the real father of Theseus (Bacchylid. 16).

[d] Theseus either threw himself from a cliff in Scyrus or was pushed over by Lycomedes, king of the island. His bones were brought to Athens in 473 B.C. by Cimon (Plut. *Thes.* 35-36).

[e] Heracles, who was initiated in the Eleusinian mysteries before he went to bring Cerberus from Hades.

And again he[a] that took up from the rock his father's[b] shoes and sword-belt and sword, the son of Phemius,[c] on whose sad grave[d]—whereto he was hurled without funeral rites — steep Scyrus long keeps watch beneath its hissing precipices—he went with the wild beast, the Initiate,[e] who drew the milky breast of the hostile goddess Tropaea,[f] and stole the belt[g] and roused a double feud, taking away the girdle and from Themiscyra carrying off the archer Orthosia[h]; and her sisters, the maidens of Neptunis,[i] left Eris, Lagmus and Telamus and the stream of Thermodon and the hill of Actaeum to seek vengeance and relentless rape. Across the dark Ister[j] they drove their Scythian mares, shouting their battle-cry against the Greeks and the descendants of Erechtheus. And they sacked all Acte[k] with the spear and laid waste with fire the fields of Mopsopia.[k]

And my ancestor[l] laid waste the plain of Thrace and the country of the Eordi and the land of the Galadraei, and fixed his bounds beside the waters of Peneius, fettering them with a stern yoke laid upon their necks, in battle a young warrior, most

[f] Hera, who by a trick was induced to give the breast to Heracles (Diod. iv. 9, Paus. ix. 25).

[g] Hippolyte's girdle.

[h] The Amazon Antiope, here called Orthosia, a cult-title of Artemis (Pind. *O.* iii. 30).

[i] The scholiast says this was a name of Hippolyte. Holzinger takes it as a cult-name of Artemis from Nepete in Etruria. The Amazons, in revenge for the expedition against them of Heracles and Theseus, invade Attica.

[j] Danube.

[k] Attica.

[l] Ilus, great-grandfather of Cassandra, invaded Thrace and Macedonia; *cf.* Herod. vii. 20 and 75.

ἀλκῇ νέανδρος, ἐκπρεπέστατος γένους.
ἡ δ' ἀντὶ τούτων τάρροθον βοηλάτην
τὸν ἑξάπρυμνον, στέρφος ἐγχλαινούμενον,
στείλασα, λίστροις αἰπὺν ἤρειψεν πάγον,
τὸν ἡ παλίμφρων Γοργὰς ἐν κλήροις θεῶν
καθιερώσει, πημάτων ἀρχηγέτις.
Αὖθις δὲ κίρκοι, Τμῶλον ἐκλελοιπότες
Κίμψον τε καὶ χρυσεργὰ Πακτωλοῦ ποτά,
καὶ ναῦμα λίμνης, ἔνθα Τυφῶνος δάμαρ
κευθμῶνος αἰνόλεκτρον ἐνδαύει μυχόν,
Ἄγυλλαν Αὐσονῖτιν εἰσεκώμασαν,
δεινὴν Λιγυστίνοισι τοῖς τ' ἀφ' αἵματος
ῥίζαν γιγάντων Σιθόνων κεκτημένοις
λόγχης ἐν ὑσμίναισι μίξαντες πάλην.
εἶλον δὲ Πῖσαν καὶ δορίκτητον χθόνα
πᾶσαν κατειργάσαντο τὴν Ὄμβρων πέλας
καὶ Σαλπίων βεβῶσαν ὀχθηρῶν πάγων.
Λοῖσθος δ' ἐγείρει γρυνὸς ἀρχαίαν ἔριν,
πῦρ εὖδον ἤδη τὸ πρὶν ἐξάπτων φλογί,
ἐπεὶ Πελασγοὺς εἶδε Ῥυνδακοῦ ποτῶν
κρωσσοῖσιν ὀθνείοισι βάψαντας γάνος.
ἡ δ' αὖθις οἰστρήσασα τιμωρουμένη
τριπλᾶς τετραπλᾶς ἀντιτίσεται βλάβας,
πορθοῦσα χώρας ἀντίπορθμον ἠόνα.

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[a] Europe sends Heracles to sack Troy.
[b] Reference to the oxen of Geryon.
[c] Hom. *Il.* v. 640 ff. (Heracles) ὅς ποτε δεῦρ' ἐλθὼν ἕνεχ' ἵππων Λαομέδοντος | ἓξ οἵῃς σὺν νηυσὶ . . . | Ἰλίου ἐξαλάπαξε πόλιν.
[d] The skin of the Nemean lion.
[e] Hera.
[f] Tyrrhenians from Lydia come to Etruria.
[g] Echidna.
[h] The Pelasgians.

eminent of his race. And she[a] in return for these things sent her champion, the driver of the oxen,[b] him of the six ships,[c] robed in a hide,[d] and laid in ruins with the spade their steep hill; and him shall Gorgas,[e] changing her mind, consecrate in the estate of the gods, even she that was the prime mover in his woes.

And in turn the falcons[f] set forth from Tmolus and Cimpsus and the gold-producing streams of Pactolus and the waters of the lake where the spouse[g] of Typhon couches in the hidden recess of her dread bed, and rioted into Ausonian Agylla and in battles of the spear joined terrible wrestling with the Ligurians and them[h] who drew the root of their race from the blood of the Sithonian[i] giants. And they took Pisa and subdued all the spear-won land that stands near the Umbrians and the high cliffs of the Salpians.[j]

And, last, the fire-brand[k] wakens the ancient strife, kindling anew with flame the ancient fire that already slept since she[l] saw the Pelasgians[m] dipping alien pitchers in the bright waters of Rhyndacus.[n] But the other[o] in turn in a frenzy of revenge shall repay the injury threefold and fourfold, laying waste the shore of the land across the sea.

[i] Sithonia and Pallene, the middle and southern spurs of Chalcidice, are the home of the giants; *cf.* 1406 f.

[j] Unknown. Some suppose the reference is to the Alps. Holzinger takes it as = the Σάλυες or Salvii in N.W. Etruria.

[k] Paris.

[l] Asia.

[m] Argonauts.

[n] River in Mysia.

[o] Europe sends the Greeks against Troy.

Πρῶτος μὲν ἥξει Ζηνὶ τῷ Λαπερσίῳ
ὁμώνυμος Ζεύς, ὃς καταιβάτης μολὼν
σκηπτῷ πυρώσει πάντα δυσμενῶν σταθμά.
σὺν ᾧ θανοῦμαι, κἀν νεκροῖς στρωφωμένη
τὰ λοίπ' ἀκούσω ταῦθ', ἃ νῦν μέλλω θροεῖν.
Ὁ δεύτερος δέ, τοῦ πεφασμένου κέλωρ
ἐν ἀμφιβλήστροις ἔλλοπος μυνδοῦ δίκην,
καταιθαλώσει γαῖαν ὀθνείαν, μολὼν
χρησμοῖς Ἰατροῦ σὺν πολυγλώσσῳ στρατῷ.
Τρίτος δ', ἄνακτος τοῦ δρυηκόπου γόνος,
τὴν τευχοπλάστιν παρθένον Βραγχησίαν
παραιολίξας βῶλον ἐμπεφυρμένην
νασμοῖς ὀρέξαι τῷ κεχρημένῳ δάνος,
σφραγῖδα δέλτῳ δακτύλων ἐφαρμόσαι,
Φθειρῶν ὀρείαν νάσσεται μοναρχίαν,
τὸν πρωτόμισθον Κᾶρα δῃώσας στρατόν,
ὅταν κόρη κασωρὶς εἰς ἐπείσιον
χλεύην ὑλακτήσασα κηκάσῃ γάμους
νυμφεῖα πρὸς κηλωστὰ καρβάνων τελεῖν.

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[a] Agamemnon, in reference to cult of Zeus-Agamemnon in Sparta. Lapersios consequently is here transferred from the Dioscuri (see 511) to Zeus. The *real* meaning of this word is of course very obscure.

[b] Orestes, son of Agamemnon, occupies Aeolis.

[c] Apollo.

[d] Reference to popular derivation of Αἰολεῖς from αἰόλος, "varied."

[e] Neleus founds Miletus in Ionia.

[f] Codrus, the last king of Athens. The Peloponnesians, invading Attica, were told by the Delphic oracle that they would be successful if they did not kill the Athenian king. This becoming known to the Athenians, Codrus disguised himself and went out of the city gates to gather firewood. Picking a quarrel with two enemy scouts, he slew one and

First there shall come a Zeus[a] who bears the name of Zeus Lapersios; who shall come with swooping thunderbolt to burn all the habitations of the foe. With him shall I die, and when I flit among the dead I shall hear these further things which I am about to utter.

And, second,[b] the son of him that was slain in a net, like a dumb fish, shall lay waste with fire the alien land, coming, at the bidding of the oracles of the Physician,[c] with a host of many tongues.[d]

And third, the son[e] of the woodcutter king,[f] beguiling the potter maiden[g] of Branchidae to give him in his need earth mixed with water, wherewith to set on a tablet his finger-seal, shall found the mountain monarchy of the Phtheires,[h] when he has destroyed the host of the Carians—the first to fight for hire[i]—what time his wanton daughter[j] shall abuse her nakedness and say in mockery of marriage that she will conclude her nuptials in the brothels of barbarians.[k]

was himself slain by the other, thus saving his country. Lycurgus, *Contra Leocrat.* 84 ff.

[g] Neleus was told by an oracle to found his city where he should first receive "earth and water." At Branchidae near Miletus he asked a potter maid for some clay (the so-called *terra sigillata* or *γῆ Λημνία*) for a seal. She gave him the moist clay, thus giving him "earth and water."

[h] *Φθειρῶν ὄρος* (Homer, *Il.* ii. 868), near Miletus.

[i] *Cf.* Archiloch. fr. 30 (Hiller) *καὶ δὴ 'πίκουρος ὥστε Κὰρ κεκλήσομαι.*

[j] Neleus received at Delphi an oracle which bade him "go to the golden men" (*i.e.* the Carians, *cf. Il.* ii. 872) and that "his daughter would show him." Returning to Athens *ἤκουσε τῆς θυγατρὸς γυμνῆς τυπτούσης τὸ ἐπείσιον καὶ λεγούσης· Δίζεο σεῦ μάλα ἐς θαλερὸν πόσιν ἢ ἐς 'Αθήνας ἢ ἐς Μίλητον· κατάξω πήματα Καρσί. Cf. E.M. s.v. ἀσελγαίνειν.*

[k] Carians.

Οἱ δ' αὖ τέταρτοι τῆς Δυμαντείου σπορᾶς,
Λακμώνιοί τε καὶ Κυτιναῖοι Κόδροι,
οἳ Θίγρον οἰκήσουσι Σάτνιόν τ' ὄρος,
καὶ χερσόνησον τοῦ πάλαι ληκτηρίαν
θεᾷ Κυρίτᾳ πάμπαν ἐστυγημένου,
τῆς παντομόρφου βασσάρας λαμπούριδος
τοκῆος, ἥτ' ἀλφαῖσι ταῖς καθ' ἡμέραν
βούπειναν ἀλθαίνεσκεν ἀκμαίαν πατρός,
ὀθνεῖα γατομοῦντος Αἴθωνος πτερά.
Ὁ Φρὺξ δ', ἀδελφὸν αἷμα τιμωρούμενος,
πάλιν τιθηνὸν ἀντιπορθήσει χθόνα
τοῦ νεκροτάγου, τὰς ἀθωπεύτους δίκας
φθιτοῖσι ῥητρεύοντος ἀστεργεῖ τρόπῳ.
ὃς δή ποτ' ἀμφώδοντος ἐξ ἄκρων λοβῶν
φθέρσας κύφελλα καλλυνεῖ παρωτίδας,
δαπταῖς τιτύσκων αἱμοπώταισιν φόβον.
τῷ πᾶσα Φλεγρὰς αἶα δουλωθήσεται
Θραμβουσία τε δειρὰς ἥ τ' ἐπάκτιος
στόρθυγξ Τίτωνος αἵ τε Σιθόνων πλάκες
Παλληνία τ' ἄρουρα, τὴν ὁ βούκερως
Βρύχων λιπαίνει, γηγενῶν ὑπηρέτης.
Πολλῶν δ' ἐναλλὰξ πημάτων ἀπάρξεται
Κανδαῖος ἢ Μάμερτος, ἢ τί χρὴ καλεῖν
τὸν αἱμοφύρτοις ἐστιώμενον μάχαις;

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[a] Lycophron now passes to Dorian settlements in Asia, founded by Dorians from N. Greece.

[b] Dymas, Pamphylus, and Hyllus were the eponyms of the three Dorian tribes—Dymanes, Pamphyli, and Hylleis.

[c] Codrus (*cf.* 1378 *n.*) here merely = "ancient."

[d] In N.W. Thessaly. [e] In Doris.

[f] Unknown places in Caria. [g] The Cnidian Chersonese.

[h] Erysichthon, see Callim. *H.* vi.; Ovid, *M.* viii. 738 n.

[i] Demeter.

[j] Mestra, daughter of Erysichthon, got from Poseidon the

And then, again, the fourth,[a] of the seed of Dymas,[b] the Codrus-ancients[c] of Lacmon[d] and Cytina[e]—who shall dwell in Thigros[f] and the hill of Satnion[f] and the extremity of the peninsula[g], of him[h] who of old was utterly hated by the goddess Cyrita[i]: the father of the crafty vixen[j] who by daily traffic assuaged the raging hunger of her sire—even Aethon,[k] plougher of alien shires.

And the Phrygian,[l] avenging the blood of his brothers,[m] will sack again the land[n] that nursed the ruler[o] of the dead, who in loveless wise pronounces relentless judgement on the departed. He[p] shall spoil the ears of the ass, lobes and all, and deck his temples, fashioning a terror for the ravenous blood-suckers.[q] By him all the land of Phlegra shall be enslaved and the ridge of Thrambus and spur of Titon by the sea and the plains of the Sithonians and the fields of Pallene, which the ox-horned Brychon,[r] who served the giants, fattens with his waters.

And many woes, on this side and that alternately, shall be taken as an offering by Candaeus[s] or Mamertus[s]—or what name should be given to him who banquets in gory battles?

gift of assuming whatever form she pleased. When her father, in order to get the means of satisfying his hunger, sold her in one form, she returned in another to be sold again (Ovid, *M. l.c.*).

[k] = Erysichthon.

[l] Midas who, according to Lycophron, invades Thrace and Macedonia.

[m] Trojans. [n] Europa. [o] Minos.

[p] Midas, in a musical contest between Pan and Apollo, gave unasked his verdict against Apollo, who, in revenge, gave him the ears of an ass, to hide which Midas invented the tiara (Ovid, *M.* xi. 180 f. "Ille quidem celat turpique onerata pudore Tempora purpureis tentat velare tiaris").

[q] *i.e.* flies. [r] River in Pallene (Hesych.). [s] Ares.

Οὐ μὰν ὑπείξει γ' ἡ 'πιμηθέως τοκάς,
ἀλλ' ἀντὶ πάντων Περσέως ἕνα σπορᾶς
στελεῖ γίγαντα, τῷ θάλασσα μὲν βατὴ
πεζῷ ποτ' ἔσται, γῆ δὲ ναυσθλωθήσεται
ῥήσσοντι πηδοῖς χέρσον. οἱ δὲ Λαφρίας
οἶκοι Μαμέρσας, ᾗθαλωμένοι φλογὶ
σὺν καλίνοισι τειχέων προβλήμασι,
τὸν χρησμολέσχην αἰτιάσονται βλάβης,
ψαίννυθα θεσπίζοντα Πλούτωνος λάτριν.
στρατῷ δ' ἀμίκτῳ πᾶσα μὲν βρωθήσεται,
φλοιῶτιν ἐκδύνουσα δίπλακα σκέπην,
καρποτρόφος δρῦς ἀγριάς τ' ὀρειθαλής.
ἅπας δ' ἀναύρων νασμὸς αὐανθήσεται,
χανδὸν κελαινὴν δίψαν αἰονωμένων.
κύφελλα δ' ἰῶν τηλόθεν ῥοιζουμένων
ὑπὲρ κάρα στήσουσι, Κίμμερός θ' ὅπως,
σκιὰ καλύψει πέρραν, ἀμβλύνων σέλας.
Λοκρὸν δ' ὁποῖα παῦρον ἀνθήσας ῥόδον,
καὶ πάντα φλέξας, ὥστε κάγκανον στάχυν,
αὖθις παλιμπλώτοιο γεύσεται φυγῆς,
μόσσυνα φηγότευκτον, ὡς λυκοψίαν
κόρη κνεφαίαν, ἄγχι παμφαλώμενος,
χαλκηλάτῳ κνώδοντι δειματουμένη.
Πολλοὶ δ' ἀγῶνες καὶ φόνοι μεταίχμιοι
λύσουσιν ἀνδρῶν οἱ μὲν ἐν γαίᾳ[1] πάλας
δειναῖσιν ἀρχαῖς ἀμφιδηριωμένων,
οἱ δ' ἐν μεταφρένοισι βουστρόφοις χθονός,
ἕως ἂν αἴθων εὐνάσῃ βαρὺν κλόνον,
ἀπ' Αἰακοῦ τε κἀπὸ Δαρδάνου γεγὼς

[1] One expects "on the sea," but no satisfactory emendation has been proposed.

[a] Asia. [b] Xerxes.

Yet the mother[a] of Epimetheus shall not yield, but in return for all shall send a single giant[b] of the seed of Perseus, who shall walk over the sea on foot and sail over the earth,[c] smiting the dry land with the oar. And the shrines of Laphria Mamerse[d] shall be consumed with fire together with their defence of wooden walls,[e] and shall blame for their hurt the prater of oracles, the false prophesying lackey[f] of Pluto. By his unapproachable host every fruit-bearing oak and wild tree flourishing on the mountain shall be devoured, stripping off its double covering of bark,[g] and every flowing torrent shall be dried up,[h] as they slake with open mouth their black thirst. And they shall raise overhead clouds of arrows hurtling from afar, whose shadow shall obscure the sun, like a Cimmerian darkness[i] dimming the sun. And blooming for a brief space, as a Locrian rose,[j] and burning all things like withered ear of corn, he shall in his turn taste of homeward flight, glancing fearfully towards the oaken bulwark hard at hand, even as a girl in the dusky twilight frightened by a brazen sword.

And many contests and slaughters in between shall solve the struggles of men, contending for dread empire, now on land, now on the plough-turned backs of earth, until a tawny lion[k]—sprung from Aeacus and from Dardanus, Thesprotian at

[c] Reference to the bridging of the Hellespont and the canal through Athos.

[d] Athena on the acropolis at Athens. [e] Herod. viii. 51.

[f] Apollo is here the servant of Pluto because his oracle causes death to the defenders of the Acropolis.

[g] Herod. viii. 115. [h] Herod. vii. 21. [i] *Od.* xi. 14-19.

[j] Pollux v. 102 *ῥόδον παρειαῖς φυτεύει, αὐθωρὸν ἀνθοῦν καὶ θᾶττον ἀπανθοῦν κατὰ τὸ Λοκρόν.* It is the type of that which is fleeting.

[k] For this passage see Introduction, pp. 483 f.

Θεσπρωτὸς ἄμφω καὶ Χαλαστραῖος λέων,
πρηνῆ θ' ὁμαίμων πάντα κυπώσας δόμον
ἀναγκάσῃ πτήξαντας Ἀργείων πρόμους
σῆναι Γαλάδρας τὸν στατηλάτην λύκον
καὶ σκῆπτρ' ὀρέξαι τῆς πάλαι μοναρχίας. 1445
ᾧ δὴ μεθ' ἕκτην γένναν αὐθαίμων ἐμὸς
εἷς τις παλαιστής, συμβαλὼν ἀλκὴν δορὸς
πόντου τε καὶ γῆς κεἰς διαλλαγὰς μολών,
πρέσβιστος ἐν φίλοισιν ὑμνηθήσεται,
σκύλων ἀπαρχὰς τὰς δορικτήτους λαβών. 1450
Τί μακρὰ τλήμων εἰς ἀνηκόους πέτρας,
εἰς κῦμα κωφόν, εἰς νάπας δασπλήτιδας
βαύζω, κενὸν ψάλλουσα μάστακος κρότον;
πίστιν γὰρ ἡμῶν Λεψιεὺς ἐνόσφισε,
ψευδηγόροις φήμαισιν ἐγχρίσας ἔπη, 1455
καὶ θεσφάτων πρόμαντιν ἀψευδῆ φρόνιν,
λέκτρων στερηθεὶς ὧν ἐκάλχαινεν τυχεῖν.
θήσει δ' ἀληθῆ. σὺν κακῷ δέ τις μαθών,
ὅτ' οὐδὲν ἔσται μῆχος ὠφελεῖν πάτραν,
τὴν φοιβόληπτον αἰνέσει χελιδόνα. 1460
Τόσσ' ἠγόρευε, καὶ παλίσσυτος ποσὶν
ἔβαινεν εἱρκτῆς ἐντός. ἐν δὲ καρδίᾳ
Σειρῆνος ἐστέναξε λοίσθιον μέλος,
Κλάρου Μιμαλλών, ἢ Μελαγκραίρας κόπις
Νησοῦς θυγατρός, ἤ τι Φίκιον τέρας, 1465
ἑλικτὰ κωτίλλουσα δυσφράστως ἔπη.
ἐγὼ δὲ λοξὸν ἦλθον ἀγγέλλων, ἄναξ,

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[a] Apollo, who gave to Cassandra the gift of prophecy, but so that no one believed her prophecies.

[b] Aesch. *Ag.* 1208 f.

[c] Cassandra. The swallow is the type of unintelligible speech (Aesch. *Ag.* 1050, Aristoph. *Ran.* 93).

once and Chalastraean — shall lull to rest the grievous tumult, and, overturning on its face all the house of his kindred, shall compel the chiefs of the Argives to cower and fawn upon the wolf-leader of Galadra, and to hand over the sceptre of the ancient monarchy. With him, after six generations, my kinsman, an unique wrestler, shall join battle by sea and land and come to terms, and shall be celebrated among his friends as most excellent, when he has received the first fruits of the spear-won spoils.

Why, unhappy, do I call to the unheeding rocks, to the deaf wave, and to the awful glades, twanging the idle noise of my lips? For Lepsieus[a] has taken credit from me, daubing with rumour of falsity my words and the true prophetic wisdom of my oracles, for that he was robbed of the bridal which he sought to win.[b] Yet will he make my oracles true. And in sorrow shall many a one know it, when there is no means any more to help my fatherland and shall praise the frenzied swallow.[c]

So[d] much she spake, and then sped back and went within her prison. But in her heart she wailed her latest Siren song—like some Mimallon of Claros[e] or babbler of Melancraera,[f] Neso's daughter, or Phician monster,[g] mouthing darkly her perplexed words. And I came, O King, to

[a] Here begins the Epilogue, spoken by the slave who watched Cassandra.

[e] Μιμαλλών is properly a Bacchant; here "Mimallon of Claros" (famous for cult of Apollo) means merely frenzied prophetess; *cf.* Eustath., Dion. Per. 445 *καὶ παρὰ τῷ Λυκόφρονι ἡ Κασσάνδρα Κλάρου Μιμαλὼν λέγεται, τουτέστι βάκχη καὶ μάντις* Κλαρία.

[f] Sibyl (of Cumae), daughter of Dardanus and Neso.

[g] Sphinx; *cf.* Φῖκ' ὀλοήν, Hes. *Th.* 326.

σοὶ τόνδε μῦθον παρθένου φοιβαστρίας,
ἐπεί μ' ἔταξας φύλακα λαΐνου στέγης
καὶ πάντα φράζειν κἀναπεμπάζειν λόγον
ἐτητύμως ἄψορρον ὥτρυνας τρόχιν.
δαίμων δὲ φήμας εἰς τὸ λῷον ἐκδραμεῖν
τεύξειεν, ὅσπερ σῶν προκήδεται θρόνων,
σώζων παλαιὰν Βεβρύκων παγκληρίαν.

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announce to thee this the crooked speech of the maiden prophetess, since thou didst appoint me to be the warder of her stony dwelling and didst charge me to come as a messenger to report all to thee and truly recount her words. But may God turn her prophecies to fairer issue — even he that cares for thy throne, preserving the ancient inheritance of the Bebryces.[a]

[a] Trojans.

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Canopus (Canobus), t. at mouth of Nile; the God of Canopus = Serapis, E. lvi. 1
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Carians, *Ait.* iii. 1. 62, L. 1384
Carcinus, Cancer, The Crab, the 4th zodiacal constellation, A. 147, 446, 491, 495, 500, 539, 545, 569, 893, 996
Carna, t. in Arabia, L. 1291
Carneius, by-name of Apollo in Sparta and elsewhere, C. ii. 71, 72, 80, 87
Carnion, C. i. 24
Carpathus, L. 924
Carthaea, *Ait.* iii. 1. 71
Caryae, *Ait.* iii. 1. 59
Cassandra (Alexandra), L. 30
Cassiepeia, wife of Cepheus and m. of Andromeda; as N. constellation, A. 189, 654
Cassiphone, L. 809 ff.
Castanaea, L. 907
Castnia = Aphrodite, L. 403, 1234
Castor, C. v. 30
Caucones, people in S.W. Peloponnesus, C. i. 39
Caulonia, L. 995 ff.
Caystrus, r. in Lydia, C. iii. 257
Cebren, f. of Oenone, L. 59
Cecropia = Athens, C. iii. 227; sons of Cecrops = Athenians, C. iv. 315
Celadon, r. in Arcadia, C. iii. 107
Celaenae, *Ait.* iii. 1. 48
Celaeno, a Pleiad, A. 262
Celtic war, C. iv. 173
Centaur, (1) son of Ixion and Nephele and ancestor of the Centaurs, half-horse, half-man (Pind. *P.* ii. 35 ff.); including Cheiron, C. 27, and even, L. 1203, Cronus, the father of Cheiron by Philyra. The Centaurs were represented as wine-bibbers; hence the reference in E. lxii. 3; *cf.* L. 670; (2) S. constellation, A. 431, 436, 447, 505, 626, 661, 695, 700
Ceos, *Ait.* iii. 1. 32
Cephalus, C. iii. 209
Cepheus, (1) King of Aethiopia, f of Andromeda, L. 834; as N. constellation, A. 179, 183, 280, 310, 631, 633, 649, 675; (2) leader of the Achaeans from Troy to Cyprus, L. 586 ff.; *cf.* L. 447 ff.
Ceramyntes = Heracles, L. 663
Cerastia, old name of Cyprus, L 447
Ceraunia, hill in Epeirus, L. 1017
Cercaphus, L. 424
Cerchnis = Cenchreae, C. iv. 271
Cercyra, C. iv. 156; it is the Harpe of L. 762; island of the Phaeacians, L. 632
Cerdoüs = Apollo, L. 208
Cerdylas = Zeus, L. 1092
Cerne, L. 18
Cerneatis Island, L. 1084, uncertain; *τὴν Κέρνην νῆσον Κερνεᾶτιν εἶπε*

παραγώγως schol.; possibly Corsica (Cyrnos) or Sardinia
Ceryneian Hill, in Achaia, C. iii. 109
Cetus, Balaena, The Whale, S. constellation, A. 354, 364, 366, 368, 387, 390, 398, 502, 630, 647, 720, 726
Chalastra, t. in Macedonia, L. 1441
Chalciope, C. iv. 161
Chalcis, t. on the Euripus, C. iv. 46
Chalybes, Ber. 4, L. 1109
Chaonia, W. district of Epeirus; hence Dodona is "Chaonian," L. 1320
Chariclo, m. of Teiresias, C. v. 67
Charidas, of Cyrene, s. of Arimmas, E xv. i, 3
Charites = Graces, E. xxxiv. 2, *Ait.* iv. 1, 2
Charmus, s. of Diophon, E. xvi. 2
Charybdis, L. 668, 743
Cheiras, or Choiras = Aphrodite, L. 1234
Cheiron, C. iv. 104
Chelae, or Claws, *i.e.* the Claws of the Scorpion, The Balance or Scales, 7th sign of Zodiac, A. 89, 232, 438, 521, 546, 607, 612, 619, 626
Chelys, or The Shell, *i.e.* the constellation Lyra, A. 268
Chersonesus, *i.e.* peninsula; (1) Thracian, L. 331 ff., 533; (2) Cnidian, L. 1391; (3) Tauric, L. 197 ff.
Chesion, C. iii. 228
Chilon, I. 2
Chimaereus, L. 132
Chios, C. iv. 48, A. 638, F. 11
Chitone, *i.e.* Artemis, C. i. 77, iii. 11, 225
Choiras. See Cheiras
Chonia, district on W. of gulf of Tarentum, L. 983
Chrysaor, L. 842
Chryso, *Ait.* iii. 1. 71
Cilla, L. 320
Cimmerians, dwell on Bosporus, milk mares, under their King Lygdamis attack temple of Artemis at Ephesus, C. iii. 253; but the Cimmerians of Homer (*Od.* xi. 14 ff.) dwell in the extreme West and so in the region of darkness L. 1427, localized near Cumae, L. 695
Cimon, E. lxi. 1
Cimpsos, r. in Lydia, L. 1352
Cinyphos or Cinyps, r. in N. Africa, L. 885
Circaeum (= Circeii), cape in Latium, L. 1273
Circe, L. 673, 808 ff.
Cissus, L. 1237
Cithaeron, C. iv. 97
Clarius, epithet of Apollo, C. ii. 70
Claws. See Chelae
Cleinias, E. vi. 11
Cleisithera, L. 1222 ff.
Cleombrotus, E. xxv. 1
Cleonicus, E. xxxii. 1
Clete, an Amazon, L. 995 ff.
Clymenus (*a*) F. 56; (*b*) F. 129
Clytaemnestra, L. 1099 ff., 1114 ff., 1372
Cnacion, L. 550
Cnidus, C. vi. 25; *cf.* L. 1391
Cnossus, C. i. 42, 43, L. 1214
Cocytus, L. 705 f.
Codrus, the last king of Athens, L. 1389, *Ait.* iii. 1. 32
Coetus = Apollo, L. 426
Coeüs, C. iv. 150
Colchians, L. 1022 ff.; *cf.* L. 632, 887
Colotis = Aphrodite, L. 867
Comaetho, L. 934 f
Comyrus = Zeus, L. 459
Concheia, L. 869
Conon, Ber. 1
Conopion, E. lxiv. 1
Corax, Corvus, Crow, S. constellation, A. 449, 520
Core, the Maiden, (1) Persephone, L. 698; (2) Athena, L. 359, 985
Corië, by-name of Artemis as Goddess of Maidens, C. iii. 234
Corinth, L. 1024
Coroebus, *Ait.* i. 9
Coroneia, C. v. 61, 63
Corybantes. See Cyrbantes
Corycian, Nymphs, *Ait.* iii. 1. 58
Corythus, L. 58
Cos, C. iv. 160, F. 96
Coscynthus, L. 1035
Couralius, r. in Boeotia, C. v. 64
Crab, The, Cancer, the 4th zodiacal

sign, A. 147, 446, 491, 495, 500, 539, 545, 569, 893, 996.
Cragus, mt. in Lycia, cult of Zeus; hence by-name of Zeus, L. 542
Crannon, C. iv. 138, vi. 77; *cf.* E. 2
Crater, S. constellation, A. 448, 520, 603
Crathis, (1) E. xviii. 1; (2) r. in Achaea, C. i. 26; (3) r. near Sybaris, L. 919, 1079; (4) uncertain river in Illyria, L. 1021
Creion, hill at Argos, C. v. 40, 41
Creophylus, s. of Astycles, ancient poet of Chios or Samos, E. vii. 1
Crestone, district in Thrace where Munitus was fatally bitten by a snake, L. 499; cult of Ares (Candaon) there, L. 937
Cretan, C. i. 8, 9, 34, iii. 41, 205, E. xiii. 2, xxiv. 1, lxiii. 1; in L. 1297 Curetes = Cretans, who carry off Europa from Phoenicia in vengeance for the rape of Io
Crete, A. 31, C. iii. 191, iv. 272, 309, L. 1301
Cretheus, s. of Aeolus, f. of Aeson, g.f. of Jason, L. 872
Creusa, wife of Aeneas, left by him in Troy, L. 1263
Crimisa, t. near Croton founded by Philoctetes, L. 913
Crimisus, L. 961
Crisa, t. in Phocis, L. 1070; Crisaean plains near Delphi, C. iv. 178
Crisus, L. 939 ff.
Critias, (1) E. xiv. 4; (2) lvi. 2
Cromna, t. in Paphlagonia with cult of Poseidon, L. 522
Cronian laws, C. v. 100
Cronides, *i.e.* son of Cronus, C. i. 61, 91
Cronion, hill at Olympia, L. 42
Cronus, C. i. 53, A. 35 (deceived by Curetes)
Croton, t. in Bruttium, L. 859 ff., 1002 ff., 1071
Crotopus, *Ait.* i. 2
Crown, Stephanos, Corona Borealis, A. 71, 572, 573, 625, 660
Ctarus = Hermes, L. 679
Curetes, similar to and sometimes confused with the Corybantes: with beating of drums and war-dance they protect the infant Zeus from Cronus, C. i. 52, A. 35; in L. 1295 = Cretans; in L. 671, a tribal name for Acarnanian (Homer, *Il.* ix. 529 puts the Curetes in Pleuron)
Cychreus, prehistoric king of Salamis, L. 451
Cyclades, islands round Delos, C. iv. 3, 198
Cyclopes, C. iii. 9, 46, 67, 81, 85, E. xlvii. 2, L. 659 ff., 765
Cycnus, s. of Poseidon and Calyce, L. 232 ff.
Cydippe, *Ait.* iii. 1. 19
Cydonia, t. in N.-W. Crete, C. i. 45, iii. 81, 197
Cylistarnus, r. in Italy near Lagaria, L. 946
Cyllene, mt. in Arcadia, A. 597, C. iv. 272
Cynaetha, t. in Arcadia with cult of Zeus; hence Cynaetheus = Zeus, L. 400
Cynossema. See Hecabe
Cynosura, (1) district in Arcadia, hence Cynosurian dogs, C. iv. 94; (2) The Lesser Bear, Ursa Minor, A. 36 ff., 52, 182, 227, 308
Cynthus, mt. in Delos, C. ii. 61, iv. 10, E. lxiii. 1
Cynus, t. in Locris, L. 1147
Cyon, Canis Major, The Dog, S. constellation, A. 327, 342, 352, 503, 595, 603, 676, 755. In A. 342, 676 called the "The Great Dog" in contrast to Procyon, Canis Minor. See further Sirius, Procyon
Cypeus = Apollo, L. 426
Cyphus, t. in Thessaly (Perrhaebia), L. 897
Cypris = Aphrodite, C. iv. 21, 308, v. 21, E. vi. 2, L. 112, 1143
Cyrbantes = Corybantes, L. 78
Cyre, C. ii. 88
Cyrene, (1) d. of Hypseus, C. iii. 208; (2) t. in N. of Africa, colony from Thera, named after Cyrene (1), C. ii. 73, 94, E. xxii. 5, xv. 2, xxiii. 2. Legend of the foundation of Cyrene (Herodot. iv. 145 ff.), L. 877 ff.; see Battus

Cyrita = Demeter, L. 1392
Cyrnus = Corsica, C. iii. 58, iv. 19
Cyta, t. in Colchis, home of Medeia, F. 9, L. 174, 1312
Cytina = Cytinion (Thuc. i. 107), t. in Doris, L. 1389
Cyzicus, t. in the Propontis, E. xiv. 1

Daeira = Persephone, L. 710
Damasus, *Ait.* i. 6
Danaans, the people of Argos, C. v. 142
Danaus, s. of Belus, b. of Aegyptus, King of Argos, C. v. 48
Daphnis, E. xxiv. 3
Dardanus, (1) s. of Zeus and Electra, d. of Atlas, L. 72, married Arisba (d. of Teucer) also called Bateia, after whom was named the town in the Troad, L. 1308, ancestor of the "Lion at once Thesprotian and Chalastraean," L. 1440. He came from Arcadia or from Crete to Samothrace, and thence during the flood on a raft of skins to the Troad, L. 78 ff., where he founded Dardania. Buried in Troad, L. 72. His son, Ilus, was father of Laomedon, father of Priam; (2) unknown t. in Apulia, with cult of Cassandra, L. 1129 ff.
Daunia, S.-Eastern Italy (Apulia and Calabria), L. 592, 1052, 1128
Deioneus, s. of Eurytus of Oechalia, f. of Cephalus, C. iii. 209
Deïphobus, s. of Priam, second in bravery of Priam's sons, L. 170, becomes the fourth husband of Helen, L. 143, 168, 851
Delian palm: the palm which supported Leto at the birth of Apollo and Artemis, C. ii. 4
Delos, C. iv. *passim*, *Ait.* iii. 1. 26; *cf.* also Cynthus, Inopus, Asteria
Delphi, t. in Phocis with famous temple of Apollo, L. 208, *Ait.* iii. 1. 20; *cf.* C. ii. 98
Delphinius = Apollo, L. 208
Delphis, Delphinus, The Dolphin (Δελφίν, Eratosthenes), N. constellation, A. 316, 598
Deltoton, Triangulum, N. constellation, A. 235
Demeter, C. vi. *passim*, E. xl. and xlvi., Demeter and Pelops, L. 152 ff., Demeter and Erysichthon, L. 1391 f. *cf.* L. 152 f., 621, 1040, 1392
Demodice, E. lv. 2
Demonax, *Ait.* iii. 1. 66
Demophon, F. 155
Deo = Demeter, C. ii. 110, vi. 17 and 133
Deraenus = Apollo, L. 440
Dexamenus, C. iv. 102
Dexithea, *Ait.* iii. i. 67
Diacria, hills on coast of Euboea, L. 375
Dice (Justice), A. 105 ff., L. 1040
Dicon, E. xi. 1
Dicte, mt. in Crete, L. 1300, C. i. 4, and 47, iii. 199, E. xxiv. 3, A. 33 ff.
Dictyna, C. iii. 198
Didyme, E. xiv. 2
Didymoi, Gemini, The Twins, 3rd zodiacal constellation, A. 147, 450, 481, 549, 717, 725
Dike or Justice, A. 105 ff., L. 1040
Dindymon, E. xli. 2
Diocleides, E. xix. 2
Diocles, E. xxxi. 1
Diomedes, L. 1066, C. v. 35
Dionysias = Naxos, *Ait.* iii. 1. 42
Dionysus, A. 72, C. vi. 71 f., E. x. 1, xlv. 2, xlix. 5
Diophon, f. of Charmis, E. xvi. 4
Dioscuri, C. v. 24
Diotimus, L. 732 ff.
Dirce, C. iv. 76
Dirphossus = Dirphys, hill in Euboea, L. 375
Discus, or Quoit = Zeus, L. 400
Dizerus, a river, L. 1026
Dodona, in Epirus (Thesprotia) famous oracle of Zeus, C. iv. 284, L. 1320, *Ait.* ii. 7, F. 111
Doliche = Icarus, one of the Cyclades, C. iii. 187
Dolonci, a Thracian tribe, L. 331, 533
Doom, Hill of. See Ate
Dorians, C. ii. 89
Doris, w. of Nereus, m. of Thetis, L. 861; a Nereid, A. 658

Dotion, plain S. of Ossa in Thessaly, L. 410, C. vi. 25
Dracon, Draco, The Dragon, N. constellation, A. 45 ff., 70, 187
Dragon's Isle, L. 110
Draucos, t. near Ida in Crete, home of Scamandros, L. 1034
Drepanum, t. in Sicily, der. from Sickle (*δρέπανον*) with which Cronus mutilated Uranus, L. 869
Ἅρπης Κρόνου *πήδημα*, *Ait.* ii. 6
Dromus Achilleius, L. 193, 200
Drymas = Apollo in Miletus, L. 522
Drymnius = Zeus in Pamphylia, L. 536
Dymas, s. of Aegimius, ancestor of Dorian Dymanes, L. 1388
Dyme, t. in Achaea, L. 591
Dyras, r. of Mt. Oeta, L. 916

Echemmas, E. lxiii. 1
Echidna, L. 1353 f.
Echinades, C. iv. 155
Echinos, t. on Malian gulf, L. 904
Echo, C. iii. 245, E. xxx. 6
Ectenians, *i.e.* Boeotians, L. 433, 1212
Edonians, Thracian tribe, L. 419
Eëtion, E. xxvi. 1
Egypt, *Ait.* i. 1. 6, ii. 8. 1, F. 28
Eidyia, wife of Aeëtes, L. 1024
Eileithyia, C. i. 12, iv. 132, E. liv. 1; Eleutho, C. iv. 276
Eïon, L. 417
Elais. See Anius
Electra, A. 262
Elephenor, L. 1034 ff.
Eleusis, C. vi. 31
Eleutho. See Eileithyia
Elis, E. lxi. 1
Ellopians = Euboeans, C. iv. 20
Elymi, people in N.-W. Sicily, L. 974
Elymus, L. 965 ff.
Enceladus, F. 117
Engonasin, Ingeniculus, The Man on his Knees, A. 63 ff., 575, 669; also called Gnyx (On his knees), A. 591, 615; also Eidolon = Phantom, A. 64, 73, 270; N. constellation
Enipeus = Poseidon, L. 722
Enna, C. vi. 31; hence Ennaia = Demeter, L. 152
Enorches = Dionysus, L. 212
Envy. See Phthonus
Enyo, C. ii. 85, iv. 276, L. 463, 519
Eordi, tribe in Macedonia, L. 342
Eos, L. 18
Epeian, *i.e.* Elean, L. 151
Epeius, L. 930 ff., E. xxvi. 3 (?)
Ephesus, C. iii. 238, 258
Ephyra, C. iv. 42, 43, F. 1
Epicydes, E. xxxiii. 1
Epimetheus, s. of Asia, L. 412
Epistrophus, L. 1067
Epius = Asclepius, L. 1054
Erasixenus, E. xxxvii. 1
Erchius, F. 5
Erechtheus, L. 1338, *cf.* L. 110 f.; = Zeus, L. 158, 431
Erembi, L. 827
Erginus, F. 56
Erichthonius, H. i. 2
Eridanus = Potamus, *q.v.* A. 360
Erigone, d. of Icarius, *Ait.* i. 1. 4
Erinyes, L. 406, 437 f., 1040 f., 1137 f.
Eriphi, Haedi, The Kids, E. xx. 6, A. 158, 166, 679, 718; see Heniochus
Eris = Iris (earlier called Eridius, Arr. *ap.* Eustath. *ad* Dion. Per. 783), a river in Pontus, L. 1333
Erymanthus, r. in Arcadia, C. i. 18
Erysichthon, C. vi. *passim*, L. 1388 ff., *v.* Aethon, Mestra
Eryx, (1) s. of Aphrodite, L. 866 f.; (2) hill in Sicily, L. 958
Eteocles, L. 437 f.
Etesian winds, A. 152 ff.
Euboea, C. iv. 197, 290; see L. 373 ff.
Eucoline, I. 25
Eudemus, E. xlviii. 1
Eumedes, C. v. 37
Euphorbus, I. 1. 124
Eupylus, *Ait.* iii. 1. 71
Euripus, C. iii. 188, iv. 45
Europa, L. 1283 ff.
Eurotas, r. in Laconia, C. v. 24, F. 56
Euryampus, L. 900
Eurynome, L. 1192 f., F. 133
Eurypylus, (1) s. of Evaemon, L. 877, 901; (2) s. of Poseidon and Celaeno, C. ii. 92

Eurytanians, Aetolian tribe, L.799
Eurytus, E. vii. 2
Euthymenes, E. xvii. 14
Euxantius, F. 154; *cf. Ait.* iii. 1. 67
Euxitheus, E. xxxii. 15
Evaenetus, E. lvii. 1.
Everes, C. v. 81, 106

Fish, The Southern. See Ichthys
Fishes, The. See Ichthyes

Gala = Milk, *i.e.* The Milky Way, A. 476, 511
Galadra, t. in Macedonia, L. 1342, 1444
Galatae, Gauls, C. iv. 184
Galenaea, E. vi. 5
Ganymedes, s. of Tros, became cup-bearer to Zeus, E. liii. 3
Gargarum, *Ait.* i. 7
Gauas = Adonis, L. 831
Gaudos, F. 157
Gauls. See Galatae
Geraestus, cape in S. Euboea, C. iv. 199
Geryon, L. 652, 1346; *cf.* 47, 697
Giants, L. 127, 1408, L. 1357; Briareus, C. iv. 143, Ischenus, L. 43, Erechtheus, L. 111; as a general epithet, Aegeus, L. 495, Hector, L. 527, Xerxes, L. 1414; *cf.* L. 63, 688 ff.
Glanis, *i.e.* Clanius, river near Naples, L. 718
Glaucon or Glaucus, s. of Minos and Pasiphaë, L. 811
Glaucopion, H. 27
Glaucus, (1) fisherman of Anthedon who became a prophetic sea-god (Glaucus Pontius), L. 754; (2) s. of Hippolochus, leader of the Lycians at Troy, who exchanged arms with Diomedes (Hom. *Il.* vi. 234), E. xlix. 2
Gnyx, A. 575; see Engonasin
Golgi, t. in Cyprus, L. 589
Gongylates = Zeus, L. 435
Gonnos, town in N. Thessaly, L. 906
Gonusa, in Sicily, L. 870
Gorgas = Hera, L. 1349
Gorge, m. of Thoas, L. 1013
Gortyn, t. in Crete, C. iii. 189, L. 1214
Gortynaea, *i.e.* Cortona in Etruria, L. 806
Graea, *i.e.* Tanagra in Boeotia, L. 645
Graeae, L. 846
Graeci, Greeks, L. 532, 891, 1195, 1338, F. 2
Guneus, (1) an Arab, L. 128; (2) leader of the men of Cyphus (Perrhaebi), L. 877 ff., 897 f.
Gygaea = Athena, L. 1152
Gymnesiae, the Balearic islands. The inhabitants were famous slingers (popular derivation from *βάλλω*, hence Βαλιαρεῖς) carrying three slings, one on head, one round neck, the third round waist, L. 633 ff.
Gyrae Rocks, L. 390 ff.
Gyrapsius = Zeus in Chius, L. 537
Gytheion, L. 98

Hades, C. iv. 277, *Ait.* iii. 1. 15
Haemonia, F. 9 (*b*), 19
Haemus, mountain range in Thrace, C. iii. 114, iv. 63
Halcyone, a Pleiad, A. 262
Hales, r. near Colophon, L. 425
Haliartus, t. in Boeotia, C. v. 61
Halicarnassus, t. in Caria, E. ii. 4
Hamaxae, The Wains, A. 27, 93, *cf.* I. 1. 119; see Arcti
Harmonia, F. 22
Harpe = Drepane, *i.e.* Corcyra, L. 762
Harpies, L. 167, 653
Harpina, L. 167
Havens, Watcher of (Limenoscopos), *i.e.* Artemis, C. iii. 259
Healing of All (Panaceia), C. ii. 40
Hebe, Youth, bride of Heracles, L. 1349
Hecabe, L. 1177
Hecaerge, d. of Boreas, C. iv. 292
Hecaergus, *i.e.* Apollo, C. ii. 11
Hecate, d. of Perses (Perseus) and Asteria, L. 1175, I. 1. 99
Hector, L. 260 ff., 280, 464 ff., 527 ff., 1204 ff.
Hegemone, *i.e.* Artemis, C. iii. 227.
Helen, d. of Zeus (Tyndareus) and Leda, C. iii. 232
Helen's Isle = Cranaë off Attica, L. 110

Helice, (1) t. in Achaea, C. iv. 101; (2) Ursa Major, A. 37 ff., 51, 59, 91, 160
Helicon, A. 216, 218, C. iv. 82, v. 71, 90
Hellas, E. ix. 4
Helle, d. of Athamas, sister of Phrixus, L. 22, 1285
Hellen, L. 894, C. iv. 172
Hellespont, L. 22, 27, 1285, 1414
Helorus, r. in Sicily, L. 1033, 1184
Hemera, Gentle, by-name of Artemis, C. iii. 236
Heniochus, Auriga, N. constellation, A. 156, 167, 175, 177, 482, 679 ff., 716. On his left shoulder is The Goat (Aix, Capella, *α* Aurigae), and on his left wrist are The Kids (Eriphi, Haedi)
Hephaestus, C. i. 76, iii. 48, 74, iv. 144, H. i. 2. 3
Hera, C. iii. 30, *Ait.* iii. 1. 4
Heracleia Hodos, Strabo 245. "The Lucrine Gulf extends in breadth as far as Baiae; it is separated from the sea by an embankment eight stadia in length and the breadth of a carriage-way; this they say that Heracles built (διαχῶσαι) when he was driving away the cattle of Geryones." This embankment is the Heracleia Hodos; *cf.* Diodor. iv. 22, who confuses the Lucrine with the Lacus Avernus, L. 697
Heracleitus, elegiac poet of Halicarnassus, E. v. 1
Heracles, (1) s. of Zeus and Alcmena, C. iii. 108, 159, v. 30; (2) s. of Alexander the Great and Barsine, slain by Polysperchon, L. 801 ff.
Hercynna, d. of Trophonius, but = Demeter, L. 153
Hermes (Hermeias, Hermaon), A. 269, 674, E. xlvi. 3, C. iii. 69, 143, iv. 272, F. 13, I. 12
Hermione, d. of Menelaus and Helen, L. 103
Hermou Pterna, L. 835
Hesiod, E. xxix. 1
Hesione, d. of Laomedon, slave-wife of Telamon, m. of Teucer, aunt of Cassandra, L. 452 ff. She was exposed to a sea-monster which Heracles slew, L. 34 ff., 470 ff. Laomedon refused to pay Heracles his promised reward, L. 523. Hesione ransomed her brother Podarces from Heracles with her golden veil, and thenceforth he was called Priamus (πρίαμαι, buy), L. 337 ff. After the fall of Troy she was given by Heracles to Telamon, L. 469
Hesperides, L. 885
Hesperis = Berenice, t. in Cyrenaica, E. xxxviii. 6
Hesperus, the Evening-star, C. iv. 174, 280, 303, vi. 7, 8, E. lvi. 4
Hestia, C. vi. 109
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Hiē Paeëon. See Paeëon
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Hippegetes = Poseidon, L. 767
Hippo, an Amazon punished by Artemis, C. iii. 239, 266
Hippocrene, C. v. 71, A. 217 f., *Ait.* iv. 1. 6
Hippolyte, an Amazon whose girdle was carried off by Heracles and Theseus, L. 1329 ff.
Hipponax, I. i. 1
Hipponion = Vibo Valentia in Bruttium, L. 1069
Hippos, Equus, later called Pegasus, The Horse, N. constellation, A. 205, 209, 215, 219, 223, 281, 283, 487, 524, 601, 627, 693
Hodoedocus, f. of Oileus (Ileus) and g.f. of Aias (2), L. 1150
Homer, E. vii. 3, *Ait.* i. 1. 9
Homolois = Athena, L. 520; *cf.* Zeus Homoloios as a cult-name, especially in Thessaly and Boeotia
Hoplosmia = Hera, L. 614, 858
Horites = Apollo, L. 352
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Hydor, Aqua, Water, part of the constellation Hydrochoüs, Aquarius, A. 399
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Hylaeus, a Centaur, C. iii. 221
Hylates = Apollo at Hyle in Cyprus, L. 448
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Hyperboreans, C. iv. 281 ff., F. 51
Hypsarnus, r. in Boeotia, L. 647
Hypseus, s. of Peneius, King of the Lapithae, and f. of Cyrene, C. ii. 92, iii. 208
Hypsizorus, *Ait.* ii. 2
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Iaon, r. of Arcadia, C. i. 22
Iapyges, L. 852
Iasides, *i.e.* Cepheus, A. 179
Iasius, f. of Atalanta, C. iii. 216
Iason, s. of Aeson of Iolcus and leader of the Argonauts; grandson of Cretheus, f. of Aeson, L. 892, 1310 ff.
Iatros = Apollo, L. 1207, 1377
Iperians, L. 643
Icarian Sea, *i.e.* the Aegean Sea S.W. of Asia Minor, C. iv. 14
Icarius, *Ait.* i. 1. 3
Ichnaia, epithet of Themis from Ichnae in Thessalia Phthiotis or in Macedonia, L. 129
Ichthyes, Pisces, The Fishes, the 12th Zodiacal constellation, A. 240, 246, 282, 357, 362, 548, 700
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Icmius, *Ait.* iii. 1. 34
Icus, island off Magnesia, *Ait.* i.1. 8, 24
Ida, (1) mt. in Troad, C. v. 18, L. 496, 1256, *Ait.* i. 7; (2) mt. in Crete, L. 1297, A. 33, C. i. 6, 47, 51
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Idomeneus, King of Crete, L. 431 ff., 1214 ff.
Ileus (Oileus), L. 1150
Ilios, L. 984, *Ait.* i. 8
Illyria, F. 2. 1
Ilus, s. of Tros and g.f. of Priam, so g.g.f. of Cassandra, L. 319, 1341, receives the Palladium from Zeus, L. 364, founds Ilios, L. 29, conquers Thrace and Macedonia, L. 1342 ff., grave in Troad, L. 319 ff.
Imbrasus, r. in Samos, hence Artemis Imbrasia, C. iii. 228, F. 66
Inachus, s. of Oceanus and Tethys, founder and king of Argos, C. v. 140. His daughter Io was turned into a cow (Bous) which gave her name to the Cimmerian Bosporus, C. iii. 254, identified with Isis, E. lviii. 1. Inachus was also name of a river at Argos, C. iv. 74, v. 50
Ino, d. of Cadmus and Harmonia, becomes a sea-goddess under name of Leucothea, also called Byne, L. 107, 757
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Ioleia, or Iole, d. of Eurytus, E. viii. 3
Iolcus, in Thessalian Magnesia on Pagasaean gulf, C. iii. 208
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Locrians, *Ait.* i. 8; Locrian rose, L. 1429
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Maeotis Limne, Sea of Azov, L. 1288 f.; on its shores dwell the Maeotian Scythians, hence Maeotian = Scythian, L. 917
Maera, the dog of Erigone, d. of Icarius (as a star = Sirius) used for "dog" generally, L. 334, *Ait.* iii. 1. 35
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Melpomene, m. of Sirens, L. 712 f.
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Memphis, t. on left bank of Nile, hence Μεμφίτης πρόμος, L. 1294
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Nicippe, priestess of Demeter, C. vi. 43
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Nomius, name of Apollo as god of herds, C. ii. 47 ; see Amphrysus
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Obrimo = Persephone, L. 698
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Odysseus, Cape of, the W. point of Cape Pachynus in Sicily, L. 1031 f., where Odysseus built a cenotaph for Hecabe, L. 1181 ff.
Oebalus, f. of Tyndareus, hence "children of O." = Spartans, L. 1125
Oeceus, f. of Dexamenus and Hipponous, C. iv. 102
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Oeneus, s. of Porthaon, King of Calydon in Aetolia, f. of Tydeus, Meleager, Deianeira ; failed to honour Artemis who in revenge sent the Calydonian boar, C. iii. 260
Oenomaus, L. 161 ff.
Oenone, (1) d. of Cebren and wife of Paris, dies with him, L. 57-68. See Corythus ; (2) old name of Aegina, L. 175
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Oenotropi, dd. of Anius (so g.dd. of Apollo) and Rhoeo d. of Staphylus s. of Dionysus (and so g.g.dd. of Dionysus) who subsequently married Zarax, L. 570 ff. When the Greeks suffered from hunger before Troy, they brought the Oenotropi from Delos ; to help them to escape, Dionysus changed them into doves, L. 581 ff. ; see Anius
Oileus, s. of Hodoedocus, f. of Locrian Aias, 647, L. 1150
Oïstos, Sagitta, Eratosthenes' Τόξον, N. constellation, A. 311, 598, 691
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Boeotia with temple of Poseidon, L. 646
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Orchieus = Apollo, L. 562
Orestes, E. lx. 1 ff., *Ait.* i. 1. 2
Orion (Oarion), giant hunter of Boeotia, C. iii. 265. As S. constellation, A. 232, 310, 323, 361, 518, 588, 636, 639, 676, 730, 756
Ormenidae, ss. of Ormenus, *i.e.* men of Ormenion ; t. in Thessalian Magnesia, C. vi. 76
Ornis, The Bird = Latin Cygnus, The Swan, N. constellation, A. 272, 273, 274, 312, 487, 599, 628, 691
Orthanes = Paris, L. 538
Orthosia, properly cult-name of Artemis, Pind. *Ol.* iii. 30 ; in L. 1331 = an Amazon
Ortygia, old name of Delos, C. ii. 59 ; myth that Delos is a quail (ὄρτυξ) turned to stone, L. 401. In E. lxiii. 1 epithet of Artemis, who was worshipped at Ortygia in Syracuse (Pind. *N.* i. 2 f.)
Ossa, (1) mt. in Thessalian Magnesia, C. iii. 52, iv. 137 ; (2) mt. in Campania, L. 697
Othronos, island near Corcyra, L. 1034 ; in L. 1027 an island near Sicily (?)
Othrys, mt. in Thessalia Phthiotis, C. vi. 86.
Otos, s. of Poseidon and Iphimedeia, b. of Ephialtes, slain by Apollo or Artemis, C. iii. 264
Otrera, an Amazon, m. of Penthesileia, L. 997

Pachynus, cape in Sicily, L. 1029, 1182
Pactolus, r. in Lydia, C. iv. 250, L. 272, 1352
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Palamedes, s. of Nauplius and Clymene, L. 1098
Palauthra, t. in Thessalia Magnesia, home of Prothoüs, L. 899
Palladium, the image of Pallas which was said to have fallen from heaven and which was the pledge of the safety of Ilios, L. 363 f. ; stolen by Odysseus, L. 658. See Helenus
Pallas = Athena, C. v. *passim*, H. i. 2. 1
Pallatides, rocks near Argos, C. v. 42
Pallene, peninsula on Thermaic gulf ; its former name Phlegra (-ai), and associated with the giants, L. 127, 1407
Pallenis = Athena, L. 1261
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Panacra, hill in Crete, C. i. 51 f.
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Panemos, Macedonian name for month of July, E. xlvi. 1
Pangaeum, mt. with gold and silver mines in Thrace, C. iv. 134
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Panopeus, s. of Phocus, f. of Epeius, L. 932 ff.
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Parnassus, C. iv. 93, *Ait.* iii. 1. 57
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Parrhasia, t. in Arcadia (Hom. *Il.* ii. 608), hence Arcadia generally, C. i. 10, C. iii. 99
Parthenia, old name of Samos, C. iv. 49
Parthenium, mt. in Arcadia sacred to Auge, C. iv. 71
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Parthenope, L. 714 ff.
Parthenos, Virgo, The Maiden,

the 6th sign of the Zodiac, A. 491, 546, 597, 606; the myth, A. 97 ff.
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Pegasus, the winged horse of Bellerophon, given by Zeus to Eos, L. 17; see also Hippos
Pelagones, C. i. 3
Pelasgian, C. iv. 284, v. 4. 51, vi. 26, E. xl. 1, L. 177, 245, 1083, 1364, F. 105
Peleus, s. of Aeacus, f. of Achilles by Thetis, L. 175 ff., 901 f., *Ait.* i. 1. 24, F. 26
Pelion, mt. in Thessaly, C. iv. 118
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Perseus, (1) = Perses, f. of Hecate, L. 1175; (2) s. of Zeus and Danaë, L. 837; (3) Perseus (2) was set among the stars after his death as a N. constellation, A. 249, 484, 685, 687, 711; *cf.* F. 28
Peuceus = Heracles, L. 663
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Phalanna, t. in N. Thessaly, L. 906; see Polypoetes
Phalerus, founder of Naples, L. 717
Phalorias, t. in Locris, L. 1147
Phatne, The Manger, A. 892, 898, 905, 996
Phausterius = Dionysus, L. 212
Phegion, mt. in Aethiopia, L. 16
Phemius, L. 1324
Pheneius, t. in Azania in Arcadia, C. iv. 71
Pherae, (1) t. in Thessalia Pelasgiotis, cult of Artemis-Hecate (on coins of Pherae represented seated with torch on horseback); hence Pheraean as epithet of Artemis-Hecate, C. iii. 259, L. 1180; (2) t. in Messenia, hence Pheraeans, L. 552
Phereclus, L. 97
Phician Monster, *i.e.* the Sphinx (Phix), in L. 1465 = Cassandra
Phigaleus = Dionysus, L. 212
Phileratis, E. xxxv. 1
Philippus, E. xxi. 1, xlvii. 3
Philoctetes, s. of Poeas, bitten by snake and left by the Greeks in Lemnos, L. 62, 912 ff.
Philoxenides, E. lvii. 4
Philyra, d. of Oceanus, m. of Cheiron by Cronus, C. i. 36, iv. 118
Phlegra, in Pallene, scene of the battle of the giants, L. 1404
Phlegyas, H. i. 4. 8
Phocians: the Phocian = Pylades, E. lx. 3; Phocians found Temesa in Bruttium, L. 1067
Phocus, s. of Aeacus and Psamathe, f. of Crisus and Panopeus, slain by Peleus and Telamon, his half-brothers, who had in consequence to leave Aegina, L. 175
Phoebus = Apollo, *Ait.* iii. 1. 21
Phoenician Goddess = Athena in Corinth (schol.), L. 658
Phoenicians, A. 39, I. 1. 120, C. iv. 19, Phoenician Cyrnus (Corsica), as a Phoenician settlement
Phoenix, s. of Amyntor, tutor of Achilles (*κουροτρόφον πάγουρον*), L. 419 in ref. to his age (Hom. *Il.* ix. 446 and 487 ff.) and King of the Dolopes near Tymphrestus. Buried by Neoptolemus at Eion, L. 417-423
Phoenodomas, Trojan who had three daughters and who proposed that Laomedon's daughter Hesione should be exposed to the sea-monster, L. 470 ff., 952 ff.
Phorce, Lake = prob. Lacus Fucinus, L. 1275
Phorcides, d. of Phorcus and Ceto, also called Graeae, *cf.* L. 846

Phorcus, L. 376, 477
Phrygia, C. ii. 23, iii. 159, E. li
Phrygian: the Phrygian, C. v. 18 = Paris
Phtheires, L. 1383
Phthia, (1) in Thessaly, C. iv. 112; (2) mistress of Amyntor, L. 421
Phthonus, C. ii. 105, 107, 113
Phylamus, r. in Daunia, L. 594
Phyleus, F. 57
Physadeia, fountain at Argos, C. v. 47
Phyxius = Zeus, L. 288
Pilgrim Ship, The, *θεωρίς* (*ναῦς*), C. iv. 314
Pimpleia, mt. and fountain in Pieria, C. iv. 7, L. 275
Pindus, C. iv. 139, vi. 83
Pisa, (1) t. in Elis, *Ait.* iii. l. 79; (2) t. in Etruria, L. 1241, 1359
Pitane, C. iii. 172
Pithecusa or Pithecusae, island or islands off coast of Campania, beneath which the giants are buried, L. 688
Pithoigia, *Ait.* i. l. 1
Pittacus, E. i. 1
Plato, E. xxv. 3
Pleiades, A. 255, 1066, 1085
Pleistus, r. in Phocis, C. iv. 92
Pluto, E. xv. 4
Plynos, L. 149
Podaleirius, s. of Asclepius, buried in Daunia, where he heals the sick who sleep on sheep-skins and are sprinkled with the water of the Althaenus, L. 1047 ff.
Podarces, earlier name of Priam, L. 339
Poeëssa, *Ait.* iii. l. 73
Poimandria, L. 326
Poine, *Ait.* i. 2
Pola or Polae, t. in Istria, L. 1022 (which, however, may refer to another Pola given by Steph. Byz. as in Illyricum), F. 2. 4
Polyanthes, r. in Chaonia, L. 1046
Polydegmon, L. 700 = the Apennines, possibly in reference to the use of Polydegmon as a by-name of Hades in Hom. *Hymn Dem.* 31 — thus Hades-hill in reference to volcanic action
Polydeuces (Pollux), one of the Dioscuri, L. 506, he being son of Zeus while Castor was son of Tyndareus (Pind. *N.* x. 80 ff.). In the fight with Idas and Lynceus Polydeuces killed Lynceus and Idas with the help of Zeus, and voluntarily undertook to share his immortality with Castor who had been mortally wounded by Idas, L. 553 ff., E. 2
Polygonus, L. 124
Polymestor, L. 331
Polyneices, L. 437
Polyphemus, Cyclops, E. xlvii. 1
Polypoetes, s. of Peirithous, leader at Troy of men from various Thessalian towns, *e.g.* Olosson and Phalanna (Hom. *Il.* ii. 738 ff., where *Ὀρθη = Φάλαννα*), L. 906
Polysperchon (Polyperchon), one of the generals of Alexander the Great, who in 319 B.C. was nominated by Antipater as his successor in Macedonia (in preference to his own son Cassander). In 316 he was driven from his kingdom by Cassander. In 315 Antigonus appointed him commander of the Peloponnesus and Greece was declared free. A peace was concluded in 311 by which Greece fell to Cassander, while Polysperchon was confined to some towns in Peloponnesus. Later he was induced by Antigonus to support the claim to the throne of Macedonia of Heracles, s. of Alexander and Barsine. He accordingly invaded Macedonia but accepted the proposal of Cassander to divide the kingdom of Macedonia, with an independent army and dominion in Peloponnesus. Thereupon he assassinated Heracles (309 B.C.). He is the "Tymphaean dragon" of L. 801
Polyxena, d. of Priam and Hecabe, sister of Cassandra, L. 314; she was sacrificed by Neptolemus at the grave of Achilles, L. 323 ff., her throat being cut with a knife which Peleus had received from Hephaestus

Polyxo, mt. of Actorion, C. vi. 78
Pontus Euxeinos: the expression *κακόξεινος κλυδών*, L. 1286, refers to the old name of the Black Sea, *πόντος ἄξεινος*. The name is said to have been changed to *εὔξεινος* either after the voyage of the Argonauts, or after Heracles' expedition against the Amazons or after the foundation of the Milesian colonies. Pind. *P.* iv. 203, has *ἐπ' Ἀξείνου στόμα* (he is speaking of the Argonauts), but *N.* iv. 49 *Εὐξείνῳ πελάγει*
Porceus, one of the two snakes (Porceus and Chariboea) which came from Calydnae and killed Laocoön and one of his two sons. The story was told by Arctinus in his *Iliupersis*, L. 347
Poseidon, C. iii. 50, iv. 101, 271, vi. 98, helps Apollo to build walls of Troy, L. 522, 617; carries off Pelops, L. 157; destroys Locrian Aias, L. 390 ff.; f. of Proteus, L. 125; Cycnus, L. 237; Theseus, L. 1324; cult-names, Aegaeon, L. 135; Amoebeus, L. 617; Amphibaeus, L. 749; Enipeus, L. 722; Hippegetes, L. 767; Melanthus, L. 767; Naumedon, L. 157; Prophantus, L. 522; Phemius, L. 1324; Lord of Cromna, L. 522
Poseidon, the stars of, A. 756. The scholiast's interpretation seems to be correct: "The stars of Poseidon are those which show forth storms and fair weather; the stars of Zeus are those which indicate weather suitable for agriculture." *Cf.* Avien. 1377 ff.: "Hic est fons, unde et deduxit tempora lunae Navita cum longum facili rate curreret aequor, Et cum ruris amans telluri farra parenti Crederet; ingenti petat haec indagine semper Seu qui vela salo, seu qui dat semina terrae"
Poseidon, Cape of Poseidon near Poseidonia (Paestum). L. 722
Potamus, Flumen, The River, S. constellation, A. 358, 589, 600, 624, 728; also called Eridanus, A. 360. Cicero calls it Eridanus ("Eridanum cernes . . . funestum magnis cum viribus amnem") and adopts the legend that it represents the tears of Phaëthon's sisters; Germanicus, 361, calls it Amnis and follows the same legend; Avienus, 780, calls it Flumen but refers to the Ausonians of old who call it Eridanus and to the Phaëthon legend.
Practis, unknown place in Epirus. Some take it to mean Acroceraunium. Holzinger thinks Practis = avenger = Erinys and that Elephenor built a shrine to her, beside which he built his city
Praxandrus leads Laconians of Therapnae from Troy to Cyprus, L. 586
Priam, F. 115
Problastus = Dionysus, L. 577
Procris, d. of Erechtheus, w. of Cephalus, companion of Artemis, C. iii. 209
Procyon, Canis Minor or in particular *α* Canis Minoris. So called because it rises nearly a fortnight before Cyon, The Dog, Canis Major, A. 450, 595, 690
Proetus, King of Argos, s. of Abas; driven from Argos by his twin-brother Acrisius he went to Lycia and married Sthenoboea; returning to Peloponnesus he became king of Tiryns. Founds two shrines to Artemis when his daughters were healed of their madness, C. iii. 232
Promantheus=Zeus, L. 537
Prometheus, s. of Asia, L. 1283, I. 8, F. 24
Pronians, the suitors of Penelope, so called from t. in Cephallenia (*Προννᾶοι*, Thuc. ii. 30, *Πρώνησος*, Strabo 455), L. 791
Prophantus, by-name of Poseidon at Thurii, L. 522
Protesilaus, s. of Iphiclus, leader of Thessalians in Trojan War, first to leap ashore at Troy, killed by Hector; tomb at Mazusia, L. 530 ff. In answer to the

prayers of his wife Laodameia (or Polydora) he was allowed to return for a short space to the upper world
Proteus, s. of Poseidon, comes from his home in Egypt to Pallene (Phlegra) in Chalcidice, marries Torone and has by her two sons, Tmolus and Telegonus, who kill strangers by compelling them to a wrestling-match. Proteus prays his father Poseidon to convey him by a path beneath the sea to Egypt. When his sons were slain by Heracles, he could neither be wholly glad nor wholly sorry—neither smile nor weep. He gives to Paris a phantom in place of the real Helen, L. 115 ff.
Prothoüs, s. of Tenthredon of Palauthra, shipwrecked in Libya, L. 899
Protrygeter, Vindemiator, The Vintager, star on the right wing of Virgo, A. 138. Its rising in August was the herald of approaching vintage; "XI. Kal. Sept. Caesari et Assyriae stella, quae Vindemitor (Ov. *F.* iii. 407) appellatur, exoriri mane incipit vindemiae maturitatem promittens" (Plin. *N.H.* xviii. 74)
Prylis, s. of Hermes and Issa, g.g.s. of Atlas, a Lesbian seer who foretold the capture of Troy by the wooden horse, L. 222
Psylla, one of the mares of Oenomaus, L. 166
Pterelaus, f. of Comaetho, leader of the Taphians, defeated by Amphitryon, L. 934
Ptolemais tribe, E. xii. 8
Ptolemy, *i.e.* Ptolemy II. Philadelphus, s. of Ptolemy I. Soter and Berenice, King of Egypt, 285–247 B.C. He was born in Cos (308 B.C.), C. iv. 188. Married (1) Arsinoë, d. of Lysimachus of Thrace; (2) his sister Arsinoë, *q.v.*
Ptoios, Apollo, from his temple on Mt. Ptoön in Boeotia, L. 265, 352
Pylades, s. of Strophius, king of Phocis, companion of Orestes, E. lx. 6
Pylaia, by-name of Demeter, E. xl. 1
Pylatis, by-name of Athena, L. 356
Pyramus, r. in Cilicia, L. 439
Pyriphlegethon, stream from hot springs at Cumae, L. 699
Pyronaean (MSS. Pyranthian) glades; in Locris, L. 1149
Pythia, I. l. 222
Pytho, old name of Delphi, C. ii. 35, 100, 250, iv. 90

Ram, The, Crius, Aries, the first sign of the Zodiac, A. 225, 238, 357, 515, 516, 549, 709, 713
Rhaecelus, t. on Thermaic gulf, L. 1236
Rhamnusian, epithet of Helen, C. iii. 232
Rhea, C. 10 ff.; in Thebes, L. 1196 ff., where she hurls her predecessor Eurynome into Tartarus
Rhegium, F. 59
Rheithron, harbour in Ithaca, L. 768
Rheithymnia, t. in Crete, L. 76
Rhipaean, F. 68
Rhodian, E. l. 2
Rhoecus, a Centaur, C. iii. 221
Rhoeo, g.d. of Dionysus, m. of Anius by Apollo, g.m. of the Oenotropi, L. 570 ff.
Rhoeteia, d. of Thracian king Sithon, buried at Rhoeteum in Troad, L. 583, 1161
Rhoeteum, prom. in Troad, L. 1161
Rhyndacus, r. in Mysia and Phrygia, Argonauts draw water from it, L. 1364
River, The, a S. constellation. See Eridanus and Potamus

Salangi, L. 1058
Salmydessus, L. 186, 1286
Salpe, "lake in Italy" schol.; some identify it with Salapia, a t. in Daunia, L. 1129
Salpians, L. 1361, according to some = the Alps according to

others = Salyes (Strabo 184, etc.)
Salpinx = Athena, L. 915, 986
Samos, formerly called Parthenia, C. iv. 49; Samians, E. xviii. 2; the Samian, E. vii. 1 = Creophylus, s. of Astycles, an ancient epic poet of Samos (Strabo, 638); the S. xlix. 4 = Dionysus
Samothrace, island S. of Thrace; "Samothracian gods," E. xlviii. 3 = the Cabiri (Samothraces di, Varro, *L.L.* v. 58; "magnaque Threicia sacra reperta Samo," Ov. *A.A.* ii. 602). See Saos
Saon, of Acanthus, s. of Dicon, E. xi. 1
Saos, old name of Samothrace, L. 78, where it is called the foundation of the Cyrbantes = Corybantes = Cabiri
Sarapis (Serapis), Egyptian deity, E. xxxviii. 3
Saraptia = Europa, d. of Phoenix, from Sarepta, t. in Phoenicia, L. 1300
Sardis, capital of Lydia, C. iii. 246, I. 172
Sardo = Sardinia, C. iv. 21; in L. 796 Σαρδωνικῆς seems to be "Sardinian."
Saronic gulf, between Sunium and Scyllaeum on the Isthmus of Corinth, C. iv. 42
Sarpedon, s. of Zeus and Europa, L. 1284
Satnios, hill in Caria, L. 1390
Satrachus, r. in Cyprus, L. 448
Saunii = Σαννῖται = Samnites, L. 1254
Saviour. See Soter
Scaean Gates, of Troy, L. 774
Scamander, f. of Teucer, g.f. of Arisba, L. 1304 ff.
Scandeia, haven of Cythera (Hom. *Il.* x. 268), L. 108
Scapaneus = Heracles, L. 652
Scarpheia, t. in Locris (Scarphe, Hom. *Il.* ii. 532), L. 1147
Schedius, b. of Epistrophus, s. of Iphitus and g.s. of Naubolus, L. 1067
Schoineis = Aphrodite, L. 832
Sciastes = Apollo, L. 562
Scolus, t. in Boeotia (Hom. *Il.* ii. 497), L. 646
Scopadae, E. 2
Scorpius, Scorpio, The Scorpion, 8th sign of the Zodiac, A. 85, 304, 307, 403, 438, 506, 545, 635, 643, 667
Scyletria = Athena, L. 853
Scylla, L. 45, 669, F. 49
Scyrus, L. 185, 277, 1324
Scythia, C. iii. 174, 256
Selenaea, E. vi. 2
Seriphos, one of the Cyclades, L. 844 f.
Setaea, Trojan captive who with her fellow captives set fire to some of the Greek ships on the way from Troy and was bound to a rock (Setaeum) near Crathis, where she was devoured by seabirds (other versions of the legend in Strabo 264, Plut. *Rom.* 1, *Aet. Rom.* 6), L. 1075 ff.
Sibyl, d. of Dardanus and Neso, d. of Teucer; the Erythraean = Cumaean Sibyl, L. 1145; her cave at Cumae, L. 1278 ff. Another name for the Cumaean Sibyl is Melancraira (Arist. *De mir. ausc.* 95), L. 1464
Sicanian, properly of the Sicani in Sicily, but used for Sicilian in general (Lycophron has not Σικελοί nor Σικελία), L. 870, 951, 1029 (in all cases with first syllable long), C. iii. 57 (with first syllable short, Τρινακίη Σικανῶν ἔδος)
Sidonians, A. 44
Silarus. See Laris
Simois, r. in Troad, C. v. 19
Simone, E. xxxix. 2
Simus, E. xlix. 1
Sinis, L. 982
Sinon, s. of Aesimus (or Sisyphus), b. of Anticleia, m. of Odysseus by Laertes or Sisyphus, and hence cousin of Odysseus, L. 344 ff.
Sirens, L. 671, 712
Siris, L. 978
Sirius, α Canis Majoris, The Dog-star, A. 332, 340. It has been supposed that in Archiloch. fr.

61, Hesiod, *W.* 585, *S.* 397, by Sirius is meant the Sun and so ἀκτὶς Σειρία, L. 397 is interpreted of the rays of the Sun
Sisyphus, L. 344, 980, 1030
Sithon, King of Thrace, f. of Rhoeteia, L. 583, 1161, Pallene and Phyllis
Sithonia: Sithonian giants, L. 1357 = the Pelasgians who are said to have come from Thessaly to found Agylla (Strabo 220).
Smintheus, L. 1306
Smyrna, E. vi. 12
Soli, t. in Cilicia, native town of Aratus, who is hence called ὁ Σολεύς, E. xxix. 3
Sopolis, s. of Diocleidas, E. xix. 2
Soter, (1) Saviour, as a title of the Ptolemies, C. iv. 166; (2)= Dionysus, L. 206
Southern Crown. See Crown
Sparta, C. ii. 72, 74
Sparti, L. 1206
Spercheius=r. in S. Thessaly, L. 1146
Spermo. See Oenotropi
Sphaltes=Dionysus, L. 207
Spheceia, old name of Cyprus (from Spheces "wasps," the old name of the Cyprians), L. 447
Sphinx, monster in shape of a young woman with breast, feet and claws of a lion, sent by Hera to afflict the Thebans. She proposed riddles and devoured the people when they were not solved, L. 7, 1465
Stachus, Spica, The Corn-ear, α Virginis, A. 97
Stephanus. See Crown
Sterope, a Pleiad, A. 263
Steropes, one of the Cyclopes, C. iii. 68.
Stheneia=Athena, L. 1164
Sthenelus, s. of Capaneus, buried near Colophon, L. 433
Strophia, r. at Thebes, d. of Ismenus, C. iv. 76.
Strymon, r. in Thrace, on which was Eion, L. 417, with cult of Hecate, L. 1178; hence Strymonian=Thracian, of Boreas, C. iv. 26
Stymphaea, t. in Epirus, hence Stymphaean, *v.l.*, C. iii. 178
Stymphalus, in N.E. Arcadia, hence Stymphalian, *v.l.*, C. iii. 178
Styx, C. i. 36, L. 705 ff.
Sunium, S.E. promontory of Attica, C. iv. 47
Symplegades, "Clashing Rocks" at entrance to the Black Sea, also called Planetae or "wandering" rocks, L. 1285
Syrtis, the lesser Syrtis, dangerous bay on N. Coast of Africa, L. 648

Taenarum, Cape Matapan in Laconia, near it, entrance to Hades, L. 90, 1106
Tamassus, t. in Cyprus, famous for metal work, L. 854
Tanagra, also called Grsia (Strabo 403, Paus. x. 20. 2); and Poimandria (from Poimandrus, Paus. *l.c.*), L. 326
Tanais, the river Don flowing into Lake Maeotis (Sea of Azov), L. 1288
Tantalus, f. of Pelops, L. 53, served up his son as food for the gods, L. 152 ff.
Taraxippus. See Ischenus
Tarchon, s. of Telephus, King of Mysia, b. of Tyrsenus, mythical founder of Tarquinii, L. 1248
Tartarus, L. 1197
Tartessus=(1) the Guadalquiver, (2) town at mouth of that river, of fabulous wealth, L. 643
Taucheira, t. in Cyrenaica, L. 877
Tauri, Scythian people of the Tauric Chersonnese (Crimea), where human sacrifice was made to Artemis, C. iii. 174, *cf.* L. 197 ff.
Taurus=(1) Dionysus, L. 209; (2) The Bull, second sign of the Zodiac, A. 167, 174, 177, 322, 515, 517, 549, 713 f.
Taygete, a Pleiad, A. 263
Taygeton (-os), mt. in Laconia, C. iii. 188
Tegyra, t. in Boeotia, L. 646
Teiresias, s. of Everes and Chariclo, famous Theban seer who was

struck with blindness by Artemis, C. v. 59, 75, L. 682 f.
Telamon, s. of Aeacus, f. of Aias (1), Teucrus and Trambelus; having slain his brother Phocus, he left Aegina for Salamis of which he became king. He accompanied Heracles when he went to attack Troy and obtained from him Hesione as his prize, L. 450 ff.
Telamus, r. in Scythia (=Tanais ?), L. 1333
Telchines, C. iv. 31, *Ait.* iii. 1. 65
Telegonus, (1) s. of Proteus, L. 124; (2), s. of Odysseus and Circe, L. 795 ff.
Telemachus, L. 809
Telephus, King of Mysia, f. of Tarchon and Tyrsenus, L. 207, 1246
Telestorides, *Ait.* i. 6
Telphusa or Thelpusa, on the Ladon in Arcadia, worship of Demeter Erinys, L. 1040, F. 62
Temenus, g.g.s. of Heracles (Heracles, Hyllus, Cleodaius, Aristomachus, Temenus) and ancestor of Alexander the Great, L. 804
Temesa, t. in Bruttium, L. 1067
Temmices, a people of Boeotia, L. 644, hence =Boeotian, L. 786
Tempe, C. iv. 105, I. 1, 230, 252
Tenedus, island off the Troad. Its earlier name was Leucophrys, L. 346, its later name being from Tennes, L. 229 ff. Thence the Greeks receive Sinon's beacon signal, L. 344 ff.
Tenerus, s. of Apollo and Melia, priest of Ptolan Apollo in Boeotia, L. 1211
Tennes and Hemithea, L. 232 ff.
Tenthredon, of Palauthra in Thessalian Magnesia, f. of Prothoüs, L. 899
Tereina, t. on the Ocinarus in Bruttium founded by Tereina, a favourite of Ares, L. 726 ff., 1008 ff.
Termieus=Zeus, L. 706
Termintheus=Apollo, L. 1207
Tethys, a Titanid, wife of Oceanus, L. 231, C. iii. 44, iv. 17, m. of the Moirai (Fates) (here called Ἄλς), L. 145, m. of Acheloüs and so g.m. of Sirens, L. 712. Metonymy for "Sea," L. 1069
Teucri, C. iii. 231
Teucrus, (1) s. of Telamon and Hesione, h.b. of Aias, L. 450 ff.; (2) s. of Scamandrus and Idaia, leads the Teucri from Crete to Troy, fights with field mice which devoured his army's weapons, L. 1306. His d. Arisba marries Dardanus, and so Teucrus becomes ancestor of the Trojan royal house, L. 1306 ff.
Teutarus, L. 56, 458, 917
Thales, (1) E. lviii. 1; (2) I. 1. 115, 134; 3; 4
Thaumas, s. of Oceanus and Gaia, f. of Iris, C. iv. 67, 232
Theaetetus, E. ix. 1
Thebes, L. 433, 602, 1194
Theiodamas, C. iii. 161
Thelpusa. See Telphusa
Themis, L. 129, 137
Themiscyra, t. in Pontus at mouth of the Thermodon, home of the Amazons, L. 1330
Thenae, t. in Crete near Cnossus, C. i. 42 f.
Theocritus, E. liii. 1
Theogenes, *Ait.* i. 1. 21
Theoinus=Dionysus, L. 1247
Theotimus, E. xlii. 5
Thera, C. ii. 73, 75 (*bis*). The leader of the Spartan colony to Thera was Theras, s. of Autesion, s. of Tisamenus, s. of Thersandrus, s. of Polyneices, s. of Oedipus, hence ἕκτον γένος Οἰδιπόδαο, C. ii. 74
Therapna (Therapnae), village in Laconia with temple of the Dioscuri, L. 586 ff.
Theris, E. xiii. 2
Therium, Bestia, Fera, The Beast, S. constellation, A. 442, 662
Thermodon, (1) r. in Pontus, near which dwell the Amazons, L. 1234; (2) r. in Boeotia near Tanagra, tributary of Asopus (Paus. ix. 19. 4), L. 647
Thermydron, harbour of Lindos in Rhodes, L. 924
Thersites, s. of Agrius, an Aetolian, the ugliest man at Troy (Hom. *Il.* ii. 212 ff.), L. 1000

Theseus, C. iv. 308, 313, H. i. 1, I. 1. 274, f. of Acamas, L. 494, s. of Aegeus or Poseidon and Aethra, d. of Pittheus of Troezen. When Aegeus left Aethra he hid his sword, shoes, and girdle under a rock (Callim. *Hec.* fr. 66) as *anagnorismata* which Theseus, when he grew up, should bring to him in Athens and thereby be recognized, L. 494 ff., 1322 ff. He was one of the five husbands of Helen, L. 143, 147, 505, and, according to one version, Iphigeneia was d. of Theseus and Helen, L. 103. He accompanied Heracles against the Amazons, L. 1327-40; died and was buried in Scyrus, L. 1324 ff.
Thespiae, t. in Boeotia, C. v. 60; Thespians, A. 223
Thesprotians, L. 1441
Thessaly, C. iv. 103, 109, 140, E. xxxii. 1, *Ait.* i. 1. 24
Thetis, d. of Nereus and Doris, L. 861, sister of Nesaia, L. 399; she helped Zeus when Poseidon and Athena wanted to bind him, L. 400. She married Peleus to whom she bore six sons whom she killed in infancy by putting them in fire to test their immortality; the seventh, Achilles, was saved by Peleus, L. 179. Mourns the early death of Achilles, C. ii. 20; *cf.* L. 240, 274, 857. A mixing-bowl which she received from Bacchus serves as urn for the ashes of Achilles, L. 273. Buries the Locrian Aias, L. 398. Metonymy for "Sea," L. 22
Thigros, t. in Caria, L. 1390
Thoas of Aetolia, s. of Andraemon and Gorge. At the request of Odysseus, Thoas scourged Odysseus to enable him to enter Troy as a spy, L. 779 ff. After the fall of Troy he goes with Nireus to Libya, Epeirus, and Illyria, L. 1011 ff.
Thoraios = Apollo, L. 352
Thracian, C. iii. 114, iv. 63, A. 355 (Boreas); Thracian drinking, *Ait.* i. 1. 11
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Thyterion, Ara, The Altar; S. constellation, A. 404, 408, 434, 440, 692, 710
Tilphusius = Apollo, L. 562, from his sanctuary at Tilphossa near Haliartus in Boeotia
Timarchus, E. xii. 1
Timodemus, E. xl. 3
Timon, E. iii. 1, s. of Echecratides, Κολλυτεύς, famous misanthrope towards end of fifth century B.C.
Timonoë, E. xvii. 1
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Tiphys, s. of Agnius, from Tiphae (Siphae) near Thespia, was pilot of the Argo, L. 890
Tiryns, t. in Argolis, native town of Amphitryon, hence Heracles, C. iii. 146, is Τιρύνθιος ἄκμων
Titanis = Tethys, L. 231, C. iv. 17
Titans, C. iv. 174
Titaron, t. in Thessaly, home of Mopsus, L. 881
Titarus, mt. in Thessaly, L. 904
Tithonus, s. of Laomedon and Strymo or Rhoeo, and thus half-brother of Priam (s. of Laomedon and Leucippe). On account of his beauty he was carried off by Eos to Aethiopia, obtaining the gift of immortality but not eternal youth, L. 18 ff.
Tito = Eos, L. 941
Titon, mt. in Thrace, L. 1406
Titonian, L. 1276
Tityus, s. of Gaia, giant who insulted Leto (or Artemis herself), and was slain by Artemis, C. iii. 110
Tmarus (Tomarus), hill near Dodona in Thesprotia (Hesychius mentions a Tmarion hill in Arcadia), C. vi. 52
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Toxeuter or Toxotes, Sagittarius, The Archer, 9th zodiacal sign, A. 306, 400, 506, 547, 665, 673
Toxon, the bow of the preceding, A. 301, 305, 506, 621, 623, 664, 665, 965
Trachis, t. founded by Heracles at foot of Mt. Oeta, L. 905
Trambelus, s. of Telamon and Hesione (?) or another, and so brother or half-brother of Teucrus, L. 467
Trampya, t. in Epeirus with oracle of Odysseus, L. 800
Traron, L. 1158
Tricephalus = Hermes, L. 680
Trimorphus = Hecate, L. 1176
Trinacia or Trinacria, old name of Sicily from its three promontories (ἄκραι), C. iii. 57; also called τρίσειρος, L. 966
Triopas, the *stemma* is:

Aeolus
|
Poseidon—Canace
|
Triopas
|
Erysichthon

Triopas was king in Thessaly, C. vi. *passim*, L. 1388 ff. See Erysichthon
Tripodiscus, *Ait.* i. 10
Triptolemus, C. vi. 22
Triton, s. of Poseidon and Amphitrite, and so g.s. of Nereus, L. 34, 886, 892. Metonym. = Nile, L. 119, 576, *Ait.* i. 5
Tritonis Limne, lake in Cyrenaica. Triton shows the Argonauts the way out of it to the sea and receives a mixing-bowl from Medeia as reward, L. 886 ff.
Troezen, t. in Argolis, C. iv. 41, cult of Aphrodite, L. 612
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Tyndaridae, E. lvii. 3
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Xuthidai, sons of Xuthus, f. of Ion and Achaius, hence Ionians, L. 987

Zarax, husband of Rhoeo, stepfather of Anius, L. 580; hill in Euboea, L. 373
Zephyrium, E. vi. 1
Zephyrus, the W. wind, C. ii. 82
Zerynthia, of Zerynthus in Samothrace, (1) = Aphrodite, L. 449, 958; (2) = Hecate, L. 1178
Zerynthus, t. in Samothrace, L. 77

Zethus, s. of Zeus and Antiope, b. of Amphion. He and Amphion built the walls of Thebes, Amphion moving the stones to their places by the music of his lyre, Zethus by sheer strength, L. 602

Zeus, *passim*

Zodiac, The, A. 544, where for *ζωΐδιον* of all MSS. and *E.M. s.v.* Voss conjectured *ζωϊδίων*. *Cf.* Arist. *Meteor.* i. 6, i. 8, etc.

Zosterius = Apollo, L. 1278

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